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EVANGELICAL CHRISTENDOM:

A Monthly Chronicle of the Churches.

CONDUCTED BY
MEMBERS OF THE EVANGELICAL ALLIANCE.

"WHEREUNTO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING.—PHIL. III. 1.
"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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Evangelical Christendom.

In Loving Remembrance

OF

JAMES HAMILTON, D.D.,

BORN NOVEMBER 27, 1814;

ENTERED INTO HIS REST EARLY ON SABBATH MORNING,

NOVEMBER 24, 1867.

LAI'D IN HIGHGATE CEMETERY, NOV. 29.

“For ever with the Lord.”

THE LATE REV. DR. JAMES HAMILTON.

BY THE REV. PROFESSOR LORIMER, D.D.,

OF THE ENGLISH PRESBYTERIAN COLLEGE, LONDON.

THE late Dr. James Hamilton was born, though not brought up, in Paisley. His mother's family belonged, we believe, to that ancient and respectable town; and he mentions, in his *Memoirs of James Wilson*, of Woodville, the naturalist, who was also a native of Paisley, that “in the days of his youth he had a venerable relative (proprietor of the oldest spinning-mill in Scotland) who used to say that when he was young he knew almost every ‘reeking lum’—*Anglicè*, smoking chimney—in Paisley, and that there was a time every morning when, passing almost any door, you were sure to hear the voice of prayer or of psalms.” As his mother's character, which had great influence along with his father's in the formation of his own, was itself no doubt affected by the *genius loci*, it may be well to add, in his own words, that, “in the latter half of last century, when the wages of the Paisley weavers were good, when they had time to cultivate their little gardens and grow such polyantheses and tulips as nowhere else were seen, when they had time to read the Bible and pray with their families every day, and could at leisure get through such books as ‘*Henry's Exposition*’ and the ‘*Universal History*,’ we need not wonder that Rowland Hill should have pronounced Paisley ‘the paradise of Scotland.’” When we add, farther, on the same authority, that, “partly a result of the disputatious humour inherent in Scotchmen, partly a result of a gregarious and social tendency characteristic of the place, a high degree of intelligence edged with a peculiar wit distinguished the inhabitants,” the reader will congratulate not only Dr. Hamilton on being able to boast such a birthplace, but also the good old town as having found in him so admirable a representative of all its best traditional qualities.

His father was Dr. William Hamilton, minister of the parish of Strathblane, in the county of Stirling, who was settled there in 1809, and continued to discharge, with exemplary fidelity and more than common ability, all the duties of his ministry in the Church of Scotland, till his death in 1835. Though never a leader of the Evangelical and reforming party of that Church, he was a distinguished and much-honoured member of the party, and was one of the most fervent and edifying preachers of his day. His first-born child lived to become his biographer and the editor of his posthumous works; and in a later biography, that of Lady Colquhoun,

the same gifted son, who had now become a first-rate literary portrait-painter, gives a vivid sketch of him, in which he speaks of "the tall form, the brilliant but pensive eye, the nervous gait, and the impassioned address which marked the pastor of Strathblane, and which were the true index of his lofty idealism and sanguine thorough-going. By nature a recluse, and rejoicing in a splendid library, his philanthropy and his love of freedom drew him frequently into public life, and eventually health and life were lavished in efforts to break up the religious apathy of a singularly callous neighbourhood. With peculiar emotion the writer sometimes recalls those magnificent exhibitions of redeeming love with which his own boyhood was familiar, and wonders how, like his fellow-parishioners, he was so little thrilled by their grandeur, so little softened by their tenderness."

At one time, however, very early in childhood, it seemed little likely that the son would be spared to write his father's life and more than reproduce his gifts and graces. In a chapter of the good man's autobiography (which was taken as the basis of the son's memoir), where he brings together a series of providential deliverances and answers to prayer which he had experienced, the following remarkable entry occurs: "On the Lord's-day, August 6, 1815, my eldest child, who was little more than eight months old, and who had been seriously ill for many days, seemed in the morning to be growing worse. As the case was not desperate, I went to the church, and went through the forenoon service, in the hope that his complaint would take a favourable turn by the time that it was over. On my return I found him worse. I had left the people in expectation of a sermon in the afternoon, and therefore was again obliged, though with a painful heart, to ascend the pulpit. On the close of the last service, he appeared to be rapidly sinking; and on asking the surgeon his opinion of the case, he declared that the child could not long survive sunset. This confirmed all my fears; but since my dear child's decease was so near, I rejoiced that I had received warning of its approach, requested the surgeon to withdraw, and fell on my knees, with my wife at my side, by the bed of our infant. I cried to God that we would not contend with Him—that our child and ourselves were wholly his—that we gave our infant as a free-will offering—that we were thankful that He had given us warning of his pleasure, and were glad, since such was his holy will, to have the privilege of surrendering voluntarily such a child into his hands. Again and again I cried, 'Father, glorify thy name.' My ambition was that his name should be glorified. And, like a God of infinite grace, he speedily glorified his blessed name far beyond all that we could expect. He guided the skill of the surgeon in another way by bleeding to preserve our infant, and within forty-five minutes after he had enabled my wife and myself to surrender our infant into his hands, we saw decided symptoms of the abatement of the inflammatory attack." If the holy man saw the Father's name glorified in the unexpected recovery of his son, how much more would he have seen his prayer answered, if he could have lived long enough to see it, in his beloved child's future career of Christian distinction and usefulness!

"The books given to children," as our author himself remarked, in his pleasant, humorous way, "are like the flies with which an angler tries the stream. Few are so dull or sulky as to refuse every bait; but so diverse has the wise Creator made the turn or tendency of different people, that the fisher of men or the teacher of faith whose hooks have all the same mounting will fail to 'raise' some of the most valuable fishes. Fortunately for himself and his fellow-creatures, our little orphan"—he is writing of young James Wilson—"was caught betimes. When only three years of age a kind friend presented him with a book called 'The Three Hundred Animals.' It was the very food for which his hungry soul had appetite. He never wearied

gazing on its pictures of the elephant and lion, and its monkeys manifold; and as soon as he could read with sufficient ease, he devoured its descriptive letter-press. The barb thus husked was killing, and, even before he knew the name, he was carried captive for the rest of his life by natural history." Well, it is a curious coincidence that at the same early age he was "hooked" himself in the same way, though by a much more unlikely bait, and fortunately we have this interesting piece of information from his own felicitous pen, and in the same playful style. The passage occurs in the preface to "Our Christian Classics:"—

"In the following pages the compiler must plead guilty to a certain amount of self-indulgence. It was his lot to be born in the midst of old books. Before he could read them they had become a kind of companions, and in their coats of brown calf and white vellum, great was his admiration for tomes as tall as himself. By-and-bye, when he was allowed to open the leathern portals and look in on the solemn authors in peaked beards and woollen ruffs, his reverence deepened for the mighty days of the great departed; and, with some vague prepossessions, his first use of the art of reading was to mimic an older example [alluding to his father], and sit poring for hours over Manton and Hopkins, Reynolds and Horton. Indeed, so intense did this old-fashioned affection grow, that he can very well remember, when compelled to shut the volume and retire to rest, how night after night he carried to his cot some bulky folio, and only fell asleep to dream of a paradise where there was no end of books, and nothing to interrupt the reader. And although it is impossible to recall without a smile such precocious pedantry, the writer is grateful for tastes then formed, and for impressions then acquired." In his own case, too, "the barb thus husked was killing," and, "even before he knew the name, he was carried captive for life" by theology.

We have never heard the names of his schoolmasters, but his father, we suspect, who was an enthusiast for all kinds of knowledge, had more influence upon the formation of his mind and tastes than all that was done for him in the parish school. "On Saturday," he says, in his first work, "I generally accompanied my father in an hour's walk, and during that time have often received more information than from a week's lectures. But extensive as his reading and information were, the chief advantage of frequent intercourse with him was that he seldom failed to communicate a measure of his own enthusiasm. For he who inspires you with the ardent love of a science confers a greater benefit than another who puts you in possession of half its facts. And in longer journeys I had still more striking proofs of the extent of his varied acquirements. A cairn on a moorside awoke the tale of the battle which it commemorated; an old parish church or ruined abbey recalled the forgotten scenes of our ecclesiastical history; a rock, a plant, or an insect, was a text." How often "a rock, a plant, or an insect," afterwards became a text, or an illustration, or a symbol to himself, all his hearers and readers know well, and here we see the interesting beginning of it. If the child, in this case, was remarkably "father to the man," as remarkably did the father stamp himself upon the child.

We have also from his own pen a still more interesting glimpse of his early affection for the Scottish Sabbath, in common with all the members of the household of the Manse. "The Sabbath was to my father emphatically a *delight*; and the same joy with which he welcomed its return diffused itself through those immediately around him. And if, from the earliest period, his family learnt to regard the day with a sort of loving and affectionate feeling, it was not because he compromised its sanctity. In abstaining from every worldly pursuit or recreation, he was so exact that some would have called him puritanical. But the Sabbath was not felt in his household as a day of weariness and restraint. He had succeeded

in investing it with somewhat of the charm which it wore to himself, and by seeing how much he loved it, we learned to love it also for his sake, perhaps, before we were well able to feel the force of better reasons."

If his father was his first and probably best teacher, he may also be said to have been his first professor; for very shortly before he was entered as a student in the University of Glasgow, his father commenced to give courses of lectures, on the elements of philosophy, to his parishioners. The first lecture was delivered in September, 1828, and was listened to with delight. It was on the works of creation. The hearers rapidly increased, and the lectures were continued at short intervals for several years. The son's account of them is as follows: "The lectures comprised outlines of astronomy, electricity, pneumatics, hydrostatics, animal mechanics, some of the more interesting branches of natural history, and the most practical departments of political economy. An additional interest was imparted to some of them by the exhibition of a few simple experiments; his hearers were gratified by seeing the celestial bodies through a Gregorian reflector, and their astonishment excited by the unsuspected wonders which the microscope brought to light. A minister may find use for all his knowledge. Many who felt little anxiety for the knowledge which alone makes wise to everlasting life, had curiosity enough to listen to a discourse on the wonders of the world around them, and from hearing the week-night lecture, were induced to come and hear the Sabbath's sermon."

The time was now come when the young scholar was to pass from his happy and godly home to the University. He appears to have entered in October, 1828, before he had completed his fourteenth year, as we find two letters from his father to him, bearing the date of November of that year. "We were all delighted," says the happy parent, "to hear that you are well, and so happy at Mrs. M.'s"—referring, no doubt, to the lady with whom he was boarded; and then, by way of a word in season to the young academic, he is reminded, on the one hand, that "learning is a great advantage to us; it opens the mind, strengthens our faculties, enlarges our acquaintance with the works of God and the history of the human race, and enables us to illustrate and defend the truths of religion with greater clearness and force;" while, on the other hand, the young enthusiast, so much in the image of the older one, is solemnly admonished that "the grand thing is to live in the fear and love of God. All the learning and philosophy in the world are of no service except in so far as they bring the soul more under the power of the Gospel, enable us to do good to others, and prepare for the happiness of a glorious eternity. The blessing and love of God will last when our books are forgotten, when our colleges are levelled with the ground, and our bones reduced to dust." In December of the same year, anticipating the young student's return to the manse for the Christmas holidays, he says, "You may bring home with you Mr. Irving's book on the Last Days. I have not seen it; but as it is likely to contain strange things, I should like to read it. Some of the ablest men, by trusting too much to their own abilities, fall into the wildest and most extravagant errors." How little could either father or son at that time have expected that the boy student, who was then busy with his Rudiments, under Professors Ramsay and Sandford, was one day to fill Mr. Irving's pulpit, and to make that pulpit a second time one of the chief centres of religious influence in the world's metropolis!

Into the details of his college life at Glasgow we have no space to enter, even if the materials were at hand. It will suffice to give a few reminiscences of this part of his life, from the recollection of a fellow-student, who put them down eighteen years ago in a sketch of Dr. Hamilton's life, partly contributed by him to the *Christian Times* of Nov. 23, 1849, and partly by the writer of the present outline;

we believe the author was the Rev. Dr. Andrew Thomson, of Edinburgh, an eminent minister of the United Presbyterian Church :—

“At the University of Glasgow, where we first met with James Hamilton, his career as a student was one of high distinction. He lingered a greater number of years than most students amid its venerable halls, being not so anxious to enter into public life as to be well prepared for it when it came. He became an admirable classical scholar, and studied botany and chemistry with an enthusiasm and success that made it more than likely at one period that he would devote himself for life to one of these sciences. Much of that charm of novelty and exhaustless variety of illustration for which his works are so distinguished, is to be traced back to those early and enthusiastic studies.”

Happily, the same loving memory retained also, at that distance of time, a vivid recollection of young Hamilton's student-piety. “The writer of this notice can well remember with what affectionate interest he was looked up to by himself and many others as a pious student. It has sometimes been matter of well-founded regret that young men who have become religious have shown a repulsiveness and gloom in their temper and demeanour that tended to give an unfavourable impression to the thoughtless and light-hearted of the change they had undergone, so that their religion had something like the effect of unripe fruit. This defect was not seen in James Hamilton's youthful piety. It had ‘winsomeness’—to use a favourite expression of his own—about it, that drew forth involuntary and unconscious love; and amid the whole circle of my college acquaintance, I never yet found that he had a detractor or a foe. The saying of Dr. Doddridge's little daughter, we believe, will help us nearest to the philosophy of this circumstance, ‘I don't know why everybody loves me, unless it be that I love everybody.’”

Dr. A. P. Stewart, of London, communicated to the *Weekly Review*, a few days after Dr. H's death, a few additional College recollections of great value :—

“In one respect, James Hamilton began his college life better equipped than most men end it. He was, I suppose, out of all sight, the best read and the most generally-informed man of his time. As a lad he had enjoyed the opportunities of access to his father's, one of the finest private libraries in Scotland, and he had used it well. His large stores of information and his knowledge of books soon made him generally resorted to for hints as to the best authorities to consult on all manner of subjects; and the class libraries, which were a distinctive and admirable feature of the Glasgow academic arrangements, profited largely by his encyclopædic lore. The librarians and committees used to submit to him for approval or alteration the lists of books prepared for purchase, or to request him to say such and such works as, in his opinion, ought to be procured. This superiority, which was very marked in conversation and the business of the different classes, was less palpable in the debating societies, on account of his awkward and hesitating address, which was so extreme that many doubted his ever becoming an effective public speaker. Notwithstanding this defect, so great was his weight of character and his personal popularity, that in college contests, rectoral and other, his name was in itself a host. It was a common saying that if he and two or three others pulled together they were sure to win.

“In the monthly missionary meetings, to which frequent reference is made in Arnot's ‘Memoir of James Halley,’ Hamilton was a leading spirit; and at an annual meeting, I think in 1836, he made a short speech on the closing scene and the promulgation of the great commission at Bethany, which deeply impressed us all, and which lingers with me to this very hour. In the ecclesiastical controversies of the time he took his full share, and there was not in college a more

determined opponent of the voluntary theory, or a more enlightened defender of Church Establishments than he. Yet so catholic and large-hearted was he, that some of his most intimate and best-beloved friends were among the opposite party. Not only such calm and philosophic spirits as John Morell M'Kenzie, but such ardent partisans as John Heugh, John Wardlaw, and William Unwin, shared his loving regards almost equally with William Hanna, William Chalmers, James Halley, and William Arnot. Liberality such as this, at a time when society was divided into two camps, and a man's ecclesiastical views were made the test of his fitness for social intercourse, seemed strange and incomprehensible to men of narrow minds, who wondered at Hamilton, and almost doubted his being true to his party. His party then, as afterwards, was the Church of Christ, and he could not permit any secondary differences to separate him from those whom he 'loved in the truth.' His popularity and well-earned renown went with him to Edinburgh in 1836."

In May, 1836, he was in his twenty-second year; and that is the date of his first publication, "Life and Remains of the late Rev. William Hamilton, D.D. In Two Volumes." Much the larger part of the Life is from his father's own pen, and his own portion of it is not remarkable for any of that brilliancy of style and fine play of fancy which, a few years later, began to distinguish him. The work is rather notable for the absence of such faults as might have been expected in so young a writer, than for the presence of any very salient and attractive excellency. It is written, in truth, in a somewhat plain, prosy, and formal style, the very opposite of what we should have expected at two-and-twenty from the author of "Life in Earnest," and "The Royal Preacher." How this is to be explained let his future biographer tell us. It is a curious phenomenon in his mental history, reminding us of the parallel difference in Burke's literary career, between the plainness of his early and the richness of his later style. It may be added, that the young author was fully sensible of the disadvantage of making so early an appearance in the literary field. "The Editor is well aware that his own part of the Memoir is not what in a few years he would wish it to be, and what he might perhaps be able then to make it. But the Horatian rule, so often quoted, must not be extended to works of biography. Judging by the experience of the last twelve months, long before the arrival of the 'ninth year,' the number will be sadly lessened of those who would desire such a memorial of him whom they knew, revered, and loved; and long before that time he who has now the mournful satisfaction may no longer have it in his power." It is to be hoped that these sensible words will not be without their effect in expediting the preparation of the author's own biography.

His object in going to Edinburgh was to complete his theological education under Dr. Chalmers and Dr. Welsh; and under these eminent teachers and the other powerfully quickening influences in which the metropolis of Scotland then abounded, his mind appears to have undergone a very rapid and most genial development. We are not in a condition to trace the stages or to point out more distinctly the causes of this expansion—but the fact is undoubted that the poetical element of his genius now began to develop itself much more energetically than before, and that in a year or two his compositions passed into that rich and exuberant style of diction, illustration, and allusion which they afterwards exhibited, and which continued to distinguish all he wrote, with an opulence which seemed quite inexhaustible to the last. The Rev. James Dodds, of Dunbar, has recently sent to the *Weekly Review* a deeply interesting paper in reference to this period of Dr. Hamilton's life, from which our readers will be glad to receive the following extracts:—

"It was in the winter of 1837 that, when studying in the Divinity Hall of

Edinburgh, I first became acquainted with James Hamilton. He appeared among his Edinburgh contemporaries as a student of singular parts and acquirements—wonderfully ripe in mind for his years, deeply versed in evangetic doctrine, and full of fervent but healthy piety. The enthusiasm of Chalmers and the philosophical acuteness of Welsh, who were then at the height of their fame and influence, were alike enjoyed by his large heart and well-exercised mind. The first eminent professor specially confirmed him in the largeness of his views and his love of great principles, while the second strengthened his conviction of the scriptural character of Scottish Presbyterianism.

"His essays read in the Church History Class, the discourses delivered by him in the Hall, and the speeches he made in the various societies to which he belonged, were all marked by that rich, genial, and eloquent style which in after days distinguished him as a preacher and an author. What his style was in his best days it was in the time of his studious youth—a style characterised and coloured by vast and varied stores of learning, by a poetic fancy, by warmth of feeling, by a delicate and genial humour. His accurate and multifarious reading, aided by a capacious and retentive memory, as well as by a true philanthropic insight, gave a wonderful exuberance and felicity to all he wrote, and marked him out for high literary distinction. . . . How vividly I can recall the image of my gifted and promising friend! His form and features, his flexible, expressive lips, his dark, flashing eye, his peculiar intonation, his ready wit, his genuine humour, his sage remarks, his picturesque language—all betokening a fine individuality of character, and the richness of a capacious mind, come back to me at this moment. He was one of my contemporaries that more than fulfilled the rich promise of his youth. Few even of his admiring friends foresaw what flowers and fruits were to be produced by his budding genius, or what great blessings his fine gifts were to be to the Church of Christ."

At the close of his long career of college study it would seem to have been difficult for his fellow-collegians to say what line of authorship he would finally take, so equally remarkable was he for original genius and acquired erudition. His friend Mr. Dodds would probably have predicted the line which he took a year or two later; while his friend Dr. A. Thomson seems to have anticipated the line which he took in the first instance, for he expresses himself as follows, speaking for other fellow-students as well as himself: "That he would rise to distinction we could easily foresee, but we should not have pictured him to our minds as the popular tract-writer, sparkling in every page with happy thoughts, and beautiful, thick-coming fancies. We should more readily have imagined him as the learned editor who had dipped into an amazing number of authors whom the common class of readers seldom disturb in their dusty slumbers, and who loved to adorn his margins with a multitude of learned references and recondite authorities. We knew, indeed, of that vigorous pulse of intellectual life that was beating within him. We had not been unobservant of those original fancies and warm affections; but still we should have expected his public course, in the first instance, at least, to shape itself in the way we have described. His earliest literary efforts did indeed take this form, as was seen in his editions of Barrow's Works and Hall's 'Contemplations,' which, in the biographical sketches appended to them, display, especially when his youth is considered, an uncommon acquaintance with the theological literature of the brilliant age in which these two divines flourished.' But the sphere in which Providence soon placed him decided the direction in which his gifts should manifest themselves, and called him to be the popular writer for the million, rather than the learned caterer for a few."

After becoming a licentiate of the Church of Scotland, he was for three months a

congregational missionary in Edinburgh, under the eye of Dr. Candlish, who had conceived a strong attachment to the young preacher. He was next, for a short time, assistant to the minister of Abernethy, a rural parish of Perthshire, not far from Dundee. Here he came much in contact, we have understood, with the devout Robert Murray M'Cheyne, and with the work of revival which was then going on in that town, in which he took a lively interest, and bore some active part. In 1840 he accepted a call to the pastorate of Roxburgh Chapel, in the southern district of Edinburgh, amidst a population almost entirely composed of the humbler classes, and for whom his new style—now thoroughly developed—had no particular adaptation. In a short time, no doubt, his fame would have sounded out among the large highly-educated class of the Scottish capital, but before this could take place he received an unexpected call to the metropolis of the empire.

In 1841 Dr. Hamilton became Minister of the National Scotch Church, Regent-square. He came quite a stranger to London, but in a very short time the felicity of his genius, both as a preacher and writer, drew on him the eye of many admirers; while the rare sweetness of his spirit, diffusing itself through all his public appearances, as well as through all the intercourse of his private life, won for him on all hands a tribute still more precious than admiration—the tribute of real and unaffected love. It has been the lot of very few men to rise in so brief a period to so extensive and well-deserved a popularity. He came to the front almost at once, reminding us of some celebrated bishops of the early Church, who were called to their sees *per saltum*, in the teeth of the canons, by the unanimous suffrage and acclamation of both clergy and people. But it was a popularity *sui generis*—not one that filled his church to the doors and brought crowds around him wherever he went—but the quiet, cordial, loving favour of his fellow-Christians and fellow-men, which made him always and everywhere acceptable and welcome. People did not run away in throngs from their own churches and ministers to hear him—they only slipped in, ever and anon, in a quiet way, to enjoy that privilege; but his was the happy lot of a minister who was never absent from his own pulpit without being missed and regretted, and who never occupied any other pulpit throughout the land without being welcome.

He soon drew around him in Regent-square a large, intelligent, and influential congregation. New days of prosperity immediately came back to the long wasted and struggling church of Edward Irving; the wilderness rejoiced again and blossomed like the rose. His preaching had few of the ordinary characteristics of the Scottish pulpit; it was not very doctrinal, and not at all metaphysical; he seldom pursued a lengthened train of reasoning; he seldom postponed the practical application of a subject to the close of his discourse; he was generally practical from beginning to end, in the sense of viewing every subject and every part of a subject from a practical point of view; and he seemed always to feel much more at home when treating the Gospel as a life-power than as a dogmatic system. His most favourite and most oft-reiterated theme was the Master himself—his love and his loveliness, the exceeding riches of his grace to sinners, and the infinite beauty of his character and example, all that the Lord Jesus was and is personally, as well as all that he did and is doing as the one Mediator and Redeemer of the world; also all that the true Christian may be, and should be, and shall yet be—these were the topics on which he chiefly loved to dwell; and upon these he lavished all the riches of fresh thought, of deep insight, of varied knowledge, of exquisite diction, of a fancy which never seemed to grow poorer for all the wealth that it gave away, and of a heart which seemed to have in it a very well of living love.

It was chiefly, however, as a tract-writer that Dr. Hamilton became generally

known, and first found so warm a place for himself in the favour and affection of the Christian public. Never did the religious tract assume so fascinating a form as in his hands, and never did the "good little book" become so delightful as well as good. His "Dew of Hermon," his "Life in Earnest," and his "Mount of Olives," became, as soon as published, universal favourites, and most happily expressed the view which he ever loved to cherish of practical Christianity as a blessed and beautiful combination of devotion, diligence, and love.

Dr. Hamilton was a decided Presbyterian. Born and brought up in a Scottish country manse, he was not only a Scotchman, but a Scottish Churchman to the backbone. No man could cherish a deeper reverence than he did for the memory of John Knox and the rest of the Scottish Reformers and worthies; and no man had a more sincere esteem than he for the Westminster Assembly and their Confession and Catechisms. He left Scotland for England declaring that he thought it an object worth living for to live for the resuscitation in England of a true Evangelical Presbyterian Church—for the revival, *mutatis mutandis*, in the land which produced the Westminster Standards, of the good old Puritan theology and discipline. Nor did he ever lose sight of that object. He held fast by his Presbyterian convictions and preferences to the last. He took a large and influential part in the measures which have been adopted, during the last quarter of a century, by the Synod of the Presbyterian Church in England, for the re-organisation and extension of English Presbyterianism; and he filled for several years the chair of Pastoral Theology in the Theological College instituted by that body in London in 1844 for the rearing of a native English Presbyterian ministry.

When the disruption of the Established Church of Scotland took place, in 1843, Dr. Hamilton took part most warmly with the Free Church; and being in Edinburgh on the day of that memorable event, he addressed the Free Assembly in Tanfield-hall, and publicly tendered to it his sympathy and admiration. Nor was his fascinating pen wanting to the cause which he thus publicly espoused; one of the most effective tracts that ever appeared upon the Free Church question came from his willing helping-hand, and had a wide circulation in England as well as Scotland. But none the less was he "an Alliance man" with his whole heart. He was, in fact, one of "the fathers and founders" of the Alliance, and continued to the last both faithful and serviceable to its cause, even after the love of many began to wax cold. He ever held his Presbyterianism and Free Churchism in subordination to his higher love for the glorious Gospel of the grace of God. He was a lover of all Evangelical Churches, and of all good men of every Church. He appeared as often as his strength and other duties allowed upon the platforms of all the missionary and other religious and philanthropic societies which sought his aid. He took a deep interest, in particular, in the Young Men's Christian Association, and made repeated appearances at Exeter-hall in their lists of lecturers made up from all the Churches. He put his pen, also, at the service of the working millions of his countrymen. The series of tracts entitled "The Happy Home" is addressed especially to them. They breathe the truest sympathy and brotherhood; and happy indeed would the industrial homes of our hard-working thousands be if they would give entrance and welcome to such a guest as the Gospel of Christ is pictured in these charming little productions of a hallowed fancy and truly Christlike philanthropy.

[To be concluded in our next.]

DR. HAMILTON AS A MAN, A CHRISTIAN, AND A DIVINE.*
BY PETER BAYNE, M.A.

LAST Sabbath morning, [November 24,] very early, before it began to dawn, James Hamilton, of Regent-square Presbyterian Church, bade adieu to earth and ascended to spend the Lord's-day with the Lord. Familiar as he was with all that is best and brightest and tenderest in Christian biography, he had doubtless often meditated upon the feelings and enjoyments of those spirits who, prepared by long walking with God on earth to meet Jesus, have died on the Sabbath morning; and, while the companies of believers were turning aside to join in the worship of God below, have passed upward to the heavenly sanctuary to join in a more exalted and eternal worship. We cannot help reflecting that, if he had been asked to say at what period of the day or week it would be most to his mind to die, he would have named the Sabbath, and the Sabbath morning.

He has left no heavenlier human soul behind him. He had more of the Christ in him than any man we ever knew. Without the slightest effort, without a trace of graciousness in his demeanour or sentimentality in his speech, from the thorough interpenetration of his nature by Christian love, he won the affection of every one into whose presence he came. The fine, full harmony of his being was irresistibly felt; it beamed from his eye; it gave cordiality to his shake of the hand; it thrilled, in deep, melodious tones, from his voice. We have been much struck with the illustration of this fact, which has come within our personal observation. When Dr. Hamilton mingled in any gathering of men, in room, in lecture-hall, in church, though he might say little or nothing, people were somehow impressed by him, and said to each other, What a lovable man that is! He was a living epistle of Christ, written in characters so clear and so beautiful that it was impossible not to read it. Hence the feeling of personal bereavement, of desolation and want in the heart, of a warmth and a loveliness departed from the world, experienced at this moment by the friends of Dr. Hamilton. There is a chair vacant at the fireside; the loved one may have gone up higher; but for us, who used to feel the light of his loving smile resting upon our faces, it is sad.

Dr. James Hamilton was born at Strathblane, Stirlingshire, Scotland, in 1814. His father was Dr. William Hamilton, minister of the parish, a man of eminence in the Evangelical party of the Church of Scotland, and distinguished for the culture of his mind as well as for the devoutness of his piety. His son James imbibed Christian principles where they are found in the greatest purity and benignity, within the precincts of a Christian home. He studied at the University of Glasgow, and was licensed to preach the Gospel by the Presbyterian Church of Scotland. He entered upon his clerical duties as assistant pastor in a small and secluded parish in Perthshire. But his profound piety and exquisite genius could not fail to make themselves felt, and he was called to undertake the pastoral charge of a congregation worshipping in one of the chapels of Edinburgh. In 1841 he became pastor of what was then known as the National Scotch Church in Regent-square, and in this office he has since continued.

At the time when Dr. Hamilton commenced his labours in England the Church of Scotland was in a state of the fiercest agitation by the "non-intrusion" question. The Evangelical majority in the Church contended for two things—first, the right of congregations to have no ministers appointed to preach to them without their consent; and, secondly, the right of the Church to absolute self-government in spiritual matters. These two points were involved in each other, and the more general

* From the *Christian World*.

question of the spiritual freedom and jurisdiction of the Church, or what was called the Headship of Christ over his own house, gradually filled the whole sphere of vision. Treating of the Church of Scotland in his great and imperishable work on the Constitution, Hallam, with his usual clearness and his unequalled judicial impartiality, states that, in the Treaty of Union between England and Scotland, the independence of the Church of Scotland was expressly reserved, and the ecclesiastical supremacy of the British Crown confined to the Church of England. But with that sagacity which prevented him from concluding that a fact on lawyer's parchment and a fact in the actual world are necessarily one and the same, he hinted, many years before the rise of the non-intrusion controversy, that, should the independence of the Scotch Church ever become troublesome, the ecclesiastical law of England would be found to be practically the ecclesiastical law of the island. So it proved. In vain did the Evangelical divines appeal to the Treaty of Union, and that freedom of the indomitable old Kirk which had compelled respect from the ancient kings of Scotland. The maxim, accepted by all Englishmen, jurist, clergyman, or laic, that the Church which is paid by the State shall be controlled by the State, was applied with scornful emphasis to the solution of the difficulty; and the Evangelicals were told in so many words—out of the lips, as it happened, of the golden-mouthed Macaulay—that, if they wished to be free, they must surrender their endowments. To this it came at last, and in 1843 the Evangelical party handed back their endowments to the State, and constituted themselves the Free Church of Scotland. This brief outline was necessary in order to enable our readers to understand what is meant when we say that Dr. Hamilton espoused with fervid enthusiasm the cause of the Evangelicals, and wrote eloquently in behalf of the independence of his ancestral Church. The congregation over which he was called to preside in 1841 was then, and has continued to be, the most important Presbyterian congregation in England, and he headed the Evangelical party on this side of the Tweed, in opposition to Dr. Cumming, who led the English sympathisers with "Moderatism." Since 1843 the English Presbyterian Church has been wholly independent both of the Established Church of Scotland and of the Free Church. Dr. Cumming and a few adhering congregations have remained in nominal connexion with the Scotch Established Church.

Dr. Hamilton has not only been the presiding and guiding spirit in his denomination for the last quarter of a century, but has been in some sense the London representative and centre of Presbyterianism for the world. He was often half-jestingly referred to as the Presbyterian Bishop. His house in Euston-square was a point towards which Presbyterians, lay and clerical, alighting in London, naturally turned, and never did any one cross that threshold without hearing a kind word, and being cheered by the knowledge that in London he had found a friend. In the councils of the denomination his mild wisdom, his deep sagacity, his genial energy, his felicitous tact, were of inestimable value. He was at all times ready to lend assistance to a brother, or to preach in vacant charges throughout the country, and wherever he came his presence was felt as an illumination. We cannot wish better for the Presbyterians of England than that the spirit of Hamilton may continue to rule among them. A kind of sacredness appears now to attach to his opinions on the prominent questions which interest Presbyterians. Again and again, within the last few years, he had declared it to be his firm conviction that, whatever might be said in relation to the Presbyterian Churches of Scotland and Ireland, it was a duty and a necessity for Presbyterians in England to unite. In doctrinal matters he never swerved from the orthodoxy of the Westminster divines; but, in his recent work on public worship and Church music—a brief work, but very noble—he virtually

though not formally abjures all that has been narrow, stunted, or mean in Puritan conceptions of Divine worship, and shows that in his idea of what the public service of God ought to be, as in his personal religion, the Good and the True were associated with the Beautiful. Those whose religious views are fossils of the past, once alive and mobile and comely, now hard and dead—those who believe that demureness and gloom are the natural symbols and accompaniments of piety—those who imagine that the Presbyterianism which will take root and flourish in England is Presbyterianism of the Scottish type, not the large, genial, English Presbyterianism of Richard Baxter—will never be able to appeal to Hamilton in support of their notions.

But it was not alone within the Presbyterian pale that Dr. Hamilton was known and loved. There was no Evangelical denomination with which he did not sympathise and co-operate in Christian work. Who that has been in the way of attending anniversary and similar meetings in the metropolis can have forgotten those little speeches, marvels of geniality, brilliancy, wit, and wisdom, which became more marvellously charming from the radiance which sparkled in his eye, and played in rare, bright, boylike humour about his lip? With the true spell of genius he could command the mood of his audience, and the smile or the tear obeyed his touch as if he were a spiritual enchanter. Still the main impression always was of love for the man, and you felt inclined to rush up to the platform and embrace him. His sympathies were wonderfully large, and his courage was as true as his sympathy was wide. When young ministers began to prance and curvet in their theology, and those good—call them rather, simple, and innocent, and feeble-minded—people who think that a few heterodox kicks and plunges will surely knock God's great ploughshare out of the furrow of progress, drew back and looked piously aghast, Dr. Hamilton was ever willing to appear in their pulpits,* to give them the right hand of fellowship, to let them and their people hear at least one rich, sound, beautiful, tender discourse on the loveliness of Christ.

Dr. Hamilton was better than his books; but this we say only to bring out our idea of the sterling personal worth and superlative personal influence of the man; for we think his books exceedingly good ones. We find a truer and a more poetical imagination—and imagination is one of the supreme faculties of the soul—in the sermons and treatises of Dr. Hamilton than in any works of the kind with which we are acquainted. An original thinker we cannot say that he was; but when his powerful imagination, his exquisite fancy, and his wide and delicate sympathy, acted upon an old thought, they covered it with a golden plating so bright and beautiful that it gleamed in our eyes as if it were new. This, if not the deepest originality, is at least a true originality, and we have no hesitation in affirming that every production of Dr. Hamilton's was marked by original genius. His sermons sometimes were adapted rather to be read than to be heard. Their beauty was of a higher kind than the oratorical, and their fine thought and exquisite illustration had not the roughness and body required for pulpit effect. All that he has written is valuable, and his "Life in Earnest," "Mount of Olives," and other treatises of the same cast, have made his name a term of endearment in thousands of families in England and America. Some of his articles in the *North British Review* were more elaborate in thought, and rare models of refined, nervous, dignified, and melodious language.

Dr. Hamilton, still in what may be considered the prime of his days—for he had nearly twenty years to make up the three-score and ten—was, until a few

* [One of Dr. Hamilton's co-presbyters has taken exception to this statement. In so far as it refers to the particular case mentioned by that gentleman, he is unquestionably right. Dr. Hamilton, when he consented to occupy the pulpit of the minister in question, was certainly not aware of the extent of his aberrations from orthodoxy.—ED. *Evangelical Christ.*]

months ago, a man of steady, if not vigorous, health. It is probable, however, that the perpetual activity in which he lived, activity principally of the brain and making large demands upon the vital energy, had undermined his constitution. Of the precise nature of his disease the medical men held different opinions. That it was of the nature of paralysis is probably unquestionable, but there is reason for believing that it had some connexion with the liver. On this, however, we shall not speculate. Suffice it to say that his death affords another proof of the absolute necessity of repose for men whose brains are severely exercised, and of the wisdom on the part of congregations of insisting upon it that their pastors, in these agitating and oppressive times, shall have the privilege of rest.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, December, 1867.

DIVIDED STATE OF PUBLIC OPINION ON RELIGIOUS QUESTIONS.

I shall not speak to you respecting the fierce discussions which have taken place in the Senate and the Chamber of Representatives upon the intervention which has been again effected at Rome by means of the French army. The subject is rather political than religious, and your readers have already been informed by the English press what were the principal features of these grave discussions. But there is another side to the question, which deserves to find a place in our correspondence, inasmuch as it may serve to show what is the religious condition of our country.

The journals which have given reports of these parliamentary conflicts have naturally accompanied them with lengthy comments; and it is here that we have a curious and instructive spectacle as to the different parties which exist among us, viewed with respect to religious belief.

Let us speak first of the Roman Catholics. They may be classed in three categories:—

1. The ardent Ultramontanes, or most decided members of the clerical and Jesuitical party. These, with all their heart and all their strength, congratulate the French Government on having placed their troops at the service of the Papacy. They ask above everything that the twofold power—the spiritual and temporal—of Pius IX., should be maintained, and to attain that end they do not shrink from employing physical force or from shedding blood upon the battle-field. This is the old spirit which animated Gregory VII., Innocent III., and the Inquisitors.

2. The moderate Catholics, or Gallicans and Liberals, as they are called. They dare not blame Napoleon III. for having upheld the Papacy by a military expedition; but they see that it was a painful and extreme course, and they regret that so many men should have been killed in the defence of the Roman See. For the rest, these mitigated Romanists are generally timid and taciturn. Their position is a wavering and undecided one; for they are apprehensive at the same time of offending their allies and their adversaries.

3. The Catholics by birth or external profession, who bear the name of *Catholics*, without accepting the creed or sharing the views of their Church. They are becoming more and more numerous in this country. They are in reality worldlings, or even sceptics and infidels, who have received Romish baptism, and still now and then attend mass or other religious services, but whose ideas and sentiments are quite foreign to these. They have no attachment to the temporal power of Pius IX., and they would by no means have been displeased had King Victor Emmanuel entered Rome and established his throne in the Vatican.

Now, if we interrogate thousands and even millions of Frenchmen—manufacturers and operatives, rich and poor, bankers, artists, physicians, barristers, journalists, etc.—upon the affairs of Rome, they will not hesitate to proclaim that Napoleon III. and his Government would have acted wisely if they had left the Pope to his inevitable fate, instead of mixing themselves up with the domestic quarrels of Italy. But it must be added, that a great number of these people are Deists, Pantheists, Materialists, and even Atheists, as any one

may easily convince himself, by reading the articles which appear in their journals.

Strange and deplorable position with respect to religion! Except the moderate Romanists, who have little courage or influence, our people are generally placed at one of these extreme points—either fanatical Ultramontaniam, furious Jesuitism; or infidelity, materialism, the negation even of God and of a future life. I have neither the time nor intention to examine the causes of so sad a state of things. I cite only *facts*, which may furnish thoughtful readers with materials for useful reflection.

CONTROVERSY ON FEMALE EDUCATION.

There has been, of late, another controversy, which has occupied the attention of the French press, and which is not yet terminated. I shall briefly explain this dispute, which you will see is also of a religious nature, and at the same time involves the most precious interests of the family and the domestic hearth.

M. Duruy, Minister of Public Instruction, has devised a plan for the extension and improvement of the education given in France to young ladies, or to persons of the female sex generally. This is a judicious and excellent project; for we are compelled to admit, with some shame, that girls in France are, as a rule, very insufficiently and badly instructed. Their education is almost everywhere confided to nuns or Sisters of Charity, who, being themselves but very imperfectly trained, cannot impart to their pupils that in which they themselves are deficient. They confine themselves, therefore, to giving to the young girls entrusted to them some lessons in the catechism, with instruction in the elements of reading, writing, and arithmetic, together with certain accomplishments, such as music, drawing, and even dancing.

We here see the old and invariable policy practised by the sacerdotal body in countries subject to the Romish yoke. The priests and Jesuits have always done their best to keep girls and women in profound ignorance; and their motives are very obvious. When a woman is devoid of education, she accepts the more willingly the authority of her confessor or spiritual director; she takes part in all the processions; and she believes in the legends, miracles, and lying traditions of the Popish Church. Then she communicates her erroneous views and superstitious notions to her children; and even the husband generally yields to the influence of his wife; or if he resists at heart, he at least keeps up an appearance

of devotion. Thus the tyranny of the Romish clergy is especially founded on woman; and the more ignorant woman is, the stronger is that tyranny.

Well, M. Duruy, justly dissatisfied with the inferiority of our people in this respect, has resolved to put an end to it; and, in a recent circular, he has directed the heads of the University to establish private lectures, or prelections, at which young ladies, of from 14 to 20, will be present. These lectures are to be given by professors of our colleges and lyceums. They will be upon literature, history, the leading facts of astronomy, the natural sciences, and so forth. But, lo! the entire episcopate, the whole Romish clergy, have been seized with violent indignation; and the Bishop of Orleans, M. Dupanloup, who for some time past seems to have been animated with the most intense fanaticism, has published a pamphlet, in which he accuses the Minister of Public Instruction of attacking the foundations of the faith, and of the [Romish] Church, and of exposing religion, the family, and even social order, to the most terrible dangers! He asserts that M. Duruy's plan will be a source of corruption and depravity to young women, and that these new professors will become the means of spreading immorality!

You can understand that this bitter philippic, sanctioned by the adhesion of many other bishops, has provoked a great controversy in the periodical press. The Opposition journals have reproached M. Dupanloup with his extravagant pretensions, and his exclusive and intolerant spirit. They say that woman must be better taught, more enlightened, and initiated in the progress of the nineteenth century, in order to become truly the companion of her husband.

The contest is not yet ended. M. Dupanloup and his followers persist in violent clamour against the scheme of M. Duruy. In the face of this opposition, what will the Minister of Public Instruction do? I believe, I hope, that he will remain firm in his determination to carry out his undertaking. He is a man of intellect and energy, thoroughly resolved to raise the intellectual level of France; and, I may add, that he has put his hand to the work with manly vigour. The bishops and priests must resign themselves to this state of things. The present generation wishes to advance onward, and it will not allow itself to be stopped in its progress by the resistance of men of retrograde views, who seek their own interest, rather than that of their neighbours.

PREACHING OF FATHER HYACINTHE.

I now come to a totally different kind of man, who, though he belongs to the monastic condition, expresses in the pulpit truly liberal sentiments, and has the nobility and the courage to render full justice to the members of the Reformed communions. I speak of Father Hyacinthe, whose name has appeared more than once in my letters, and who has been giving a fresh course of lectures or *conferences* in Notre-Dame, the principal cathedral in Paris. He took as his subject *the family*, and spoke of the education of children as a holy and inviolable obligation imposed on parents. You see that his ideas are very much opposed to those of Bishop Dupanloup.

Father Hyacinthe quoted the example of England, Prussia, Norway, and other Protestant countries. He said that generations are there trained who preserve (I quote his own words) "the vital truths of Christianity (*la sève du Christianisme*) with faith in Jesus Christ and the morality of the Gospel."

. . . The religious sentiment and the patriotic sentiment are there more alive, and are more happily blended than among us." It is very rarely that such homage is rendered, in a Roman Catholic sanctuary, to the Reformation and its salutary effects. The Archbishop of Paris and three other bishops were present when the celebrated preacher pronounced these words. I know not what they thought of them, but it is certain that the Jesuitical journals, such as the *Univers* and the *Monde*, which are daily putting forth accusations against Protestantism, have been very much shocked and scandalised by this utterance. Father Hyacinthe must be, in their eyes, a heretic, or at least a semi-heretic, and I should not be surprised to read invectives against him in the Ultramontane papers. Nevertheless, if Romanism had many monks and preachers resembling in their piety and liberality Father Hyacinthe, it is probable that France would not contain so many infidels, and that the Pope would be in a better condition.

PROGRESS OF EVANGELISATION IN FRANCE.

The Protestant Church of France presents to us, in its turn, several objects deserving of being mentioned. First, I am happy to say that the Central Society of Evangelisation continues its labours with much zeal and constancy. It employs several itinerant preachers, who, going from town to town and village to village, serve to diffuse the knowledge of the Gospel, and to revive the piety of the Protestant communities. A

number of new parishes have been formed, and among the converts there are hundreds of persons who were brought up in the Roman Catholic Church. Here is great and precious encouragement for our home missionaries. We can see, in such cases, that Popery fails to meet the wants of a part of our population, and that many souls demand a better doctrine, a purer faith, the good news of the grace of God, of salvation by faith in Christ crucified. Yes, if the Bible were better known, if the Gospel message were proclaimed more frequently and in a greater number of localities, it is probable that conversions would be more numerous, and that Materialism would not gain so many proselytes among those who are shocked and disgusted by the superstitions of Popery.

New churches have been opened in various provinces of France. One is at Vichy, whither thousands of persons resort every year, in the summer season, in order to bathe for the benefit of their health. In this place of worship there is to be an English service, as well as one for the French Protestants; for there are many English, who, during some months in the year, reside at Vichy.

Another church has been dedicated at Dunkirk, a city well known in Great Britain, and which includes also a certain number of English visitors. The municipal council gave a sum of 50,000 francs (2,000*l.*) for the building of this edifice, and the mayor, with several other public functionaries, was present at the inaugural ceremony. This fact proves that the great principle of religious liberty is making progress in France. Let us hope that this society for evangelisation will obtain subscriptions in greater and greater abundance, and that it will succeed, with the Lord's blessing, in leading many souls to the foot of the cross of Christ.

THE CHARITABLE ESTABLISHMENTS AT
LAFORCE.

I have previously had occasion to mention the pious and charitable institutions, founded by M. John Bost at Laforce, a little town in the neighbourhood of Bordeaux. I have now before me the last report of these interesting establishments, and your correspondent regards it as a religious duty to present your readers with a short analysis of it.

M. Bost has organised five distinct institutions or houses:—

1. The *Evangelical Family*, open to orphans, the young daughters of dispersed Protestants, and those who are exposed to evil influences.

2. The *Bethesda Asylum*, open to young

girls who are in ill health, incurable, blind, idiotic, or suffering from mental alienation.

3. The *Siloam Asylum*, open to boys and youths who are afflicted with the same maladies, such as diseases which do not admit of remedy, loss of sight, idiocy, insanity, imbecility, etc.

4. The *Ebenezer Asylum*, open to young epileptic girls.

5. The *Bethel Asylum*, open to lads, who are also attacked with fits of epilepsy.

M. John Bost, you see, is animated by a sincere and living faith. Having a heart full of charity and devotedness, strengthened by the Spirit of the Lord, he has earnestly set himself to alleviate these great human miseries—physical and moral miseries;—and he has not suffered himself to be impeded by any obstacles whenever there was a prospect of doing good. This is not the moment to enter further into detail, but I can affirm that this worthy servant of Christ has had remarkable success in his work of love for the sick idiots, etc. His efforts are appreciated as they deserve; for boys and girls attacked with the various maladies already mentioned are sent to him, not only from France, but from Switzerland, Holland, and even Ireland, because he admits cases of disease for which there exists no other similar establishment. M. Bost has now in his five asylums 200 children, without reckoning the twenty officials or *employés*. His expenses amount to about 80,000 francs (3,200*l.*) per annum, and the funds show a deficit at the present time, of 15,000 francs (600*l.*). But we hope that, by the faithful affording their help, the Lord will provide what is thus required. Neither French nor Swiss, Dutch nor English, nor Protestants of any other country, will withhold their liberal assistance from these institutions. Where is the Christian who would refuse to open his purse to the appeals of M. John Bost? He has already obtained numerous subscriptions in England, and his friends there will never fail him.

A NEW PROTESTANT JOURNAL—THE RATIONALISTS.

I shall be very brief upon these two last points. To speak first of the new weekly journal which I mentioned last month as being projected. It is now published in Paris, and is entitled, the *True Protestant*. Its principal editor is Pastor Puaux, well known in France and abroad by his works upon the history of the French Reformation,

his pamphlets upon controversial questions, and so forth. The *True Protestant* is intended to maintain the Evangelical cause against the attacks of another weekly journal, called the *Liberal* (or rather *Radical*) *Protestant*. M. Puaux's style is energetic and popular; he is accustomed to contend against the Rationalists, and he never hesitates in the fulfilment of what he conceives to be a duty.

I have before indicated the equivoques and subterfuges of the Radicals, or men of the negative school. M. Puaux addresses distinct and weighty questions to them: "Do you believe—aye or no—in the supernatural birth of Jesus, in his miracles, his resurrection, etc., as they are attested in the books of the New Testament, and declared in the Apostles' Creed? Answer plainly." To these questions the Radicals reply only by jesting or invective. They cannot answer, "We believe in these things;" for if they did so it would be a falsehood upon their part; and they dare not reply openly, "We do not believe in them," because the consciences of Protestants would be shocked by such an avowal. I shall return to this grave subject.

X. X. X.

DEATH OF THE WIDOW OF THE LATE FREDERIC MONOD.

On Sunday, November 24, a large concourse of friends belonging to the various Protestant Churches of Paris were assembled at the funeral of this distinguished Christian, whom it had pleased God to take to himself, on Thursday, the 21st, at the age of fifty-nine. At the house of the deceased, at the Chapelle du Nord, and at the cemetery of Père la Chaise, M.M. Jean Monod, Professor of Theology at Montauban; Leopold Monod, Theological Student; Theodore Monod, Pastor at Paris, all three sons of M. Frederic Monod; and lastly, M. Guillaume, his brother, successively gave utterance to the words of faith, resignation, and hope, expressive of the sentiments of the afflicted family, and answering to the feelings of all present. In all these discourses a fitting tribute was rendered to the Christian virtues of the departed sister, as well as to the memory of the husband who had preceded her to the tomb, or rather to the sky, the excellent Frederic Monod, who for so long exhibited among us, in the service of his heavenly Master, so ardent a zeal, and an activity the remembrance of which still lives among us.—*L'Espérance*.

ITALY.

[From our own Correspondent.]

Florence, December 14, 1867.

THE ROMAN QUESTION.

Italy still continues in a very troubled state, and the Roman question occupies the minds not only of the Italians, but of most of the European nations. Although the French flag no longer floats on the castle of St. Angelo, and the last Imperial soldier has for the present taken his leave of the Eternal City, yet the Italian kingdom seems farther from obtaining Rome as its capital than it was at its commencement in 1859. Garibaldi has been allowed to leave his fortress prison and return to his island home, and an amnesty has been proclaimed in favour of him and his followers; but the results of his rashly-planned expedition still remain, and may do so for many a day. Although few believed that he would really be brought to trial, yet the proclamation of a pardon took many by surprise. His party in the Parliament, instead of showing themselves at all grateful for this act of clemency, loudly protested against it, as implying that something wrong had been done by him; and one of the deputies declared that this amnesty ought to have been proclaimed, not in favour of Garibaldi, but of the Prime Minister who had ordered the arrest of a member of the House. With such views few of the nation sympathise.

The statement of M. Rouher in the French Chamber, that the Italians would never be allowed to go to Rome, filled the minds of the people with consternation, which was by no means allayed by the prospect held out by M. Moustier, that they might be permitted to go, if they would come to any terms of agreement with the Pope. These speeches have shown more clearly than ever how thoroughly persuaded the French Government is that the kingdom of Italy is entirely under its control, and that the Italians can obtain possession of Rome or not, according as it sees fit. One of the most moderate of the members of Parliament, in speaking on the Roman question, earnestly urged upon the House the propriety of recalling the Italian ambassador from Paris, and henceforth standing aloof from France, as the speech of M. Rouher was an insult to their King and nation. This is also said to have been the step agreed upon at a meeting of the Ministry which was held immediately after the arrival of the telegram which contained an abstract of M. Rouher's speech. But this decision was afterwards changed, and it was resolved to ask the Emperor to

temper in some way the effect which had been produced by the declaration of his Minister. To such a request Signor Nigra is reported to have replied that the speech had not only obtained the approval, but even the praise of the Emperor, who, however, still entertained sympathy for the kingdom of Italy, and had no intention of affording any assistance to its enemies. It is needless to say, that such a statement has done nothing to heal the breach that now exists between the two nations.

PAPAL MISGOVERNMENT—FROM BAD TO WORSE.

A correspondent to the *Nazione*, writing from Rome a few days ago, affirms that Antonelli's answer now is the same as it was in 1860—that he would not refuse to grant certain reforms, etc., but that first of all the whole of the ancient Papal provinces, even as far as the Po, must be restored to the Pope. Under such circumstances, the Pope is thus propped upon his throne with the assurance that he will be maintained there by the French, whatever his conduct may be. Who can tell how far this will influence his future proceedings? The following edict shows that there is little prospect of any improvement. Gregory XIV. passed a law by which the property of all prisoners of the State was confiscated. This law was, however, not put into execution except in very rare cases, and had almost been forgotten. Pius IX. has not only again called it into force, but has even gone further. According to a circular issued by De Witten, the Pope's Minister of the Interior, not only are the goods of all who are found guilty of any political crime confiscated, but the property of those who, although innocent, are suspected of any such breach of the law, is taken possession of, and not restored till after the case is decided! Thus every Roman is at the mercy of a police agent or any enemy that he may have. A hint of treason or other political crime may throw a man into prison; and till his case has been tried and decided, no one can take any charge of his possessions or business.

THE PREMIER'S POLICY.

Notwithstanding all that has lately taken place, and the fact that the possession of Rome as the capital of Italy seems as distant as ever, the Italians have not given up hope that this will yet be accomplished. When Menabrea, whose leanings were all believed to be in favour of the priestly party, came

into power, this event was hailed with gladness by all those who favoured the pretensions of the Pope. In all his speeches, however, he has dwelt strongly upon the necessity of obtaining possession of Rome, which he characterises as a place where plots are constantly being formed against the kingdom of Italy. The means by which he would accomplish this are by coming to some agreement with the Pope—a proposal which is looked upon with the gravest suspicion by all who desire to see the spread of the Gospel in this land, for it is almost certain that this could not be effected without certain impediments being placed in the way of evangelistic labours. While this proposal is looked upon with suspicion by friends of the Gospel, it is regarded with equal disfavour by the priests. The clerical newspapers have criticised Menabrea's speeches with the greatest severity, and show themselves decidedly opposed to his plan of action. The late election of a President for Parliament proves that he has a majority of members on his side, but it is extremely doubtful whether he will long be able to continue in office. In case of his resignation, the Parliament must either be dissolved or a new Ministry formed. The King is believed to be decidedly opposed to the first step, and it is reported that a Ministry is in readiness, should Menabrea find it impossible to go on.

PRIESTLY AND OTHER CONSPIRACIES.

Everywhere elements of disorder of the most diverse kinds are at work in Italy. The Party of Action is plotting to substitute a republic for the monarchy, and a proclamation has been addressed by Mazzini to the army. In Florence several have been arrested on suspicion of being implicated in this plot. In Genoa a number of Orsini bomb-shells were found in the house of one of the inhabitants. A large quantity of Mazzinian proclamations were also discovered, and a note of the expenses incurred at the demonstration which took place in September. Arrests have also been made in many of the towns, and documents brought to light which show that the plot was widely spread, and that active preparations had been made. While the Republicans are thus plotting, the Bourbonists are intriguing to restore the old state of things. In the beginning of this month there was distributed in certain parts of Naples a paper which contained a prayer to the Virgin for the deliverance of this land from the power of the spoiler, and the speedy restoration of the kingdom to its beloved sovereign. In such a state of matters, it is not to be expected

that the priests and monks will refrain from taking part in these plots. Most of the strangers who have staid for any length of time in Florence have paid a visit to the Convent of Certosa, situated in the Val d'Ema. This convent is about two and a-half miles distant from Florence, and stands on the top of a pleasant height, which is covered with vines and olives. It was founded about 1341, and contains some statues by Orgagna and Donatello. Notwithstanding the passing of the law which abolished all monasteries and nunneries, about thirty of the monks had been allowed to remain in this convent. It was reported that a plot had been formed to take the King's life, and that the person who was to have effected the deed was concealed in some part of this monastery. A search was immediately instituted, and, although the person sought was not discovered, yet the researches were not altogether useless. Not only were large sums of money, altogether out of proportion to the requirements of these monks, discovered, but also a very voluminous correspondence. Among these papers were some from the Roman Government, ordering the inhabitants of that convent to form themselves into a secret society. The result of these investigations was that three of the monks, including the prior, were apprehended and lodged in the common prison.

EPISCOPAL RECRUITING—CARDINAL ANDREA.

Not only have the Italians to complain of secret plots formed in their land by the priests and their followers, they have also to suffer from the open acts of those who belong to another country. There cannot be any doubt that the French bishops are the most active agents in enlisting soldiers for the Pope's legions. The *Temps* publishes a circular from the Bishop of Strasburg to his curates. In this circular the Bishop says, "The Holy Father does not count only on our prayers. In his present critical position he has considered it necessary to reinforce the Roman Legion with new recruits, and for this purpose an appeal has been made to all well-meaning young men. I entreat you, therefore, to see if you cannot find in your parish some youths who are willing to devote themselves to so holy a cause," etc. Need we wonder that the Italians, on reading such a proclamation as this, are ready to say that the French have broken the Convention as well as they, and even now protect and encourage those who continue to do so?

Few of the cardinals of the Romish Church have excited so much attention during the

last three years as Cardinal Andrea. His conduct had led some to imagine that he would yet take a decided stand against the errors of the Church of Rome. Others remembered the part he played in 1848 and 1849, and looked upon his profession of Liberal principles as a mere pretence. His conduct at present shows that these have not greatly misjudged the man. The Pope issued, on the 29th September, a brief, in which, on account of insubordination to the Holy Father, he suspended him from his office, and ordered him within three months to betake himself to Rome in order to receive future orders, on pain of being deprived of all his offices. To this the Cardinal has replied, that the sentiments of unalterable attachment and of profound veneration which he has always professed for the chair of St. Peter have never ceased and will never cease to govern him—that he is desirous that all appearance of discord between him and his Holiness should cease. He has also forwarded a medical certificate, on which he bases a request that other three months be granted to him before he proceeds to Rome. [Since the receipt of this letter, we learn that Cardinal Andrea has complied with the Papal mandate, and has left Naples for Rome.]

EVANGELISATION IN THE SOUTH—CATANIA AND MESSINA.

A period of such political excitement is not the best suited for the spread of the Gospel. Hence we find that although the work of evangelisation continues to be prosecuted with vigour, still, in the centre of Italy it does not seem to be making great progress. In the hearts of the Evangelici the work of grace may be going on unobserved, but at present the power of the truth does not appear to be making great conquests among those who have not yet left the Church of Rome. In the North and South, however, a work is going on which is fitted to cheer the hearts of those who are longing for the true regeneration of Italy.

I have already given some notices concerning the infant church at Catania. The congregation there was formed by Signor Bellecci, an ex-priest, who, having obtained a work of controversy and compared its teaching with what is contained in the Word of God, was led to abandon the Romish Church. Since then he has been engaged in secular pursuits, at the same time doing what he can to bring those with whom he comes in contact to a knowledge of the truth. It was while visiting this congregation that Signor Gregori was attacked with cholera. It was

in Signor Bellecci's house that he died. The preaching and conversation of that devoted servant of Christ have been blessed to many in that city. Signor Appia, who has succeeded him in Naples, lately paid a visit to Catania, and found there much to encourage him. A church has now been opened on Signor Bellecci's property, and the congregation is steadily increasing. Among these is an Italian officer, who, years ago, received from an English sailor an Italian Bible, which long lay beside him unread and unthought of, but is now diligently studied by him. Another is an ex-monk, who for long had been dissatisfied with the teaching of the Church of Rome, but was at length led to throw aside his monkish dress by the perusal of Dr. De Sanctis's treatise on the mass. For some time he lived in the greatest poverty, receiving assistance from one almost as poor as himself. Now he is employed as an Evangelical teacher. A third is a poor barber, who has removed the pictures of the Madonna and the saints from his shop, and substituted in their place the Ten Commandments and passages of Scripture. These compose a few of this interesting congregation, but they are enough to show how much there is to encourage us in this field. Of course they have a deal to endure from the extreme ignorance and bigotry of those who surround them, from the power of the priests, and from the attempts that are made to introduce infidelity and extravagant views into their midst. But the majority of them continue steadfast, and their earnest desire is to have a regular pastor settled amongst them.

While in Sicily, Signor Appia also paid a visit to Messina. An evangelist in connexion with the English Church has for some time been holding meetings in a private house, but these have not been largely attended. Signor Appia met with some of the brethren, who assured him that these meetings would increase if more publicity were given to the work. He therefore urged upon them the necessity of hiring a room where public services might be held. After he had set sail for Naples, the steamer was obliged to return, on account of stress or weather, and while waiting for the vessel to start again he was able to secure a suitable apartment. Signor Bellecci has promised to visit Messina once a fortnight in order to encourage and assist this infant church.

NORTHERN EVANGELISATION—THE WORK IN VENICE.

In the North of Italy there are also many proofs that those in that field are not spend-

ing their strength in vain. On account of the fewness of labourers, the Waldensian Church has been able to send only one evangelist to the towns of Mantua and Verona. As such a work was considered too much for one man, and as there was, besides, another meeting in Mantua, the Commission of Evangelisation instructed the evangelist to confine, in the meantime, his labours to Verona. But when he went to preach at Mantua, and found there a congregation of more than a hundred persons ready to listen to the proclamation of the truth, he felt that he could not inform them of this decision of the Commission. So he continues to labour in both cities. The work at Venice still continues to prosper, as may be seen from the following account of a visit to the Evangelical place of worship by the Rev. Mr. Macpherson, of Dunkeld, who has been holding a Presbyterian service there for the last three months:—

"Although only a short time behind the hour of meeting, we were obliged, from the crowd assembled in a hall capable of holding about five hundred, to take our position in a staircase, where we listened to the powerful address of the pastor, and were delighted with the marked attention and eagerness of the audience. Seated around the speaker were what might be called the body-guard or *gendarmes*—a band of devoted Italians in the prime of life, drinking in the words of their minister, and resolved that all attempts at interruption from the Popish party—of which there were several when the movement began—should be speedily silenced. Next to them were seated in considerable numbers an eager group of Italian mothers and daughters; and extending backwards, a crowded hall of the *operai* of Venice—all apparently inquiring after the truth as it is in Jesus, or groping their way to the light. A few stragglers on the staircase with whom we mingled were evidently spies or men of sceptical tendency, doubting whereunto this movement would grow.

"Another place of worship has been opened within the last few weeks in another central

part of Venice, with similar satisfactory results. In connexion with this latter place, I may mention that the services of the minister's *gendarmes* were called into exercise, and the priesthood party speedily and without ceremony ejected. As an instance of the trials and hardships some of the inquirers have to encounter, I was told that the wife of a workman, who himself cleaves fast to the Popish faith, was seized by her husband, dragged from the hall, unmercifully beaten by him, and threatened with pains and penalties by the priests. It is gratifying, however, to know that the tide is turning in favour of the mission, the Italian press in the hands of the Popish party finding it better policy to allow the movement to go on unmolested, and being even compelled to acknowledge that there is a reality in it, while the priests look on in hopeless despair."

DEATH OF EVANGELISTS.

While so much has to be done in Italy, and the labourers are so few, it is sad to have to record the decease of another of the evangelists. Signor Carlo Malan died on the 24th November, at the early age of twenty-three years. Two years ago he finished his theological course at the Waldensian College in Florence, and at last meeting of Synod he was ordained to the work of the ministry. For some time he laboured in Pisa, and afterwards along with the evangelist in Milan. Although threatened with consumption, yet he continued to discharge all his ministerial duties until about a fortnight before his death. Having preached, although suffering from bodily weakness and pain, with even more than his usual vigour, on the duty of the believer taking up his cross and following Christ, he was laid upon his deathbed. He is the first whose remains have been interred in the new burying-ground granted to the Evangelici at Milan.

During the last fifteen months the Waldensian Church has lost no fewer than four of her pastors and evangelists. May such breaches be the means of stirring up the friends of Italy to increased prayer that more labourers may be sent into the harvest!

GERMANY.

[From our own Correspondent.]

Berlin, December 16, 1867.

THE UNITED PROTESTANT CHURCH OF PRUSSIA.

This year again draws to its close without giving us a clear idea what is to be the issue of the present state of things in our Church.

The establishment of Lutheran Consistories at Wiesbaden and Kiel on the one hand, and the late Royal decree addressed to the Supreme Consistory here on the other, show us that our ecclesiastical rulers are as unwilling to introduce the Union [of the Lutheran and Reformed Churches] into the new pro-

vinces as to have it abolished in the old ones. In other words, everything will remain for the present as it is. But though we can only be thankful that thus peace is preserved, still everybody feels that this peace is only an outward one, and that these measures are hardly anything more than transitory ones. Our three great ecclesiastical parties are well aware that now is the time loudly to proclaim their wishes. They all sharpen their weapons, and the most hasty glance at any religious paper shows that we live in times of spiritual warfare.

Let me give you a short account of the way in which the three parties enter on the new year.

STATE OF PARTIES—THE LUTHERANS.

To begin with the Lutheran party. They use every means in their power to overthrow our present ecclesiastical constitution, in order to reconstitute a Lutheran Church, as it is in the new provinces. They say that a great number of Christians feel as Lutherans, and that they are United only because of the official obligation. The *Evangelische Kirchenzeitung* says that it is a sign of the weakness of the cause of the Union that it was left to the choice of the clergy to celebrate its fiftieth anniversary or not, as they pleased. They forget, however, that it was only on their account, in order that they might not be forced to do anything they might deem disagreeable, that the celebration was optional. That paper refers to the apprehension entertained by the Churches of the new provinces that they may be brought into contact with our Established Church in order to discredit the Supreme Consistory. The intended monster address to the King from a number of Lutheran clergy has not yet been presented; but meanwhile the idea of producing a combination of all Lutherans in the different parts of Germany is propagated in every possible form. A conference was held at Leipsic in June, and another at Hanover last month, and the convocation of a general Lutheran Diet is to take place next summer. At the present time, too, *Concordia*, a small religious paper which has hitherto appeared at Greiz, is about to be enlarged and published here, in order to plead, on a wider scale, the Lutheran cause.

Shall we deny that this party has life and strength? Surely not. We only regret that all this activity and zeal should be spent in promoting the interests of a party, instead of being solely directed to the advancement of the Master's cause. Before leaving this party, I must mention another not very happy

expedient which is now for the second time employed of late—I mean the discussion of theological questions in the form of a religious novel. "Leokadie" is the name of one of these new novels. Almost all the questions of the day are treated in it, and all the religious parties are represented by the different persons named. The great fault of the book is, as it would be of any similar work, that all parties but that to which the author belongs are represented by weak characters and weak arguments. So it has not the desired effect, when, at the end, all the nobler characters recognise the Lutheran views as the only correct ones. It only seems natural under these special circumstances, but not as a general rule.

THE UNITED CHURCH PARTY.

And now to speak of the party of the Union—or the Evangelical party, as I should prefer to call it, because it really has the same aim as the party to whom you give this name in England—has it no other object, as one would make us believe, than to leave everything as it is here, and to force the same state of things on others elsewhere who protest against it? Has it really the design of bringing confusion into the doctrinal teaching of our Church? Whoever believes this may read Dr. Kögel's five sermons just published under the mysterious title, "Pro Domo." One of these was preached at the Conference of the Evangelical Alliance at Amsterdam, three here in the Cathedral, and the last at Wittenberg on the 31st of October. They are all intended to show the great blessings derived from the Reformation, and at the same time the necessity for Christians of being united. Dr. Kögel is right, I am sure, when in some parts of his sermons he indicates that the strength of the Evangelical party is not in its theological discussions, which very often are sharper than Christian charity might wish, but in its practical labours. It is needless to mention here the care displayed for Protestants in Roman Catholic countries, and for the Protestants in the East, where aid has been rendered by our rulers in the Church; I refer at present only to the great schemes of our day to bring the Gospel to the masses. Sunday-schools, city mission, and other kindred efforts, are almost exclusively in the hands of the Evangelical party; and last, not least, the promotion of lay agency finds support only among Evangelicals.

THE RATIONALISTS.

Besides these two Christian parties, there is a third—the Rationalists. They do

their utmost to bring infidelity into the Church, and to secure for themselves the liberty to preach unbelief from the pulpit. Next to science and theology, their weapons are often those of popular books. A production of this kind has recently been published, and is sold very cheap, being dedicated to the people. The title is "Jesus the Nazarene: the Life, Teaching, and Natural End of the Wisest of Wise Men," by F. Clemens, an author hitherto unknown. It is, however, a sign of the weakness of the *Protestantische Kirchenzeitung* strongly to recommend such a work. I really hope that this in every way inferior book will not be able to do much harm. It treats all things in a most frivolous style, and explains many of Christ's miracles in such a wonderful way that a man must be more credulous to believe the explanation than the miracle. Besides, you find in these pages the grossest ignorance. Not only the doctrine that Jesus is "conceived by the Holy Ghost" is constantly confounded with the Romish doctrine of the Immaculate Conception, but even sentences of Goëthe on religious matters are wrongly quoted.

CHRISTIAN EFFORT.

Let me now turn to some more satisfactory details—those which bear upon practical Christian work. The Berlin City Mission is sure to find sympathy beyond the Channel, because it was through the help of some Scotch friends that the work was started. Besides, it has been the means of introducing here for the first time, and with perfect success, a way to reach the people which is very often employed in England—I mean tea-meetings. Three hundred cabmen and their families are now regularly under the care of two missionaries and two Bible-women. These three hundred cabmen and their wives have been divided into two parties. The

first tea-meeting took place on the 23rd of last month, in the lecture-room of the Golgotha Chapel; the second one on the 12th of this month, in the Chapel of the Moravian Brethren. Those who were invited came in great numbers; some even lost the day's pay in order to be able to come. On both occasions Dr. Simon, agent of the British and Foreign Bible Society, gave an account of the cabmen in London, especially with reference to the sanctification of the Lord's-day. Then Dr. Wichern spoke in such a pleasant, popular way, that he really conquered all hearts. Professor Cassel on the one day, Mr. Jordan on the other, closed the meeting. Most of those present listened with the greatest attention, heartily joined in the hymns, and, in some cases, put questions which showed that they felt at home. One of them said to the missionary, "I hope we may have some more such meetings. We will come without tea and cake."

A short account of these tea-meetings, with Dr. Simon's address, will be given on Christmas-eve to all the cabmen in Berlin.

The Lepers' Home in Jerusalem was opened in June. The beginning was rather hard, as the lepers were afraid of coming at first; but now we hear that some begin to come. The inauguration of the home was celebrated by a great missionary festival at Nehring, the seat of the Baron Keffenbrinck-Ascheraden, in Pomerania. It was a good opportunity of preaching the Gospel in that part of Pomerania, where there is very little spiritual life. A numerous assembly met in the park, and were most hospitably received by the Baron and Baroness. It was a very fine day, and so it was possible to remain together till late in the evening, and listen to the many eminent addresses of clergymen, who had come from different parts of the country.

HUNGARY.

THE "NAZARENES" AND THE ROMISH CLERGY.*

The Roman Catholic bishops of Hungary have had their conference as well as the Cisleithan bishops. But it was of an entirely different character, both in its origin and results. Instead of taking their stand on the Concordat as a treaty which the new order of things would not change, they seem to have understood, even before any pressure was applied, that in Hungary less than on the other side could the exceptional position created by the Concordat for the Roman Catholic clergy be maintained for an instant, and that it was

wise to move in the matter, and thus save at least appearances. Already, in the month of September, Haynald, Archbishop of Kalocsa, who is at the head of the Liberal clergy, and was for that reason removed from his seat in Transylvania under the old *régime*, came forward with a project to re-introduce the lay element in Church administration, and to give the lower clergy a certain control in the management of the Church property. The scheme found but little favour either with the Primate or the Government. It had,

* From the Pesth Correspondence of the *Times*.

therefore, no consequences, except perhaps to make the higher clergy think on the matter, and to mature their views, so that when the Minister of Culture and Public Instruction addressed a letter to the Primate asking him to convoke the bishops to a conference, the subject of which should be to consider the altered state of things in consequence of the re-establishment of the Hungarian Constitution, the clergy had time to reflect on their position. The conference has been held, and, although its results have not been as yet officially communicated to the Minister, there seems every reason to believe that the bishops of Hungary have understood the signs of the times, and are ready for a fair compromise. They are ready to admit the participation of the laity in Church administration—nay, they seem almost to desire it, as the most effectual means of reviving religious feeling and combating the indifference which has spread among all classes.

Things being thus made comfortable, something similar has taken place to what took place in the Anglican Church towards the latter half of the last century. The higher clergy, being more richly endowed than any other Church, except the Anglican of old, and never being threatened in its position, had little or no inducement to exert itself and see that the religious feeling was kept alive. The usual result has followed; what was not done from above is being done from below, and the clergy begin to be frightened at the consequences. There is no Wesley, but a new sect has arisen in the bosom of the Catholic Church, which promises to go further than Wesleyanism, and to cause a great deal more trouble. On the lower part of the Theiss district, and in the great plain between the river and the Danube, in the very midst of a pure Magyar population, a new religious Church has arisen, the followers of which call themselves Nazarenes. No one seems to know where it comes from; no one can tell when it was introduced, or how it has found its way into those outlying districts, almost shut out from all intercourse with the rest of the world; but it seems to attract the peasant class of pure Hungarian stock as powerfully as Methodism does the population of Wales. It is only among the lower classes that it seems spreading, and spreading with a rapidity which makes people uneasy. Under the old system the process from obvious reasons went on with the greatest secrecy, such, indeed, that little more than vague surmises existed as to its nature; but now that every one is allowed great freedom of movement, the new sect has

come out more into daylight. Still, the daylight has been hitherto but faint dawn, so that but little can be distinguished of its real character. Single tenets alone have transpired hitherto, and even people who live among them seem to have no clear idea of this new religion.

The name Nazarenes would imply that they consider themselves in connexion with Christianity, although, perhaps, it means likewise that they do not recognise the divine nature of Christ. They admit no priest-class but whoever feels inspired in the congregation gets up and speaks and prays. I do not know whether they have any other religious rites, but the absence of a priest-class must probably be taken as a sign that they have none. They refuse to have their children baptized, and will swear no oath. The communities form closely connected societies, in which not only matters of common interest, but even the private affairs of individuals, are discussed and arranged. Whether, as some suppose, this community goes really so far as to be an attempt at communism, there seem no data to decide, although there is an unmistakable Socialist tinge in the whole affair. They do not acknowledge any sacred character in marriage; but it is equally uncertain whether, as some again would have it, this means polygamy, or even community of wives.

You will have already remarked that there are some features which seem taken from the tenets of the Society of Friends; and it would be, indeed, a curious phenomenon to see that society, which is dying out and being transformed everywhere else, arise in its old shape in this corner of Europe. I have not heard of any distinctive signs in dress or appearance; but all agree that the followers of this new sect are quiet, orderly, sober, and industrious above their neighbours. Still, there has already been some question about them in the last sitting of the County Assembly of Pesth. As they refuse to bring their children to be baptized, they cannot be registered, the registers being kept in church, and one of the district judges applied for instructions on the subject to the county; this very properly made the distinction between the religious rite of baptism and the civil ordinance of registration, and decided that they were free to use the former or not, but had to submit to the latter.

Thus you see there are cogent reasons for the Roman Catholic clergy of Hungary to be active, and show that there is some vitality in them still. As they acknowledge the participation of the laity in Church matters, they

have likewise acknowledged in principle the secularisation of the schools, provided the Government offered guarantees that religious education will not be neglected. On this basis it will not be difficult to come to an understanding, as no one, and the Minister of Public Instruction least of all, intends to exclude religious teaching from the schools. But even in the matter of civil marriage the bishops seem inclined to make concessions. The question of civil marriage has not been agitated in Hungary, but it is sure to come on as soon as the more pressing business of the Diet will allow it. But the real point in this question does not so much lie in the civil marriage, as in the clerical jurisdiction in matters of matrimony. Even before the Concordat, the *jus canonicum* was valid in

matters of Catholic marriages—that is, divorce was impossible, and even separation a *mens et thoro*, according to the provision of that code. Dispensations in cases of mixed marriages, as well as in cases of consanguinity, had to come from Rome, and in the first case, in latter times, a “reversional” had to be signed that all children would be brought up as Roman Catholics. This last provision of the Romish Church especially has ever since 1836 been a matter of discussion in the Diet, and no new laws can be brought in on the subject without making a thorough change in the matter. Whether the bishops, by saying that they would not object to civil marriage, meant to consent to all the changes necessary in this respect, remains to be proved.

TURKEY.

BULGARIAN CONVERTS ASSISTING BOHEMIAN PROTESTANTS.

Dresden, December 13, 1867.

The following letter is one, I think, which I ought not to withhold from your readers, inasmuch as, if I mistake not, it will be sure to quicken their sympathies on behalf of the work of the Lord among the Bulgarians alluded to in your last issue, and thus to arouse more prayer at the Throne of Grace. It is deeply interesting to see how those who have felt the blessings of the Gospel for themselves are always ready to impart, as far as in them lies, those blessings to others also:—

“Philippopolis, Nov. 22, 1867.

“My dear Sir,—For several years I have been accustomed to employ an hour of each Sabbath evening to impart to our mission-school some knowledge of the condition and progress of Christ's kingdom in different parts of the world. We think that some of the young men (five or six) are true Christians, and most of them seem deeply interested in the exercise.

“After reading to them your letter in the *Evangelical Christendom* of April last, I suggested that they might like to send something to aid the schools of Pastor Kossut; and they made an effort to do so, but the vacation and other reasons have hindered their sending the money. At their request, I now enclose it to you, as you suggest. The amount is small, but it has been given by those most of whom are dependent upon their own exertions for clothes.

“We like to encourage benevolence in them, and therefore rejoice that they have a heart for this object.

“I have been much pleased in watching the developments of a benevolent spirit. At

the commencement of our work, eight years ago, I do not know that there was a single true Christian among the Bulgarians, and therefore we could not expect any such development in giving as in the Kharpoot mission. I was therefore agreeably surprised when, unknown to us, the pupils commenced a Bible Society. The first year they raised 3*l.* 5*s.* sterling, of which more than one-half was made up of New Year's gifts, given them when visiting homes of the head-men of their people and singing their New Year's song, according to the custom in Bulgarian schools here. The balance was collected among them by a regular subscription of pence and half-pence. They have now in hand about 2*l.* 10*s.* The enclosed subscription is in addition to their regular one.

“God has given us so much encouragement in our work that persecution has begun its work. In three or four places there are a number of persons known as Protestants. The house of Mr. Morse, at Eski Baghra, was robbed, and some sixty panes of glass broken, because a young girl there, a teacher in the mission-school, was determined to live as a Protestant. It is causing considerable stir in many places. We are therefore encouraged in so much indication of life. Twenty to twenty-five of the pupils of our schools seem to be Christians. Some are specially earnest and active. I should like to tell you more of the pupils, but have not time to-day.

“Yours most sincerely and fraternally,

“JAMES F. CLARKE,

“Missionary of the American Board at Philippopolis.”

Enclosed was the sum of 786 soldi, in Austrian stamps, for which Pastor Kossut obtained in Prague the sum of 7 florins and 85 kreutzers.

I am pleased to be able to add that this unexpected contribution has excited no small spirit of Christian love and gratitude among the poor Bohemians. It is interesting thus to see how one branch of the Slavonic people helps another, and how help is sent from a mission station in the Turkish Empire to a struggling Protestant or Hussite congregation

in the Austrian dominions. It is indeed a true sign of life to see that mission converts in Bulgaria have learned the lesson of the Lord Jesus, "It is more blessed to give than to receive;" and to behold those who have been watered themselves by the grace from above anxious to water others by helping them in their endeavours after Christ.

Yours very truly,

CHARLES H. H. WRIGHT, M.A.,
British Chaplain at Dresden.

SWEDEN.

RELIGIOUS PROGRESS AND LEGAL PERSECUTION.

New House Park, Dec. 16, 1867.

I have recently received letters from some of my friends in Sweden, furnishing various particulars relating to religious affairs in that country, which are to me exceedingly interesting, and will, I have no doubt, be read with perhaps varied but still interested feelings, if you think well to give them a place in your pages. I send them to you for that purpose, and remain, yours faithfully,

EDWARD STEANE.

A Lutheran clergyman, my personal friend, and a much-respected member of the Evangelical Alliance, writes as follows:—

"Let me tell you a little about the reign of our Saviour in my country. The Swedish Free Church, which is not a separation from the National Church, but has sprung up within it, and is tolerated by it, goes on with increasing strength and vivacity. The Lutheran part of it works through the 'Evangelical Fatherland Institution,' and many small committees through the whole country, sending out about 200 laymen as colporteurs and preachers. It has also two large seminaries—one at Johannisland, for training missionaries to the heathen; and the other at Johannisberg, for training agents for the Home, or Inner Mission. More than 100 small mission-houses have been erected in all parts of the land during the last few years, much to the consternation and alarm of many of our 'priests,' who neither understand nor sympathise with these efforts to spread the Gospel. The people, however, who thirst for the Word of God, where they have not one of these mission-houses, open their own, that the colporteurs may speak to them. Some of the priests—the title given to the clergy—are, however, converted men, and they preach with fervour the joyful message, and aid the Inner Mission with all their heart. Thus the Free Church grows within

the State Church as the chick grows in the shell; not cracking it and coming forth until it is full-grown and full-feathered. We have both in Sweden and Norway a law which enacts that no person shall be considered as separated from the State Church until his separation is effected officially and publicly, according to a prescribed method.

"Seven missionaries have been sent out from Johannisland to the Gallas, a people inhabiting a part of Africa near Abyssinia. It is not a small thing to say that they have already won their friendship. They have learnt their language, and are beginning to preach in it. We have a small preparatory school here at Winslof, from which we have this year sent four pupils to Johannisland.

"The Christianstadt Tract Society, which also holds its meetings here, employs more than 200 colporteurs who are laymen. We have also a school for these colporteurs, two of whom read the Greek Testament. There are several other Tract Societies in Sweden—at Helsingborg, for example, Jonköping, Örebro, and other places, all of which employ colporteurs.

"The Baptists have built a new chapel at Stockholm, and have mission-houses in many provinces. But, alas! they have not as yet full freedom, and their marriages are hindered more than ever. The reason of this is, that by our laws young people cannot marry unless they have been confirmed and admitted to the Lord's Supper in the State Church; nor can they claim full civil rights or inherit property. Of course this law bears very hard on the Baptists. Poor people! I pity them. Many are, consequently, obliged to travel to foreign countries to be married. Some go to Copenhagen, and some to Hamburg; but even then their marriages are not recognised by our judges. About a month since, a young couple came to Christianstadt

having been refused at Copenhagen. They had heard that a clergyman here in Scania would compassionate them. They were from Orebro, and had travelled many hundred English miles. My curate pastor, Thulin, could not resist their earnest entreaties, and so he solemnised their marriage; but by doing so he has exposed himself to the censure of the bishop and the law. In past times, I married many Baptist couples, when no other

State Church priest would help them; but then, I must add, they had been 'admitted' before they became Baptists.

"May the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen, settle us! To Him be glory and dominion for ever and ever. Amen."

AMERICA.

CONVENTION FOR PROMOTING PRESBYTERIAN UNION.

Philadelphia, November 8, 1867.

The Reformed Presbyterian Church in the United States, through its General Synod, meeting in New York city last May, sent out a general invitation to the supreme judicatories of all other American Presbyterian Churches, then generally in session, to send delegates to a General Conference of Presbyterians, to be held in this city. This Conference was to have for its object the general matter of Presbyterian Union—the binding together of all the Churches now called by the Presbyterian name, or holding its peculiar forms of government and the Calvinistic platform. It was hardly contemplated to make an immediate effort at organic union, but rather to have a conference for interchange of views, and the promotion of fraternal sympathy and action, so far as might be done.

The first gathering, a preliminary prayer-meeting, gave faint promise of a successful issue; but on the morning of Wednesday, the 6th inst., the large number of delegates attending the organising meeting was so large as at once to settle the question; and when the complete roll was finally reported, it showed an attendance of three hundred and thirteen delegates from six Churches, distributed about as follows: Old School, 180; New School, 78; United, 26; Reformed, 20; Reformed Dutch, 4; Cumberland, 5; total, 313.

The Convention was partially organised in the morning by the appointment of George H. Stuart, an elder in the Reformed branch in this city, the permanent chairman.

Upon the inception of business on Wednesday afternoon, an immediate and urgent motion was put forward by the Rev. Mr. Eagle-son (O. S.) for the appointment of a Committee to Draft a Basis for Organic Union! A step so bold and radical astonished every one; but this was not more surprising than the remarkable favour—almost unanimity—

with which it was received. The enemies of Presbyterian union at once fired their shot into the camp, in the shape of a fiery and characteristic speech from old Mr. Breckinridge; but the effect was only to solidify the disposition towards immediate and resolute action. The motion for a committee was speedily carried, with but very few—I think not a dozen—dissenting voices; and the chair appointed a committee accordingly.

In the evening there was an opportunity given for general expression of feeling, at which the spirit of the Convention displayed itself in a very gratifying manner. Men representing all these six branches of the Presbyterian family rose in their places and related how the people of their churches or neighbourhoods are longing for Christian union, and how they themselves had come to this Convention coveting earnestly this great result.

The behaviour of the great audience, which crowded to the utmost the not small church in which they were assembled, manifested a truly catholic purpose and spirit. The delegates had evidently come bent on union; and from that moment till the close of the last session no crimination availed, no mishap resulted in any degree or respect to hinder the resistless determination to have some tangible, practical, potent result from this Convention. In this respect I venture the assertion that the gathering has not been equalled, at least on this continent. Any common ecclesiastical assembly would have been torn and divided with the stirring up of dissensions which have legal existence in these six Churches; but neither the often arbitrary ruling of the chair, the obstinacy of one or two opponents of the purpose of the Convention, nor the frequent and sometimes slighting reference by men of one Church to the tenets of another, had any effect whatever, unless to call out a still more resolute and general cry for Union!

Thursday morning's session was occupied

again with discussion, while the committee were out, hard at work on a basis for union. Numerous plans and resolutions were offered by members, but the House persistently refused to do more than to send them in to the committee, without any instructions. Prayer, silent and vocal, and fervent exhortations, occupied much time. A resolution to declare disunion a sin, however, was successful in causing the appointment of a special committee to draw up a circular letter to the churches (the Encyclical of the Pan-Presbyterian Council?) urging upon them the importance of general Presbyterian union, in view particularly of the advancing hostility of Romanism and infidelity against the Protestant Church. This letter, after being elaborately drawn up, was finally adopted.

On Thursday afternoon Professor H. B. Smith reported on behalf of a committee which had been sent on Wednesday evening to visit the Evangelical Society of the Protestant Episcopal Church for Promoting the Diffusion of Knowledge, then meeting in an adjoining church, and convey a Christian salutation. He stated that the committee had been very cordially welcomed, and that not only the official replies of the president, who was Bishop M'Ilvaine, and of others, but also the affectionate right hand of fellowship given by the members of the society individually, had attested the earnest and fervent sympathy with which Episcopalians had met Presbyterians in a common love of one Divine Head.

To conclude this matter here, I will add that Thursday morning was given up by the Convention to the reception, not only of a similar delegation from the Episcopal Society, but of the whole body, which came *en masse* to the church. Bishops M'Ilvaine, of Ohio, and Lee, of Delaware, Rev. Stephen H. Tyng, jun., and Hon. Messrs. Conyngham and Brundt, presented their sympathies in brief addresses, replied to by Professor Hodge, of Princeton, and Mr. J. F. Stearns, of Newark, as well as Chairman Stuart. Professor Hodge's speech was one of remarkable fervency and beauty, likening the Thirty-nine Articles and the Westminster Confession of Faith—the respective standards of the two Churches—to the different parts of the one cathedral-anthem which ascend in harmony to heaven. But the peculiar significance of the occasion was in the devotional exercises, participated in by the members of both bodies. Professor Smith led in the general recital of the common Apostles' Creed, and Bishop Lee in that of the Lord's Prayer.

The hymn, "All hail the power of Jesu's name!" was sung, though I cannot say how many of the psalm-singing Covenanters joined. I know many did. There was silent prayer for a few minutes, after which Bishop M'Ilvaine prayed (extemporaneously—there is no "form" for such a very catholic prayer) for the welfare of the whole Presbyterian family, and Dr. John Hall, late of Dublin, prayed similarly for the Episcopal communion. The doxology was sung, and Bishop M'Ilvaine pronounced the benediction.

Thursday afternoon the report on the basis for union was brought in and received very solemnly. There was much discussion on the different parts of the report. The second article was not satisfactory to the Reformed men at first, because it said nothing for the Westminster Catechism. The fourth article, concerning psalmody, was the hardest battleground but one; some of the Covenanters stood out to the last for the Psalms of David exclusively, but the great majority, even of the United and Reformed delegates, sustained the report, which was not materially changed.

On the final vote to adopt the whole report as amended, the five Churches (Cumberland delegates declining to vote, as they could not accept an unmodified Calvinistic platform) all voted aye. There were only two negative votes cast—that of Mr. Barr, United, and that of Mr. Bratton, Reformed. The scene following the adoption I leave to the ready imagination of interested readers.

[Thus far we quote from the *American Church Union*. Deferring, for the present, the conclusion of this interesting correspondence, which embodies an abstract of the Basis of Union, we here give Dr. M'Cosh's account of the reception of the Episcopal deputation, referred to above.]

"These are times," said Bishop M'Ilvaine, "when, instead of there being a desire to magnify our differences, we should aim to bring about such measures as will unite us in the advancement of the Church of Christ. Our prayers ascended for you, and you reciprocated the same. These prayers have been answered, not directly, but more conspicuously than most of us could have anticipated. God has answered them in the spirit of love. I greet you in the name of the House of Bishops, and I greet you in the name of the Lord Jesus Christ." The duty of replying devolves on Dr. Hodge, known in this country for his massive intellect, but known among his friends for his genuine feeling—in this respect, as in so many others, like our own lamented William Cunningham. "You,

Bishop M'Ilvaine, with Bishop Johns, whom I had hoped to see on this occasion, and I were boys together, in Princeton College, fifty odd years ago. Evening after evening, we knelt together in prayer. We were baptized with the Spirit during the great revival of 1815, in that institution; we sat together year after year in the same class-room, and we were instructed by the same venerable theological teachers. You have gone your way, and I have gone mine. I will venture to say, in the presence of this audience, that I do not believe, in all that time, you have preached any one sermon which I would not have rejoiced to deliver. I feel the same

confidence in saying, that I never preached a sermon which you would not have publicly and cordially endorsed. Here we stand, grey-headed, side by side, for the moment the representatives of these two great bodies, feeling for each other the same intimate and cordial love, looking nor backwards nor downwards, at the grave at our feet, but onward to the coming glory." We can understand that, during Dr. Hodge's address, tears were falling from almost every eye, and "it would be impossible with the pen to convey any adequate impression of the solemnity of the scene."

Home Intelligence.

IMPORTANT CONFERENCE OF EVANGELICAL CLERGY AND LAITY.

A numerous gathering of the members and supporters of the Church Association took place recently at Willis's-rooms, "for the purpose of conferring together, and eliciting the common sentiment of earnest and faithful members of the Reformed Church of England and Ireland at this crisis in her history, and so to arrive at a clear decision as to the policy now to be pursued by Protestant Evangelical Churchmen." The assembly numbered upwards of 600 gentlemen from various and distant parts of the country, and their proceedings occupied two days. The chair was taken by J. C. Colquhoun, Esq., the President of the Association, and amongst the gentlemen present were—Sir Brook Bridges, Bart., M.P., Sir Robert Montgomery, Abel Smith, Esq., M.P., the Dean of Exeter, and other influential clergy and gentlemen.

After devotional exercises, the Chairman having opened the proceedings in an able address, in which he inculcated union and forbearance among those assembled, the Rev. E. R. Eardley Wilmot read a declaration avowing the attachment of the Council to the Church of England and Ireland, as being alike scriptural in her doctrine and apostolical in her order.

The Rev. E. Garbett then moved the first resolution: "We are agreed that the doctrine held by the twenty-one priests (so called) who addressed the Archbishop of Canterbury, last May, to the effect that in the Holy Eucharist the body and blood of our Saviour Christ are present really, but

spiritually and ineffably, under the form of bread and wine, and are offered before the Father by the priest, and are to be adored in the sacrament by the worshipper, is repugnant to the Articles and formularies of the Church of England; and we are agreed that the attempt of any Anglican clergyman to declare himself a priest with similar powers to those claimed by the priests of the Church of Rome (requiring or encouraging auricular confession, and of their own authority granting absolution), is an assumption contrary to the teaching of the Reformed Church of England, and to be withstood by all its faithful members." He and those whom he addressed were between two parties. "Neither of these parties," he observed, "are content with the Church of England. They both want a change. The Rationalistic party want to change her because she says too much, and they want to sweep away the doctrinal basis of the Church, to take away her dogmatic Articles, and to resolve her bond of union into a floating, undefined, shapeless, dreamlike residuum. The Ritualistic party equally desire to destroy the Church of England, by adding to her dogmas others not held by the Fathers of the Church, or in the Word of God, but which are repudiated by the doctrines of the Church of England in as strong and distinct language as it is possible to use. If we have on one side the Rationalistic party not content with the Church of England, we have on the other side the sacerdotal party not content with the Church. Then let us stand where we are. Taking the Church as she is, and determined to maintain her as she is, we hold a position

absolutely impregnable." Referring to the question of Liturgical revision, he said he should be heartily glad to see changes made in the Liturgical service—not for his own sake, but for the sake of others. "I call upon our friends," he concluded by saying, "to stand in the breach, and with one heart, shoulder to shoulder, foot to foot, and heart to heart, stand to the last, and if we fall, to fall protesting and resisting to the last." The Rev. Joseph Bardsley seconded the resolution.

The Rev. Dr. Blakeney called attention to the fact that a new ecclesiastical term has been introduced—the term "transaccidentation." The Church of England, according to the leaders of the Ritualistic party, rejects not transubstantiation; but "transaccidentation."

Canon Battersby said he could cordially agree in the first part of the resolution, but not in the second. "I do not think there is any person present who could hold that the objective presence in the sacrament, that the sacrifice, that the adoration, are sanctioned in any way by the Liturgy or the Articles of the Church of England; but in regard to the second question, which has hardly been spoken to this morning—namely, the question whether any Anglican clergyman can honestly 'declare himself a priest with similar powers to those claimed by the Church of Rome (requiring or encouraging auricular confession, and of their own authority granting absolution), is an assumption contrary to the teaching of the Reformed Church of England'—this, I think, is open to question. (Cries of 'No.') We must be honest, my friends. I agree entirely with the charge of my excellent diocesan, the Bishop of Carlisle, in which he showed very clearly that, according to the spirit of the Church of England, that Church looks upon her ministers not as sacrificing priests—not as priests in either sense expressed here in the resolution, but considers them as ministers of God's Word. At the same time, while certain parts of our formularies exist, I cannot say that the other side have not some ground for their opinion on this subject. (Cries of 'No.') I only state my own views. You may differ from me, but I mean to say this, that so long as there is the form of absolution in the Visitation of the Sick coupled with the words of ordination, I cannot agree with the second part of the resolution."

A Clergyman suggested the omission of the parenthetical words, "requiring or en-

couraging auricular confession, and of their own authority granting absolution." This met Canon Battersby's objection, and the resolution was altered accordingly. The words, "twenty-one priests so called," were also objected to, and instead, "twenty-one clergymen," were substituted. The words, "and of their own authority granting absolution," were struck out, the Rev. J. C. Ryle observing that if the word "absolution" were used they would get into a difficulty, "because of the frequency with which the word is used in our Liturgy." Thus amended, the resolution was put and carried unanimously, amid loud cheers.

The Rev. Dr. Miller moved the second resolution, which was a protest against sacerdotal vestments. He said he felt that they who were assembled in that comfortable room were doing that which the martyred Reformers had to do in the presence of disgrace, deprivation, torture, and death. It had been proposed to avoid this question prudently, by allowing these things in cases where congregations were willing to bear with them. That "most Jesuitical proposition" he hoped every man would oppose to the utmost of his strength. If that were done, "under the teaching to which so many congregations are unhappily subject, and in the present state of the minds of some of our young ladies and young gentlemen, who are taken by their æsthetic axioms, I suspect it would take but two or three years (for matters march rapidly in some parishes) to get a whole set of vestments subscribed for and presented to a clergyman, with a request that he will wear them. I believe that would be the effect of making this an open question." Referring to the doctrine of transubstantiation, Dr. Miller went on to say, "If we in the Church of England are to have any authoritative enactment by which the Church is involved in complicity with this doctrine—I am not speaking of the vagaries of any particular gentlemen, but of the authority of the Church—then the clergyman may be in a position analogous to that of the Reformers of old. We may not have the stake, or the Inquisition, or the rack before us, but there will be only one course left to us. If the Evangelical clergymen of the Church of England, after that Church has become involved in this complicity, acquiesce in it, they are utterly unfaithful to the memory of those martyrs who have died to preserve to us the truth. (Cheers.) There are those present, and may be some outside, who think it unwise to hint at such an extremity as

this. But I think the time has come for plain speaking, and we are not to tone down the ideas of the Conference by that 'nasty little virtue, called prudence.' (Hear, hear.) I tell the bishops of the Church, and our statesmen, and the Ritualistic party, and the great body of the laity, that we are not prepared to let the Reformed Church of England be involved in this doctrine. (Loud cheers.) I know that a good many of the Evangelical clergymen say, 'Don't let our enemies think we are contemplating secession.' We agree with what was said by Mr. Garbett at the beginning. We want to have the Church of England as she is. We do not consider her infallible or faultless. I am only putting the matter before the meeting, and in order to give my ground for opposing the motion, that the bishops should be allowed to sanction these things. I put the matter in a strong way, and I am sure, whether the clergy go or remain, the great mass of the laity are looking on with great anxiety; and if the Church of England is to be Romanised, we shall soon lose the laity. (Cheers.) When these vestments become symbols of the most fundamental errors of the Church of Rome, then these trifles become fearfully magnified and of great importance; and we must not be led away by the cuckoo-cry that we are abridging a man's 'liberty' when that 'liberty' means to rob us of our Protestant Church." (Loud cheers.)

Sir Brook Bridges, M.P., observed that if the present authorities of the Church and State did not come forward in some way or other to get rid of these eccentricities in our Church, there must be a large secession from her ranks, and a greater curse to the country could not be conceived. The Rev. James Bardsley objected to the proposal referred to by Dr. Miller, to make the use of vestments optional, and said that the effect would be to rive the Church of England to pieces. "Yet," he added, "I am bound to say that as long as the Prayer-book, its Articles, its formularies and homilies, remain intact, never will I leave the good old ship." (Loud cheers.) The Rev. Edward Hoare, of Tunbridge Wells, did not like to hear the word "secession." When Dr. Miller used that word he meant to say that if the principles of the Church of England were abandoned, we must abandon her. "But," said Mr. Hoare, "I cannot for a moment bear to think that the principles of the Church of England will be abandoned. (Cheers.) We do not talk of secession, but of a hard struggle, a united struggle, a hopeful struggle—a struggle that

we hope, God helping us, will end in victory." (Cheers.)

The Rev. J. Ryle said that the resolution would raise up the cry of intolerance and illiberalism, but he heartily and thoroughly and entirely agreed with it, and was determined to use all his influence to carry it out. Mr. Ryle went on to say: "You must all be aware that the tone of the daily papers now is that everybody should be allowed to do what he likes; that the Broad Churchman should hold what he likes, that the High Churchman should hold what he likes, and that the Ritualist should hold what he likes. In that case we should be a kind of Noah's Ark, containing both clean and unclean beasts, but which would be the greatest number it is not for me to say. I think we ought to stand firm to this resolution, that we ought not to concede that the use of the vestments should be allowed in any place of worship connected with the Church, because they are not merely intended to gratify a taste for the beautiful, but because they are symbols of doctrines most unsound. If you tolerate vestments in one chapel belonging to the Church of England, you tolerate false doctrine, which you ought not to do. It is wrong. It is Popish. And although 10,000 chapels had it, and only one had not, the thing ought not to be tolerated for a single day. And what confusion you would introduce if you allowed one bishop to sanction such vestments as might be approved by the congregation. Are there no bishops who lock their hands and wink at things that are going on in their diocese? If the matter were left to them, would they not say that the congregation want certain things, and must have them? I would not give that power into the hand of any bishop of the Church of England. We talk of this too much as a clerical subject. It is a lay subject as well as a clerical one. The rights of the laity ought to be recognised as much as those of the clergy. The layman when he goes into a church has a right to know what the clergyman will wear, and the manner in which he will go through the administration of the Lord's Supper, so that he shall be able to attend a simple service, and not be dependent on a Romish Communion." Mr. Ryle was loudly cheered throughout these remarks.

After some conversation, some amendments were adopted, and the resolution was agreed to in the following form: "We are agreed that any arrangement by which vestments, admitted by the Ritualistic party

themselves to be symbolical of the 'doctrine of the sacrifice of the Lord's Supper,' may be allowed to be used at any times of their ministration by the ministers of the Church, either with the sanction of a bishop or bishops, or in compliance with the wishes of a congregation, would involve a departure from the Protestant teaching of the United Church of England and Ireland." [A memorial on this subject has been addressed by the Council of the Church Association to the Royal Commission on Ritual.]

The Rev. J. C. Ryle introduced the next topic: "Are we agreed that an appeal should be made to the courts of law on the subject of Ritualistic doctrines and practice? and, if so, are we prepared to support such appeal with the necessary funds?" A long and animated conversation took place on the subject, and the proposition, meeting with the unanimous approval of the meeting, was carried.

Dr. Cowan, of Reading, said that Evangelical Protestants at Reading had come to this conclusion—that unless a matter of doctrine could be brought into a court of law, all the essential evils of the present condition will be continued. "What we mean is this—that we ought to know whether the doctrines of the Church of England express Romish or Protestant opinions. And unless the Church Association comes to the conclusion to test that great and fundamental question, I warn it that it will not receive the support of Protestants. What is the cause of the present position of the Church of England? It is the half-heartedness and thorough want of Christian decision, energy, and sacrifice for the faith once delivered to the saints. We speak of vestments and the prosecution of Mr. Mackonochie. But what does all that amount to? If we succeeded with respect to the question of vestments to-morrow—if all the outward man-millinery of the Church of England were to disappear—all the poison will still lurk in the system, and it will only be a question of time how long it will take to bring about a reformation, and destroy the darkness and idolatries of Rome. Deliver us from all questions of expediency. Let us make no compromise whatever; and if nine-tenths of the society should secede from your ranks, let us remain a few honest, faithful, outspoken, sincere, Christian men, who are prepared to do all in our power to promote the cause of truth. (Loud cheers.) We want decision, and should go forward to the end in view, knowing that God will

bless those who know Him and his truth. (Loud cheers.) If it be proved that the question whether the Church of England holds Romish or Protestant doctrines cannot be decided in our courts of judicature, the sooner we know such a frightful fact the better. We ought to know where we stand, what we are, what we profess, what is the body with which we may unite. The sooner we know the truth the better. Do not imagine that you can tide over the struggles. The conflict is waged by Satan on the one hand, and there is the truth of Jesus on the other. Unless we feel it as such, and come forward for the defence of the truth, we know not the importance of the crisis and the issue that will follow. We are deeply gone in national apostasy. We have deeply departed from primitive Gospel truth, and there are thousands and tens of thousands who, in the event of circumstances favouring their position, would pass from the ranks of nominal Protestantism to the darkness of mediæval Popery. There are events going on—there are changes rapidly overtaking us. Circumstances have occurred that no person would have believed possibly thirty years ago; and there are thousands and tens of thousands, and a vast number of ministers, who are holding the truth and not declaring themselves on the side of error, but are so feeble in their support of the truth that we never know from one year's end to another where we shall find them. Unless we give the country a firm assurance that there is a body of men prepared to stand to the death in defence of the principle of the Protestant Church—unless we get the support and moral confidence of such men, no meeting we can summon will ever persuade me that there will be any great and vital resistance to the errors around us. We must pray to God for a greater downpouring of his Holy Spirit, and resolve, by his grace and by his power, to go forth and fight for the truth as it is in Jesus." (Loud and repeated cheers.)

A conversation followed on the necessity of raising an adequate amount to carry on the suit in the Ecclesiastical Court, in the course of which the Chairman suggested that a guarantee fund of 10,000*l.* should be at once raised. Ultimately the Conference adjourned until the following day, when, after a business-like conversation,

Dr. Miller moved the following resolution, which was carried by acclamation: "That a guarantee fund of not less than 50,000*l.* be raised to enable the council to assist parishioners who may apply

to them for advice and expenses of appeals to the law courts undertaken for the purpose of ascertaining the law on any point involving Romanising doctrines or Ritualistic practices. That every guarantor be responsible for the full sum to which he has appended his name, but that he be called on *pro rata* at the discretion of the council, whatever be the amount of the guarantee fund, as the expenditure to be incurred may require."

Mr. L. R. Valpy moved the fourth resolution: "That legislative measures are necessary in order to provide an effectual remedy for the serious evils which afflict our Church, and that this session should not pass without the reform of those courts which deal with ecclesiastical cases being pressed on Parliament." This was ably supported and finally adopted.

The Rev. Mr. Simcoe moved the fifth resolution on the paper: "That it is desirable that more energetic and systematic efforts should be made for the enlightenment of public opinion by the press, by the circulation of publications, by special services or lectures, and by public meetings or discussions, contrasting the teaching of holy Scripture, of the Prayer-book, and of the Reformers, with that of Romanising Ritualism."

At the afternoon sitting Sir Herbert Edwardes, in a most powerful and telling speech, moved the following resolution: "We are agreed that unity of action amongst Protestant Evangelical members of the Church of England is most essential at the present time, and that such action should flow through the Church Association in order to give it concentration and effect."

The resolution was ultimately adopted, and a committee was appointed to consult and agree upon terms of union of local and provincial associations with the Church Association in London.

THE NEW BISHOP OF LICHFIELD.

The Bishop of New Zealand, Dr. George Augustus Selwyn, has been gazetted Bishop of Lichfield. The bishopric had been offered to him as soon as it became vacant, but he at first thought the claims of his distant see required him to decline the more comfortable position of an English bishop. Upon more mature consideration, however, and on the expression, in the highest quarter, of a wish, which, thus known, is usually regarded as having the obligation of a command, Dr. Selwyn accepted the vacant bishopric. He visits New Zealand, however, before engaging in the duties of his new see. Dr. Selwyn is

well known as a man of piety and energy. He ranks with the High Church party, but is universally esteemed by men of all shades of belief. His successor in the diocese which he vacates will be Dr. J. C. Patteson, Bishop of Melanesia.

THE LAMBETH CONFERENCE.

No fewer than forty-two of the Bishops who took part in the Lambeth Conference, re-assembled at the Archbishop's Palace on the 10th ult., to receive the reports of committees previously appointed. Their lordships sat with closed doors. Some account of what was said to have taken place has found its way into the columns of the daily journals, but as it has been declared, on authority, to be inaccurate, we await the promised official report.

PRESBYTERIAN UNION.

The opponents in the Free Church of the union movement among the Presbyterian Churches have just published a manifesto, consisting of forty pages, entitled, "Statement, Explanatory and Defensive, of the Position assumed by certain Ministers and Elders of the Free Church of Scotland, in consequence of the Decision of the last General Assembly, in regard to the Present Scheme of Union." It bears no signatures, but is understood to express the sentiments of Drs. Begg, Gibson, Forbes, and the minority of the Assembly who share their opinions. They boldly declare that they have made up their minds to incur the responsibility of arresting the union movement. It is impossible for any one to peruse the pamphlet without seeing that, should the present movement be carried out, the courts of law will be appealed to, for they declare that they have rights which no majority, however large or powerful, can deprive them of, and these, they assure us, they are determined to maintain. It is thought probable that in consequence of this manifesto all hope of anything like immediate union in Scotland will be abandoned, and that to the Presbyterians in England will be left the honour of acting as pioneers in the work.

FUNERAL OF THE LATE DR. HAMILTON.

The remains of the revered and beloved Dr. James Hamilton were interred in Highgate Cemetery on Friday, November 29. On the morning of that day a number of the more immediate friends of the deceased assembled in his house in Euston-square, where appropriate devotional exercises were conducted, these being led by the Rev. T. Nolan, B.D., Incumbent of St. Peter's, Regent-square, (Episcopal) District Church, between whom

and the Rev. Dr. Hamilton there existed a cordial friendship. Meanwhile a large body of mourners belonging to all branches of the Christian Church were gathering in Regent-square Presbyterian Church. The centre of the area was reserved for those who were to take part in the funeral procession; but, before eleven o'clock, all other parts of the spacious place of worship were occupied. The pulpit and galleries were draped in black, and almost the entire congregation wore mourning. Amongst those present were the widow and children as chief mourners, other relatives, together with the members of the London Presbytery, ministers of all denominations, including several clergymen of the Church of England, and the representatives of various religious societies. Among these, Dr. G. H. Davis and the Rev. Joseph Burns appeared on behalf of the Religious Tract Society; Gen. Walker, Mr. Sheriff M'Arthur, and Rev. Dr. Steane, Rev. James Davis, and Rev. Dr. Schmettau represented the Evangelical Alliance. The services were commenced by Professor Lorimer, who, as the senior member of the Presbytery with which the deceased was connected, offered up a brief invocatory prayer. Part of the 102nd Psalm having been sung, Dr. King read a portion of 1 Corinthians xv., and also engaged in prayer. The Rev. Dr. Chalmers then delivered a brief and touching address.

The hymn commencing, "The sands of time are sinking," in the strains of which Dr. Hamilton had joined, with faltering voice, three or four days before his death, was then sung by the congregation, after which Dr. Anderson engaged in prayer. As the mourners were leaving the church, the hymn, "For ever with the Lord!" and the translation by the deceased from a German hymn (which we give below), were sung by the congregation and school children.

At the grave at Highgate Cemetery, where a large concourse of sympathising spectators had assembled, the Hon. and Rev. Baptist Noel delivered a most appropriate address, and engaged in prayer. The Rev. J. C. Harrison gave out the hymn, "For ever with the Lord!" which having been sung, prayer was offered by that gentleman. The day's services were concluded, as they commenced, by the Rev. T. Nolan, who pronounced the benediction.

On Sunday morning, December 1, the funeral sermon was preached by the Rev. Dr. Candlish, who selected for his text the words, "That I may know him, and the power of his resurrection, and the fellowship

of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." (Phil. ii. 10.) In concluding, Dr. Candlish said: "I came among you on this sad occasion simply to preach Jesus Christ, because that is the course which he whose presence haunts us to-day would prefer. I have a message to deliver to you from him. It is this: 'Love to the session and congregation,' to some by name, and many more. 'If any inquire the ground of my confidence, it is not that I have been a minister of the Gospel, or have been kept from some sins; for I feel utterly unworthy. My hope is in the mercy of God, through Jesus Christ, and in that blood which cleanseth from all sin. And I wish to go into God's presence as the rest have gone—a sinner saved by grace—a sinner saved by grace.' That is his latest message to you. His brother says: 'He was surprised to see me step into his room, but he welcomed me in his own peculiar manner.' 'William,' said he, 'I am glad to see you, and how kind it is of you to come so far.' 'I have just come to tell you how near you are to happiness and to home.' 'I sometimes think so,' he replied, 'and fear I may be disappointed.' I said, 'No, you cannot be disappointed; you will be there in a few days or a few hours.' 'Oh, William,' he said, 'you have brought me good news. How kind of you to tell me this! You are a happy man; you are strong and well, and you have the wondrous privilege of preaching the glorious Gospel of Jesus Christ.' He then asked after his brother's wife and children, and on being told they had sent their love to him, he said, 'Oh, I am hemmed in by love on every side. There is nothing but love around me; but I have too little within me.'" It was the very fulness of his love which made him feel short of it. He loved so much that he never could be satisfied he loved enough. There was no weakness in his heart."

Though it rained heavily, morning and evening, at both services every seat was filled. In the evening the Rev. Henry Allon delivered a very able discourse from the words, "A little while and ye shall not see me, and again a little while and ye shall see, because I go to the Father." (John xvi. 16.)

The following is the hymn referred to above, as having been sung on the day of the funeral. It is, as already stated, a translation from the German by Dr. Hamilton:—

Neighbour, accept our parting song,
The road is short, the rest is long;
The Lord brought here, the Lord takes hence,
This is no place of permanence.

The bread, by turns of mirth or tears,
Was thine these chequered pilgrim years ;
Now, Landlord World, shut to the door,
Thy guest is gone for evermore.

Gone to a realm of sweet repose,
Our convoy follows as he goes ;
Of toil and moil the day was full,
A good sleep now !—the night is cool.

Ye village bells, ring, softly ring,
And in the blessed Sabbath bring,
Which, from the weary work-day tryst,
Awaits God's folk through Jesus Christ.

And open wide, thou Gate of Peace,
And let this other journey cease ;
Nor grudge a narrow couch, dear neighbours,
For slumbers won by life-long labours.

Beneath these sods, how close ye lie,
But many a mansion's in yon sky ;
E'en now, beneath the sapphire throne,
Is his prepared through God's dear Son.

"I quickly come !" that Saviour cries ;
Yea, quickly come ! this churchyard sighs.
Come, Jesus, come ! we wait for Thee—
Thine now and ever let us be.

SEMI-JUBILEE TESTIMONIAL.

A noble example to congregations enjoying the benefits of a faithful ministry has been lately furnished by the people of Broughton-place United Presbyterian Church, Edinburgh. The Rev. Dr. Andrew Thomson has just completed the twenty-fifth year of his pastorate in that place of worship ; and in order to celebrate the event, he has been invited by them to visit Palestine, and presented with 500*l.* to defray the expense, as well as with an address expressive of the high esteem in which he is held. At the meeting at which the handsome testimonial was presented, there were representatives of all the Evangelical churches in the northern capital ; and amongst the speakers were Dr. Lindsay Alexander (the well-known Independent divine), and Dr. Candlish, Dr. Harper, Dr. McEwen (of Glasgow), and Dr. Marshall (of Coupar Angus).

Monthly Survey of Missions.

ABYSSINIA.

The death of Salāmāh, the Abuna or Patriarch of the Abyssinian Church, is announced as having taken place at Magdala. He was at one time a pupil in the Church mission school at Cairo, and so far as we can learn his influence has always been exerted in favour of the British subjects and missionaries now in captivity ; but it has been alleged that his moral character was of the worst kind. Though he crowned King Theodore, the latter became jealous of his power as sole bishop, and finally imprisoned him till his death.

INDIA.

In the Rajpoot state of Jhallawar, the widow of a Dher lately attempted to perform *suttee*, and her intention was at once reported by the village watchman to Bohora Nathoo Lall, in charge of the state during the absence of the Maharaj Rana. A large body of horse was sent to the spot, but the crime was not prevented without an altercation of nine hours with the Hindu villagers, who contended that it was a serious sin to interfere with a person thus prepared to commit herself to the flames. The woman was locked up until the corpse was consumed. Ten people, who were aiding in the act, were imprisoned.

The Church Missionary Society, in reviewing its missions in Northern India, estimates that the number of adult Christians under its charge, out of a population of 120,000,000, is not more than 5,052. Yet the reports of its missionaries show that this leaven is effectually working.

WESTERN AFRICA.

In October last, Bishop Crowther, while on a visitation up the Niger, among other places, visited a place called Ida. After some palaver between the bishop and the natives, the latter resolved on detaining the bishop till a ransom, equal in value to one thousand slaves, was paid for his release. Hereupon the vice-consul at the confluence of the Niger, Mr. Fell, and a party of Europeans, proceeded, in the exploring steamer, to demand the liberation of the bishop. The natives of Ida flatly refused to surrender their prisoner, and a fight commenced, during which Bishop Crowther managed to escape and get on board the steamer. The Europeans then retreated to the shore, and were on board of one of the boats, when the natives poured into it a perfect shower of arrows, one of which pierced the heart of Mr. Fell, who died instantaneously. The steamer then pushed off and returned to Sierra Leone. The bishop had been detained for ten days, during which time his Bible was taken from him, and he was fed on the coarsest food, which he was allowed to eat only in the presence of the chief.

We have further details from old Calabar of the slaughter of numerous innocent victims by King Archibong, of Duke Town, of which we spoke last month. We also learn that the missionaries had failed to stop these proceedings, but the Europeans, who had succeeded in rescuing four more of the doomed, had combined to protest in the strongest manner against these outrages.

A still larger destruction of human life, perpetrated under the influence of sanguinary superstition, is reported from Ashantee. A letter from Kumasi has reached the Rev. Wm. West, of the Cape Coast Wesleyan mission, stating that Quaku Duah, who for many years occupied the Royal seat of Ashantee, died on the 27th of April last, and that, during the "custom" which followed, 3,070 persons were immolated. Mr. Ansah, an Ashantee prince and ex-missionary, who brought this letter, thought that this number was an exaggeration; though admitting that between one and two thousand were killed.

WEST INDIES.

The important principle of developing the church life of the native Christian communities, by enforcing the duty of self-support, and so training them as to secure that result, which the directors of the London Missionary Society not long since strongly urged upon its agents in China, is being practically and decisively applied to that society's missions in the West Indies. The reasons for this course are fully and ably explained in a document addressed to the missionaries in the West Indies, bearing the signature of Dr. Mullens, on behalf of the directors. Several vacancies having occurred, the question has arisen whether these shall be supplied, or the number of missionaries reduced. "To maintain the existing system," they say, "in the same form, and to the same degree as hitherto, would require fourteen English missionaries in Guiana, and ten in Jamaica." Finally, the directors have determined to limit the staff to the number now in the field—that is, to eight English missionaries in British Guiana, and five in Jamaica.

Monthly Retrospect.

FOREIGN.

THE old year has closed amid general doubt, mistrust, and suspicion, among the nations of Europe. The clouds that had gathered round the question of Luxemburg, and which were supposed to have been dispersed by the Conference of London, again appear, denser and blacker than ever, and on all sides we hear prognostications that the coming year will be marked by a war to which that of 1865 was but a prelude. The cause is to be found in the old and standing quarrel of Europe—the position of the Pope in the West, and the Sultan in the East; and at the present time these two separate and incongruous elements have become curiously blended together. In appearance, it is true, the position of the Pope is more firm at the present time than it has been for the last fifteen years; for the Garibaldian bands have been defeated, their chief a prisoner, Italy herself humiliated, while France has declared through her Minister that Italy shall never be allowed to possess either Rome or the Papal territories. This unexpected declaration, made with Imperial authority, has diffused new life among the Ultramontane faction. But it has dissipated the hopes of a Conference on which the Emperor had set his heart; for where would be the use of conferring on a matter on which the Emperor has already made up his mind? It is thought, indeed, that the Emperor despaired of the Conference, towards which all the great Powers had shown much coldness, before he allowed his Minister to speak with so much arrogance. But more than this, the speech has made Italy the enemy of France, and in all future combinations she must be reckoned against that empire. The possibility of such a combination presents itself in the Eastern question, on which Russia and Austria are opposed. France, jealous of Prussian growth, sides with Austria. Prussia, in retaliation, throws herself into the schemes of Russia; and thus all the Continent bristles with arms, which mutual suspicion threatens to drive into collision before the summer.

The French expedition to Rome, coupled with the declaration of its object by the Minister, has made a great commotion in France itself, the working of which among the different parties into which the country is divided, is well described by our correspondent. The only party that is wholly satisfied with it is the Ultramontane, and even they can hardly be described as having obtained the full measure of their wishes, as nothing will content

them but the disintegration of Italy, and its restoration to the Pope of the provinces that were lately wrested from him.

The natural consequences in Italy of the French intervention have begun to appear. The Menabrea Ministry has been defeated by a narrow majority, and the Minister has resigned, but it is thought that he will return to office with a modification of his Cabinet. In another respect the French occupation has done no good to the Pope. One of the items of the September Convention was, that Italy was to take upon herself a portion of the Papal debt, in return for her annexation of the Papal provinces. The money has hitherto been paid regularly, though not very cheerfully; but now the Italian Chamber has officially declared that, as the convention is cancelled by France, the proportion of debt hitherto paid must be cancelled too.

The uneasiness of feeling which existed throughout Germany, in the prospect—now but too probable—of a war with France has now, to some extent, subsided. Every day helps to consolidate the North German Confederation, and to win over to her side the good will of their brethren south of the Maine. To this end the prudent and conciliatory conduct of the Government mainly contributes. It is not for us to decide in the controversies which Count Bismarck has almost daily to maintain in the Legislative Chamber; but with relation to the internal affairs of the new provinces, he shows great moderation. It was feared that the United Church of Prussia would be forced upon the Lutherans of the annexed provinces, but the Government have decided that no change shall be made in their ecclesiastical affairs, and the Churches are left in peace.

H O M E.

The year that has passed will ever be memorable in England for the appearance among us of the portentous phenomenon of Fenianism, and the close of it has been marked by one of the most sanguinary atrocities of which even that dark conspiracy against the order of society has been guilty. Two men charged with being members of that conspiracy were lodged in the House of Detention at Clerkenwell, which is, as most prisons are, surrounded by a high and thick wall, but which was separated by narrow lanes from houses that in many places overlooked the yard where the prisoners took their exercise. On Friday, the 13th ult., a little before four o'clock, a barrel containing gunpowder, and probably some other explosive substance, was brought up the lane in a truck, set up against the wall, and exploded. The consequences were terrible. About fifty feet of the prison boundary was thrown down, making a clean breach. On the neighbouring houses the devastation was more complete and fatal. One house crumbled into rubbish. Those on each side of it were so shaken that nothing was left of them but bare, tottering walls, while right down the lane the buildings were rent and shaken so as to become unsafe. Four persons lost their lives in the ruins; about fifty were more or less maimed. Such an illustration of the lawlessness of the miscreants who are abroad amongst us has naturally caused great alarm in the public mind, as it is impossible to foresee what may be the next object of attack. The citizens are being enrolled as special constables, and every precaution is taken against further attempts of such a nature. Three of the perpetrators are in custody; but those who planned the crime are of course at large, and ripe for further mischief. We have thus new dangers to contend with. We have the stealthiness of the secret societies of the fourteenth century armed with the scientific discoveries of the nineteenth, and a reckless disregard of the laws of God and man in the conspirators to which former ages hardly present a parallel.

The commencement of a very important movement on the part of the Evangelical party in the Church of England is reported this month in our earlier pages. A conference of clergy and laymen from all parts of the country, and numbering between 500 and 600, assembled in London to consider the present position of the Church, and the measures it became the friends of Protestantism to take in the midst of the perils which now environed her. From the reports of their deliberations which have appeared, the members seem to have been animated with an earnest spirit and to be determined on decided action. There was absolute unity as to the end to be pursued, with just so much diversity of opinion on the means as to show that the members thought for themselves, while there was enough of forbearance and goodwill to enable them to sink minor differences, and harmonise in united action. A large guarantee fund was resolved upon, and there is now every prospect that the question will be tried whether the doctrine contained in the address of the twenty-one clergymen to the Archbishop of Canterbury, and in the Bishop of Salisbury's charge, be the teaching of the Church of England or not.

Evangelical Alliance.

WEEK OF PRAYER, JANUARY 6—11, 1868.

In accordance with the invitation which has been issued to Christians throughout the world, the usual united prayer-meetings will be held during the week at Freemasons'-hall, Great Queen-street, London, commencing each morning at eleven o'clock.

Monday, January 6.—Chairman, John Finch, Esq. Address by the Right Rev. the Bishop of Huron. Subject: Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families; and Confession of Sin.

Tuesday, January 7.—Chairman, Joseph Tritton, Esq. Subject: Prayer for Nations; for Kings and all in authority; for the observance of the Lord's Day; for the removal of obstacles in the way of Moral and Religious Progress; and for internal and international Peace.

Wednesday, January 8.—Chairman: Capt. Trotter. Address by Rev. Joshua C. Harrison. Subject: Prayer for Families; for Schools, Colleges, and Universities; and for Sons and Daughters in Foreign Countries.

Thursday, January 9.—Chairman: Stevenson A. Blackwood, Esq. Address by Rev. Adolph Saphir, B.A. Subject: Prayer for Christian Ministers, and all engaged in Christ's Service; for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, January 10.—Chairman: The Earl of Chichester. Address by Rev. William Roberts. Subject: Prayer for the Sick and Afflicted; for Widows and Orphans; and for the Persecuted for Righteousness' sake.

Saturday, January 11.—Chairman: Robert Baxter, Esq. Address by Rev. William Haslam. Subject: Prayer for the Christian Church; for increase of holiness and activity, fidelity and love; and for grace equal to the duties and dangers of the times.

Meetings will also be held daily in the London Tavern, Bishopsgate-street, from one to two o'clock.

SECRETARIAT.

The members of the British Organisation of the Evangelical Alliance are informed that Major-General Burrows, lately returned from Canada, has been appointed by the Council Joint Secretary with their present officials.

This step has been rendered desirable by the increasing operations of the Alliance at home and abroad, and by the necessity for a more extensive visitation of the provinces, to

interest Christians in the special work of the Alliance, to spread its sacred principles of union, and to strengthen and add to existing organisations throughout the country.

TWENTY-FIRST ANNUAL CONFERENCE.

In consequence of the General Conference held in Amsterdam this year, it was deemed advisable to convene the Annual Conference of the British Organisation of the Alliance in London. The meeting, accordingly, was held in Freemasons'-hall, on Thursday, Nov. 28. Among those present were the Hon. and Rev. Leland Noel, Rev. Thomas James, Rev. Carr J. Glyn, Rev. Canon Battersby, Rev. Prebendary Brooks, Rev. Dr. Steane, Rev. Dr. Fry, Rev. J. S. Russell, Rev. Sir W. R. Tilson Marsh; Pastor Casalis, Paris; Pastor Cohen Stuart, Rotterdam; R. C. L. Bevan, Esq., Samuel Gurney, Esq., M.P., Mr. Sheriff M'Arthur, R. A. Macfie, Esq., General J. G. Walker, General Clarke, General Burrows, W. R. Ellis, Esq., and F. Ehrenzeller, Esq.

The Conference was opened with a devotional meeting. The Rev. John Stoughton, minister of Kensington Chapel, presided.

After praise and prayer, in which the Rev. Carr Glyn and the Rev. W. Bevan took part, Mr. Stoughton commenced his address by advertent to the loss sustained by the Presbyterian denomination, and by the Church of Christ generally, in the death of Dr. James Hamilton. They all knew and loved Dr. Hamilton. He was a man of real piety; of humble spirit, but possessed of very considerable gifts; to a memory well stored with knowledge, and to an imagination unusually luxuriant, to a mind powerful and vigorous, there was united a heart which ever throbbed with Christian love, not only to those of his own denomination, but to the disciples of Christ throughout the world. They could not but deplore his loss, although they knew that the loss was only theirs; the gain was his who had already ascended to that beautiful world, and was now associated with the fathers of that Alliance. Since the Alliance was established, the speaker could call to remembrance many of those who had been concerned in its formation who had been gathered home; who had finished their course with joy; who had kept the faith, and had now received the crown of righteousness. There were a number of things suggested to him by their present Conference. In connexion with that Alliance they should remember that it

was based upon a mutual concession of liberty. Allusion had been made that morning to certain controversies then taking place; there were differences of opinion as to the best method to be employed in order that Ritualistic tendencies might be checked. Of course Nonconformists could not look at this question as Episcopalians might, but it would be a great advantage to them to have a free and open discussion on this subject. And Episcopalians must pardon Nonconformists if they did not see exactly with them, and Nonconformists must pardon Episcopalians if they did not see as they did. Mr. Stoughton said they were not to suppose that by a meeting like that in which they were engaged, they were doing all they could to promote Christian union. They must seek to promote it *in* that Alliance as well as *by* it. He believed social intercourse would do great good; the more they could see of each other in private life, the stronger would be the link of affection between them. Then, there was another thing — the importance of fraternisation among their Churches. This, also, was a difficult subject. He used the word fraternisation with a purpose; for it would be unreasonable to expect that one Church holding itself a scriptural Church should fully recognise another as holding in the same sense the scriptural view of the subject. It was important, therefore, that they should, as much as possible, put the best construction upon those who differed from them. And in spite of very strong convictions, he did not see why there might not be more fraternisation and intercourse between the two sections of the Church. There was a third point on which he would say one word. They were longing intensely after an interchange of services. On the present occasion all he should say was that they should endeavour to keep alive a public opinion in favour of this. He could conceive how it might be done without affecting Episcopalian order; but that was simply his own private opinion. In conclusion, he expressed a strong desire that they might be favoured with the presence of the great Head of the Church, and that He would shed upon them the spirit of his grace.

Upon the conclusion of this address, the Rev. Dr. Hoby offered prayer, and the devotional meeting closed.

At the close of the devotional service, Mr. R. C. L. Bevan presided, and after alluding to the absence of Lord Calthorpe through severe indisposition, said he, too, could not but remember those who had once joined with them in meetings like the present, but

who had left the Church militant for the Church triumphant. The Alliance, in his judgment, had done all that he had expected it to do, and no more. It had done great things. It was formed for the cultivation of Christian feelings one towards another. It was not intended to do away with their several denominations; they must remain as they were. He hoped they would continue not to attempt too much, because if they attempted too much they might destroy their usefulness. If they contented themselves with trying to promote Christian feeling, and left individual opinion free, he thought they would do well, and the Evangelical Alliance still continue to be most useful.

The Right Hon. the Lord Calthorpe has been compelled by advancing age and prostrate health to resign the office of President. This communication, made by the Council to the Conference, elicited the liveliest regret, as well as deep and respectful sympathy. A resolution was unanimously passed expressive of this, and acknowledging the dignified and able manner in which his lordship had discharged the duties of President. The Council of the Evangelical Alliance were also requested to take the necessary steps to appoint a new President.

The Rev. J. Fleming, B.D., Incumbent of Camden Church, Camberwell, next read and enforced the "Practical Resolutions." Mr. Fleming said it was no part of his province to touch upon the constitution of the Alliance, to which he had belonged for many years; and yet, perhaps, it might be fitting to express his conviction and confidence in those principles which they were met to promote, and say that it was not at uniformity, but at Christian unity of spirit they were aiming. Uniformity, he believed, they would never have; the Evangelical Alliance was a practical protest against such an assumption. They did not desire uniformity. There was no uniformity in nature. There were no two blades of grass in the field, no two leaves in the forest, no two stars in the firmament, no two pebbles on the shore that were uniform. Uniformity was not to be found in the family of man. There were no two alike in feature; all different in taste, gifts, and pursuits. There was no uniformity in the Word of God. From Moses to St. John there was a most marvellous diversity, although there was the most essential unity; and if uniformity was not to be found in the world of nature, in the family of man, and in the Word of God, why were they to expect to find it in the Church of God, which, they were given to under-

stand, was a body of many members; every member of which had its distinct office, from the head which thought down to the foot which walked; and, notwithstanding all this, constituted an essential unity of the one body of Christ? Their principle of unity was to be that of God's Word. Wherever they saw the image of Christ, there they beheld a brother in Christ. They were to strike a union with that brother—a union, not, indeed, of hands, for they might be engaged in different parts of the vineyard; but a union of hearts for one common Master against one common foe. In promoting the glory of their common Lord there were two grand means which were at once the best and the simplest. These means were the Cross and the Word of God. By the Cross of Christ he did not mean the cross carved and gilded, nor worn round the fair neck of the maiden, nor embroidered on the slipper of the Pontiff, nor on the back of so-called priests; but the cross burnt into the heart touched by the grace of God, graven by the Holy Spirit on the regenerate heart; the Cross, as the Apostles preached it, and as the first Christians received it. He felt that Christians of all denominations should gather more and more around the Cross of their Divine Lord, and that with Paul they should cry, "God forbid that I should glory, save in the Cross of the Lord Jesus Christ." The other means they should be found employing was the Word of God. He did not mean the mere written Word, nor the Word read, nor the Word spoken, but the Word of God applied by the Holy Ghost. Without the Spirit's power in the Word it would be powerless. It was "not by might nor by power, but by my Spirit, saith the Lord." He trusted the practical result of their meeting would be that every one would ask, How can I best advance, not simply the object of the Alliance, but that grand object of which he had spoken—the glory of God?

Mr. Macfie suggested that the "Practical Resolutions" should be more widely circulated through the press. It was frequently assumed that they were well known, but they could not be too well known, too thoughtfully pondered, and too carefully observed. It was subsequently arranged that a large number of copies should be printed and circulated.

The Rev. J. Davis read an abstract of the Annual Report.

John Finch, Esq., one of the Treasurers, presented the Cash Statement.

Particulars of the recent Amsterdam Conference were given by the Rev. Francis Tucker and Pastor Cohen Stuart.

The Council for the ensuing year were then appointed, after which Pastor Casalis, of Paris (in the absence of M. Theodore Vernes, who was prevented attending by indisposition), gave interesting particulars relative to the Christian work carried on in the Section des Missions, Champ de Mars, during the Universal Exhibition in Paris this year.

The Conference was concluded with the benediction.

SPREAD OF ROMANISM.

This subject has been brought before the Alliance by several members, with the suggestion to consider whether any and what action could be taken in order to strengthen the hands of those who desire to defend the doctrines of the Reformation. The Council, deeply impressed with its importance, have held special meetings on the subject, and have resolved to invite a Conference, with influential members of the various religious bodies, to take the whole matter under their consideration.

SALLE EVANGELIQUE—PARIS EXHIBITION.

The important services held during the Exhibition were brought to a close by a crowded meeting held in the Hall on Thursday, October 31. General J. G. Walker presided. After prayer, offered by Pastor G. Monod, reports of the daily work carried on in the Hall were read in French by M. Theodore Vernes, and in English by the Rev. James Davis—followed by special thanksgiving for the Divine blessing so largely vouchsafed to the services and to the work generally. Deeply solemn addresses were then delivered by Pastors Grandpierre, Dhombrea, E. de Pressensé, Rev. E. Forbes, and Rev. Dr. Schenck, of New York. The meeting was closed with hymn and benediction.

The Imperial Government of France, by generously offering the Evangelical Alliance permission to profit by such an opportunity for Christian union and Christian philanthropy as the assembling in Paris of persons from all countries supplied, have set an example worth the imitation of European nations. So liberal a concession will, it is believed, strengthen the cordial and friendly relations already existing between the British and French nations—close to each other in geographical position, and closer still in their influence, civilisation, and greatness in the world. It is proposed by combined effort to erect in some central position in Paris a permanent Salle Evangélique, for international Christian objects, to be a memorial of the past, and a home for all united in Christian faith

and love, and co-working for the universal spread of the Redeemer's kingdom. There is great need for such a hall in Paris.

A deputation, consisting of members of the English and Paris Committees, waited on M. le Playe, Commissaire-General, to thank him both for the offer originally made by him, and for the kind assistance he has rendered throughout to this work. The deputation having been most courteously received, were addressed by M. le Playe, expressing his cordial sympathy with the objects sought to be carried out.

On Friday December 13, his Imperial Majesty the Emperor of the French received a deputation, headed by the Earl of Shaftesbury, at the Palace of St. Cloud, when an address from the Paris Conference and Evangelisation Committee was read by the Rev. J. Davis. It gratefully acknowledged the permission given by the Commissaire-General, with his Majesty's consent, to build the Salle Evangélique for holding international Christian conferences, and for preaching the Gospel in different languages. This had been done with an entire absence of sectarian objects, and in the exercise of that true charity which the Gospel enjoins. The address stated that prayer had been daily offered for his Majesty, for the Empress, the Prince Imperial, and for the French nation.

The Emperor replied that he was deeply touched with the cordiality that had been shown, and for the efforts which had been made for the moral and religious welfare of the masses of the people, efforts which, he had been glad to hear, had been conducted with so much wisdom and prudence. His Majesty then made inquiry as to the conferences that had been held, and the subjects that had been considered, with which he expressed his satisfaction.

AMSTERDAM CONFERENCE.

The fifth General Conference of the Evangelical Alliance was held in Amsterdam in August last, and supplied a happy and profitable season of Christian intercourse among brethren assembled from many and far distant countries. In the number and diversity of those who attended it, in the testimony for Evangelical truths of vital importance presented, and in the consideration of practical questions for the good of the Christian

Church, which occupied the attention of devout and wise men daily, an evidence was furnished of the value of that union which the Evangelical Alliance desires with earnest prayer and untiring effort to promote. It is gratifying to know that this Conference has left its abiding results in the land which so cordially welcomed and so hospitably received the friends of Christian union.

The English volume, fully reporting the proceedings of this Conference, is in course of publication. Subscribers' names may be sent to the Secretaries, 7, Adam-street, Strand.

KHOORDISTAN AND PERSIA.

Communications have been received from American missionaries, giving cases of persecution which had taken place in Nochea, a district in Khoordistan, where there are twenty Nestorian villages, with more than 400 families. A letter from the Metropolitan Bishop had been received, complaining that a Sheik had destroyed the most ancient church of the Nestorians at Kartoona, and from its stones erected a mosque. The aid of our Consul at Erzeroom was requested, who obtained from the Governor-General orders for a Christian agent to proceed to Nochea, with powers to investigate the facts. The Pasha had refused to accept the orders of his superior, asserting that he could not admit a Christian as adjudicator in affairs so closely affecting Moslems. Other cases of oppression were communicated. Among the Nestorians we regret to hear that many cases of persecution have occurred, promoted by their own Patriarch, violently opposed to the spread of Evangelical truth.

The Council of the Alliance, on having these communications brought before them at their last meeting, appointed a deputation to wait on Her Majesty's Foreign Secretary, to lay these facts before him.

AUSTRIA.

Letters from Vienna report imprisonment of a number of persons belonging to the Christian communion called Christ-believers for meeting for worship in their private houses. The mediation of the Evangelical Alliance has been requested, especially at the present time, when a settlement of the laws of religious liberty in the Austrian Empire is under consideration by the Reichsrath.

Evangelical Christendom.

THE ABYSSINIAN EXPEDITION.

ENGLAND is once more engaged in one of those petty, irritating wars which form so heavy a fine upon her greatness and her widely-extended commerce. There are not many spots on the face of the globe with which we have fewer relations than with the country of Abyssinia; yet these are enough to involve us in a quarrel in which no glory is to be gained and great hazards are necessarily run. The hackneyed expressions with which every war is prefaced are surely applicable in the present instance, if ever they were; for, independent of any examination of the merits of the question, it may safely be said that nothing but a clear sense of justice, and a very urgent stimulus of necessity, would ever have induced this country to enter into a contest with a semi-savage whose only defences are the inaccessibilities of his mountains and the unhealthiness of his climate. If we could have declined such a contest with honour, we would. The fact that we have allowed several years to pass over the original injury without any attempt at resentment, till our leniency has been misunderstood, our mild remonstrances interpreted into signs of weakness, and our friendly messages made the occasion for fresh insults and injuries, ought to be enough to prove the unwillingness with which England enters into these hostilities, and the alacrity with which even now, at the eleventh hour, she would withdraw her forces, if any reasonable pretext were afforded her of doing so. A rapid glance at the events which have led to the present deplorable position of affairs will show—not, indeed, that the conduct of our rulers has been in all respects free from blame, or that the conduct of the prisoners in the hands of the Abyssinian monarch has been free from mistakes, but that they have, notwithstanding, a claim upon our intervention, which we could not with humanity refuse to acknowledge. It may be proper at the outset to remind our readers that the prisoners are of two classes—political envoys and missionaries. The former are subjects of our Queen, and imprisoned while engaged in her service; and it is for their relief that the present expedition has been formally undertaken. The latter—the missionaries—are not natives of this country, but of Germany. We are not aware, indeed, what answer the heads of the expedition would or could return, if King Theodore were now to offer to release our own countrymen and envoys, while he declared his determination to retain the German missionaries in custody. They are not under our protection; but it is understood that, while formally demanding the release of the Englishmen, Sir Robert Napier has been directed to stretch the points of international law as far as possible, so as to obtain also the release of the other captives.

It is not only that the nationality is different between the political agents and the missionaries, but also the ground of offence given to the King is in each of a distinct character, although they curiously coincided in point of time. To begin with the case of the missionaries, Messrs. Stern and Rosenthal. There is reason to think that, from the first, the King did not relish the presence of these strangers in his dominions, though he showed no active hostility to them for some time. It happened, however, that one of the party came on a visit to this country, and published an account of the state of affairs in Abyssinia, making very free with the character of the King, and more especially on a point on which he is particularly sensitive—his descent from the old Royal family of the country, which is popularly believed to have sprung from a son of Solomon by the Queen of Sheba. Unfortunately, these state-

ments found their way back to the Court of King Theodore, and when its author returned to the scene of his missionary labours, all unwitting that his unlucky allegations had preceded him, he found the King in a high state of wrath and indignation, which ended in the offender and his brother missionaries being cast into prison, where they have ever since remained. About the same time, it happened that Mr. Cameron, our Consul at Massowah, was made to share their captivity. He was the second English Consul who had been appointed to look after the few and feeble traces of English commerce which existed in that part of the world. His predecessor, Mr. Plowden, had been the personal friend of Theodore, and fell a victim to his zeal, having been murdered by a barbarous tribe, while engaged in an exploring expedition. The King took a bloody vengeance on the natives for his death, but he showed some aversion to a successor being appointed; and when Lord Palmerston accredited Mr. Cameron as Consul in those parts, he was sent to the island of Massowah, on the borders of the Abyssinian coast, but not within the Abyssinian jurisdiction. He was desired, however, to keep a watchful eye upon Abyssinian politics, and to seize every opportunity of introducing English commerce into those regions; and there was, therefore, no violation of the spirit of his instructions in his going to visit the King at his capital, and residing with him for some time. But here began all his troubles. There is a chronic state of war between the King and the Viceroy of Egypt, the latter of whom has already annexed to his dominions several tracts of territory which the King claims as parts of Abyssinia, and is anxious to recover. It occurred to Theodore that the English Government, which would so persistently force their envoys upon him, might be willing to help him in this course; he wrote a letter to the Queen, suggesting—so it is alleged—an intimate alliance; and with this he directed Mr. Cameron to proceed to Massowah and send it on to England. Mr. Cameron, unfortunately, did not take that course. He sent the letter on to Massowah, but he himself went on a tour in the neighbouring provinces, some of which were in a state of rebellion against the King's authority. That might have been excused, however, but for what took place at home. The letter was received by the British Government in due course, and was bandied about from one public office to another, each one appearing to devolve the duty of answering it upon another, till it was forgotten to be answered at all. Forgotten—by all but the writer; for when, some time afterwards, Mr. Consul Cameron again appeared in the presence of King Theodore, the first question put to him was, where was the answer to his letter? Of this poor Mr. Cameron could give no account whatever; and as it appeared that he had received despatches from home on other questions, the King lost his temper; and the previous tour of the Consul among his enemies coming into his mind, he ordered that gentleman into custody, where he, too, has ever since remained.

It was now time for the British Government to act. The detention of a consul was not a matter that could be passed over. But there were many reasons why his liberation should be attempted by gentle means rather than by force. It was determined, therefore, instead of sending an army to avenge the insult, to dispatch an envoy with a conciliatory letter from the Queen, treating the captivity of Mr. Cameron and the others as a mistake rather than a wilful insult, and expressing a hope that on the receipt of the letter the mistake would be rectified and the captives set at liberty. The choice of the envoy was matter of grave deliberation. Those who best knew the character of the Oriental mind were in favour of a mission being dispatched with such a degree of pomp and display as would impress the Abyssinian Court with some sense of the power and resources of Great Britain. Lord Russell, who was then at the head of the Foreign-office, thought differently. He calculated

that more would be effected by a quiet policy, and an unobtrusive envoy, who would speak half from himself, half for the country, rather than by one all whose proceedings must be open, and for every word of what he said the country must be responsible. He therefore made choice of Mr. Rassam, an English-born subject in one of our Oriental possessions, who had been associated with Mr. Layard, the Under Foreign Secretary, in his Nineveh excavations, and who had more recently held an important post in the government of the settlement of Aden. Mr. Rassam took with him only a few attendants, and on the whole his establishment must have worn in the eyes of the Abyssinian Court the appearance of a small trading party, rather than that of the embassy of a great and powerful country. It happened also that Dr. Beke, who had offered himself as envoy, but whom Lord Russell had declined to appoint, was sent out by a number of gentlemen on an independent mission. We believe Dr. Beke never entered the country, but the King had notice of his approach, and his Majesty must have been puzzled to distinguish between the two missions coming to him in such guise, and must have suspected that one at least, if not both, were impostures. Whatever the motives which animated his Majesty, the mission of Mr. Rassam turned out worse than a failure. He was detained for more than twelve months at Massowah before he was allowed to proceed into the interior; he was then directed to take the most circuitous route; and when he was at last admitted to the Royal presence, he was treated as the envoy of a dependent Court; and after being amused for some time with hopes of accomplishing the deliverance of the captives, who had their irons struck off in his presence, the issue was that not only were they ordered back into captivity, but Mr. Rassam himself was added to the list of victims.

Only one other little episode in this miserable affair requires to be mentioned. The King, affecting to respect the envoys that had come to him, resolved to send a message to England. For a messenger he chose one of the imprisoned missionaries, Mr. Flad, who was obliged, however, to leave his wife and children as hostages behind him, while he proceeded to England with a letter to the Queen, stuffed full of high-sounding compliments, protesting his friendship for our country and Government, and soliciting that some artisans might be sent out to instruct his subjects in the arts of civilised life. It might have been thought that, after all which had passed, overtures of this nature had little claim to attention. But so intense was the aversion of the Government towards war, so anxious to obtain the release of the captives by peaceable means rather than by forcible intervention, that it was determined to make use of Mr. Flad's mission as another means of procuring the liberation of the prisoners. Lord Stanley was now at the head of the Foreign-office, and by his advice Mr. Flad had a personal interview with the Queen, who also wrote an autograph letter to King Theodore, asking, in decided but still courteous terms, for the release of her envoys. Presents were also sent, and artisans were found willing to risk the hazards of a residence in King Theodore's dominions; but Lord Stanley directed that the presents should not be handed over, nor the artisans placed within the power of the King, until he had given pledges of his good faith by sending the prisoners out of the country. On Mr. Flad's return, the King expressed himself gratified with Her Majesty's letter, and was eager to obtain the presents and to have the artisans sent up to his capital; but he made no allusion whatever to the release of the prisoners. Under those circumstances, of course the presents and the artisans both were withheld. The patience of the British Government was now exhausted, and it became plain that the King had no intention of complying with the requests that had been so urgently made to him. Our forbearance under his repeated insults had been set down to conscious weakness; and our unwillingness to resort to

war was attributed to a knowledge that we had no chance of success. He was master of the situation, and he was determined to show his power to the uttermost.

War has therefore been determined on, with the sanction of the British Parliament, and we believe we may say with the reluctant but hearty assent of every thoughtful man in the country. At the same time, the object of that war has been clearly defined. It is not a war of vengeance, or of conquest, or of territorial acquisition. It is, as the Queen's Speech pronounced it, a war undertaken for the release of the prisoners, "and for that object alone;" when that shall have been happily accomplished, the expeditionary force will at once retire. It is not, however, to be disguised that the expedition is environed with difficulties. Sir Robert Napier, who has been appointed to the command, made a requisition for an army of 12,000 fighting men, with an array of beasts of burden—horses, mules, and camels—whose attendants, and the ordinary camp followers, will bring the expedition up to about 40,000 men. The bulk of this army, with Sir Robert at its head, has been landed on the coast, has overcome the difficulties of the mountain passes, and now stands encamped on the table-land of Abyssinia. It is not because Sir Robert apprehends a stout resistance in the field that he requires so large an army. Even with a united State, the Abyssinians could make no head against a very small disciplined force of Europeans; and it seems that the half of Theodore's dominions are in array against him. But the mountainous nature of the country presents great danger for an advancing, and still more for a retreating army; and it is evidently the object of the commander to hold each pass in the hills with a strong force as he advances, so that his retreat may be secured without difficulty. With that arrangement, it may be a very small flying column with which the real work of the expedition is to be done, while the remainder are required to cover and protect it.

While we regret this unfortunate state of things, we are fully satisfied that our Government had no other course to pursue. We could not, without a sense of humiliation and dishonour, have abandoned to the caprice and cruelty of a tyrant the envoys we had ourselves sent. Even if those envoys have committed mistakes—and it is fair to remember that while charges are made against them, they have never been heard in their own defence—still, this is not the time to dwell upon them. We must release the captives, or we must be prepared to see all our ambassadors sent to the semi-civilised races of the East exposed to similar indignities. But let it be understood that this is a war undertaken for political purposes alone. Though missionaries are mixed up in it, they have nothing to do with its origin. There are always men who represent the missionaries to the heathen as ignorant, hot-headed, rash men, who get themselves into difficulties through their indiscretion, and then call upon the Government to relieve them. We have seen this Abyssinian affair more than once misrepresented, as if it were one into which the rashness of Messrs. Stern and Rosenthal, the missionaries, had dragged us. It is as well to say, therefore, that they have nothing to do with the matter. It was not by interceding for them that either Mr. Cameron or, subsequently, Mr. Rassam incurred the King's displeasure. No formal demand has gone from this country for their liberation, and it is quite possible, though we hope not likely, that the English envoys may be brought home in triumph and the German missionaries left to languish in captivity. We hope better things. We are sure Sir Robert Napier will stretch his power to the utmost, and that not a man of European blood will be left in the hands of the half-crazed monarch of Ethiopia. But we are glad that the enemies of the missionary cause will not have it in their power to say that their intemperate zeal brought on this expedition, which, we fear, will entail much evil both on England and Abyssinia.

THE LATE REV. DR. JAMES HAMILTON.

BY THE REV. PROFESSOR LORIMER, D.D.,
OF THE ENGLISH PRESBYTERIAN COLLEGE, LONDON.

[Concluded from our last Number, p. 9.]

DR. HAMILTON'S long ministry at Regent-square, from first to last, was a great success, and fraught with eminent spiritual blessing to many souls. Though occasionally interrupted by seasons of great bodily languor and weakness, it was marked throughout by the most persevering industry and labour. As preacher, pastor, and presbyter, he was instant in season and out of season, even beyond his strength; and neither the fecundity of his genius nor the self-surrender of his love exhibited, to the last day of his active life, the slightest symptom of decay. His pastorate was "like a watered garden, and like a spring of water whose waters fail not." On the fourth Sabbath of July, 1866, he completed the twenty-fifth year of his ministry, and at the close of the morning sermon he gave a retrospect of his work, from which our readers will be happy, we are sure, to peruse the following extracts:—

"It was on the fourth Sabbath of July, 1841, that I preached my first sermon as minister of this congregation; and on a day which is to me an interesting landing-place, I may be allowed to stand still for a moment and speak freely forth a few thoughts and feelings.

"And first of all, there is this day much to make me thankful. Five-and-twenty years are a long period for a London ministry, and with devout and lively gratitude would I acknowledge the goodness of the Father of Mercies, made all the more signal by successive restorations from sickness. And the blessing is unspeakably enhanced by the preservation of many friends whose kind forbearance and sustaining fellowship have been the sweetest solace of all this interval. Nor can I forbear to mention once for all what I dare not dwell upon—a home still unbroken and unclouded—an ample ministerial income—and a congregation so little exacting in its demands, and which accepts so kindly such services as I can offer.

"Nor can I forget the commodious and beautiful building in which we worship, and all the arrangements which have been made for conducting with decorum and solemnity the service of the sanctuary. If anything could make me proud, it would be the colleagues with whom I am associated in the session, where, within manifold and all-important agreements, are represented every tint and hue of Presbyterian orthodoxy, and where it would not be easy to say who works the hardest or deserves the most in the service of the congregation or the Church at large. And to yourselves I feel deeply grateful for the alacrity with which every appeal for assistance, personal or pecuniary, has been met, and which has never suffered any good movement to stand still for want of means or for want of labourers. In this way, although so many of our company are detached for extrinsic service all over the town, for our own Sabbath-schools we have always been able to secure the seventy or eighty teachers needful. In this way an extensive and important work of teaching and preaching has been carried on for twenty years in Somers Town. In this way the Young Men's Society has maintained its continuity till first and last it can claim 700 members, and never once has missed its weekly meeting. On this place of worship there was lately spent 14,000*l.*; including school premises, Somers Town has cost you 7,000*l.*, and to the various efforts of our English Presbyterian Church you have given twice that sum; and adding contributions long ago to the Building Fund, the School Scheme, and the Foreign Missions of the Free Church of Scotland, as well as to the objects which from time to time appeal to your patriotism, your humanity, your Christian zeal, during the last five-and-twenty years your free-will offerings must have amounted to 50,000*l.*

"These efforts have done us good. Iron sharpens iron. All activity, all kindly exertion, all liberality is for good; and so is every friendly gathering. Apart from the contribution which they send forth to the general welfare, every time that the ladies meet in their Dorcas Society, or the Sabbath-school teachers at their Bible lesson, or the visitors at their monthly conference, the meeting is a means of grace to the members. And every time that a Synod assembles here, or that good men come pleading for the Highlands and Islands, for Italy, for India, for China, we are the better for the visit. Our horizon is enlarged. Our hearts are warmed. As citizens of Christ's kingdom our Christian patriotism is intensified, and we get fresh materials for our thoughts and prayers.

"The 'vital statistics' of a congregation are by far the most essential, but they are the most difficult to ascertain. Those outward tokens, however, to which I have now adverted are very cheering. Let us gratefully recognise in them the Giver of All Good, and His gracious hand whose prerogative it is to make a willing or a working people.

"On a day like this, however, there are many things, which if they do not make me humble, at least effectually repress vainglory. It is doubtful how far the pulpit is the place for one who has not the natural attributes of the orator. To say nothing of voice and action, to be an effective speaker needs ready resource and self-reliance; and it is all the better if in the fervour of the moment there come forth the startling paradox, or the rapid, urgent bolts in which argument takes fire, and hits the mark in a flame of passion. But much as we admire such efforts, we cannot emulate. Life's 'passionless stage' must have been reached before we remember; for not only are we restricted by a most phlegmatic realism to words of truth and soberness, but even kind and hearty phrases which from the fulness of the pen find their way to the paper, are by constitutional reserve often intercepted on their way to the pew, and the audience which was 'dearly beloved and longed for' in the anticipation of the study, and which is recalled with remorseful desire in the watchful hours of the night, meets and disperses without a syllable of honest, outspoken tenderness.

"Another and graver regret is the want of pastoral assiduities. To think that so many of you come here Sabbath after Sabbath, year after year, without their visit being ever returned—although there were nothing else, this thought would be sufficient to extinguish self-complacency. I know you well enough to know how much I am losing in not knowing you better; but what can be done to mend it? With calls on my time of which it is impossible to give others any conception—with a correspondence, for instance, which sometimes swallows up the livelong day, and compared with which the writing of twelve hundred sermons has been an easy task—with visitors, many of them very welcome, but in the daily succession very numerous, for forty-six weeks of the year every waking hour is pretty well occupied, and I do not think that I grudge it; but I would sometimes be glad of a little more time for my own family, and a little more time for my own people; and, oh! how thankful if I could count on the last two days of every week quiet and uninvaded for the delightful and all-important work of pulpit preparation.

"This day there rise up to remembrance from amongst your predecessors James Nisbet, William Hamilton, and many other names which now no more I see. And it comes over me with amazement the sweep which a few years have made among our London ministers: Dr. Archer, then so hearty and young; Dr. Morison, with his perfervid energy triumphing over every thorn in the flesh; Dr. Bennett, in his green old age; the Claytons, each such a pattern of the pastor and the Christian gentleman; Campbell, of Kingsland, with his African stories, and Dr. Fletcher, of

Stepney, with his scholar-like culture and Christian philosophy; Jabez Bunting, so wise and statesmanlike; James Sherman, with his gracious words and tender tones; Dr. Leifchild, with his burly force and noble fire—we have lost them all, and, unlike Scotland, which still has leisure to recal its Chalmers, Welsh, and Gordon, London is too busy to weep at the graves of its worthies—too absorbed in the present to embalm their memory.

"They are gone, but the Redeemer liveth. If the name of the Master is spreading, we need not mind though the names of the servants dwindle and disappear. Well aware that our own shadow lengthens, His is the cause for which we would fain spend and be spent throughout the remainder of life's short day. No doubt some will think that in the past there has been quite enough of Scotland, and almost too much of Presbyterianism; but, whatever there may have been of these, you will bear me witness that there has been much more of Christ. And of HIM, suffer me to say, there has often been more than met the casual ear or eye. For in looking back this morning on a somewhat extended ministry, the only unity which we can find in these eight-and-twenty years is Jesus Christ. It was not only when discoursing on texts of which He is the immediate theme, but in doing many other things that the motive came from Him, and that to Him the work was dedicated. There have been great mistakes; but if asked to account for efforts on behalf of the Church's distinct identity and spiritual independence—efforts on behalf of denominational coalescence or Christian union—efforts on behalf of a larger Christian life and a more comprehensive Christian culture, I can offer no other explanation: I might be wrong, but I thought the cause of Christ required them. And—perhaps this may be the right time to state it—for courses of sermons on the Christian evidence, on the Christian character, and on Christian biography—sermons which some deemed an interruption to the 'preaching of the Gospel'—this must be my apology. And, for the future the best and wisest among you would not wish it different. There may be various ways of doing it, but for the Christian ministry, there is but one Alpha and Omega—even as to both the Christian and the minister there is but one Lord Paramount—but one permanent motive—'Jesus Christ, the same yesterday, to-day, and for ever.'"

But it was chiefly as an author that Dr. Hamilton's name became so widely known to the churches both of Britain and America, and we cannot close this hasty and imperfect sketch of his life without dwelling for a little on this important branch of his labours and usefulness. His publications were very numerous, and always welcome. First after his settlement in London came his exquisite tracts, already referred to—"The Church in the House," "The Dew of Hermon," "The Harp on the Willows, or the Captivity of the Church of Scotland," "The Vine," "The Cedar," "The Palm," "The Garden Enclosed," "Harvest Home," "The Tree of Life," "The Amaranth, or Immortality;" the seven last of which were afterwards collected into one small volume under the title of "Emblems from Eden," "submitted to the indulgent perusal of those who find pleasure in the symbolical teaching of Scripture, and to whom Nature herself is more dear, since they found a key to her language in the lively oracles." Next came "Life in Earnest, Six Lectures on Christian Activity and Ardour"—a New Year's-day gift to his congregation, dated January 1, 1845, and which proved the precursor of several other delightful little books of the same character: "The Mount of Olives, and other Lectures on Prayer;" "A Morning beside the Lake of Galilee," "The Lamp and the Lantern; or, the Bible a Light for the Tent and the Traveller;" afterwards republished with some retrenchments and additions, under the title of "Light for the Pathway;" and "The Happy Home." "The Royal Preacher: Lectures on Ecclesiastes," and

"Lessons from the Great Biography," were works of greater bulk and more deliberate effort, and may be regarded as the most solid and massive products of his genius, and to mark the period of its maturest and intensest strength. Most numerous of all were his biographies and biographical sketches, including "Memoir of Lady Colquhoun," "Memoirs of the Life of James Wilson, Esq., of Woodville," "A Memoir of Richard Williams, Surgeon, Catechist to the Patagonian Missionary Society in Tierra del Fuego," and numerous "biographical and critical notices of the more distinguished authors," included in the series in four volumes, 8vo., entitled, "Our Christian Classics." His very latest writing, still unpublished, was, we believe, a brief life of the late Rev. James D. Burns, of Hampstead, author of "The Vision of Prophecy," and other poems. As editor of "Excelsior: Helps to Progress in Religion, Science, and Literature," which was completed in three years, and extended to six volumes 8vo., he contributed many papers on Theology and Christian Ethics, the Evidences, and other subjects. As chief editor of *Evangelical Christendom* during the last four years of his life, he enriched its pages with many valuable papers which we reckon among the maturest and most accomplished products of his pen. He was also a large contributor on subjects of the natural history of the Bible to Dr. Fairbairn's "Imperial Bible Dictionary," and if we aimed at exhaustiveness in our list of his occasional papers, it would be necessary to seek them out in many of our monthly and quarterly periodicals, both magazines and reviews. Several lectures which he delivered at Exeter Hall and other places were printed separately or along with those of other lecturers, as well as several single sermons, though this last was a form of publication on which he rarely ventured. Almost all his didactic works, however, had passed in substance through the pulpit before they were given to the public, including his latest, and as many may, perhaps, think, his best and most beautiful work, "The Parable of the Prodigal Son, with Notes."

What a copious and versatile authorship! and how ample a mirror—reflecting him at full length from head to foot—of his richly gifted mind, and of his manifold erudition and accomplishments! But we leave to others the function of literary criticism. We forbear any attempt here to estimate the singular combination of qualities which signalises his style, and marks it off as something almost unique, and without example in our literature; or to offer any analysis of the rare aggregation of gifts and graces and accumulated acquisitions, of which these literary qualities were the outcome. We prefer to occupy the little space which now remains available to us in calling attention to what we conceive to be the chief claim of this authorship, and the grand practical service which we think it is fitted and divinely designed to render to the Church of God. Assuming his didactic works, as distinguished from his biographies, to be his weightiest and best, they present him to us in the character, not merely of a popular practical writer on the Christian life, but in the higher character of a practical *theologian* or divine. Many men write excellent practical sermons, or tracts, or other popular productions, which are very useful in their way. They write scripturally, and sensibly, and devoutly—they write it may be, pleasantly as well as profitably, and in an attractive style. But nobody would think of calling them practical theologians. They may be utterly wanting in philosophic depth and breadth; they may want all originality of thought and freshness of view; they may manifest no shrewd and true "understanding of the times," for lack of tact of observation and sagacity of perception; and never leaving the old ruts of thought in anything of importance, they may make no real addition to the Church's stock of wisdom, or leave any permanent footmarks to show the way where they passed. But the very opposite of all this was the case with the authorship of our departed worthy. Popular and practical as it ever was, it never wanted depth and

breadth, originality and freshness, shrewdness and sagacity ; and while seldom driving in the old ruts of mere traditional conventionalisms of thought and speech, he knew so well how to keep in the road while avoiding the ruts, that he has made the whole Evangelical Church his debtor by showing to her teachers this "more excellent way." We claim for him, therefore, that he was a true scientific theologian, though always a practical and popular writer and preacher. His scientific department, in other words, was that of practical theology, or the theology of Christian life and practice ; and herein we challenge for him the honour of being a master of high genius, and of the truest insight.

Beginning with the Holy Scriptures, and handling them always practically as the Book of Life, he devoted much thought and pains and skill both to the defence of the Divine authority of the book and to the exhibition of the Divine wisdom, and skill, and condescension to our frame displayed in the structure and adaptation of it. We refer chiefly to the papers brought together in his "Light for the Pathway—What the Bible has been to Others, and what it can do for Ourselves."

Then passing from the Book of Life to the life itself, his authorship abounds in admirable writing on its fundamental conditions and attributes—deeply thoughtful writing, we mean—full of principles, deep in insight, and in the highest degree satisfactory to the understanding, as well as charming to the taste. We refer especially to his treatment of the following subjects : That the true vital root and living centre of the Christian life is in the personal Saviour himself, and not merely in the doctrine of Salvation ; that the characteristic type and complexion of the Christian life is the family or domestic life, the life of home ; that there is an endless variety or manifoldness of the Christian life, as well as an essential unity—a variety extending to its very inception or "rise," as well as to its subsequent development or "progress;" that it has an all-penetrating, leaven-like pervasiveness, leavening with the spirit of sanctity and love the whole system of human life and business ; that it has broad and brotherly sympathies, entering into congenial affinity with all the true, the beautiful, and the good ; and that it has an elastic and hopeful progressiveness, not only in the individual Christian, but also in the attainments and historical development of the corporate Church. We are confident that all the thoughtful readers of his works will recognise in the subjects now named some at least of the topics on which they are conscious of having derived from him fresh light and enlargement—in other words, of having been carried by him beyond the boundaries of a religious authorship of older date, the authorship which they read in their earlier days, and from which they may even have received their first lessons and helps in the Divine life. To that older Evangelical authorship we can never cease to be thankful and appreciative. But it is no dishonour to it to say that it did not cover the whole length and breadth, or gauge the whole depth and height of Christian truth and life. It did its own tale of work, and did it well. But our own age has carried on the work to a point considerably in advance of where its predecessors left it. Undoubtedly, while still, we hope, steadfastly retaining all the old essential fundamental verities included in the Apostolic formula of "Christ crucified," the older Evangelism has been expanded and broadened in our time into an Evangelism of larger views, of wider sympathies, and of a more genial, humane, and brotherly spirit. In Dr. Hamilton's views of Christian truth and life we recognise the true type and representative of the characteristic Evangelism of our own age, and we claim for his writings a large share in the honour of having brought this expanded Evangelism into currency and acceptance. This appears to us to have been his chief work, or, as our time would express it, his chief mission. He was given to the Church by her living Head, and was specially endowed by Him with gifts and graces for the end of hastening the time anticipated

by himself in his paper on "Finality and Progress" (*Evangelical Christendom*, July, 1864), "when Christianity shall yet evolve so lovely and so stately, so upright and so genial, in such sweet fellowship with Heaven, and so frank and friendly towards its brother men, that, in view of its manifold acquirements and vigorous maturity, the former days shall not be mentioned, nor come into mind; or if mentioned at all, shall be leniently mentioned, and with a fond sort of forgiveness, as the days when 'we spake as a child, when we thought as a child.'"

In these bright anticipations of the living and fully developed Christianity of a coming day we see the genuine breathings of his own Christian spirit and life. He was a beautiful type of the children of the Church of the future as described by himself—"so lovely and so stately, so upright and so genial, in such sweet fellowship with Heaven, and so frank and friendly towards brother men." In his delightful biography of James Wilson, of Woodville, he tells us what was the Christian ideal of that kindred spirit; and in reading it we are struck with the vivid likeness which it bears to his own realised character and example—"Sound sense, yet deep devotion; strong convictions and decided actings, without aught of censoriousness or controversial asperity; true spirituality, in union with great intellectual vigour and an ardent enjoyment of the sublime and beautiful." But it was of course his own ideal, as formed upon the word and example of Christ, and not any other man's that he aimed to realise in his own character and life—an ideal which he sets down in the following passage of his paper, entitled "What Israel ought to do"—(*Evan. Chris.*, February, 1864): "A religion at once lowly and kindly; unselfish and upright, yet considerate and tender-hearted; wise in its ardour, and cheerful in its obedience; true to the Bible, true to the brethren, true to the Master, true to itself; and however attached to its immediate communion, not hostile to others, and growing daily fitted for the highest communion of all."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, January, 1868.

SUPERSTITION IN THE ROMAN CATHOLIC CHURCH.

Assuredly I have no wish to pronounce too harsh a judgment with respect to members of the Roman Catholic communion. It is but just to acknowledge that this Church contains a certain number of sincere, devoted men, who believe in their inmost souls the ancient traditions of the Papacy. But, on the other hand, it is very deplorable that the Sovereign Pontiff, the bishops, the priests, the monks, etc., persist, in this nineteenth century, in maintaining the superstitions and recommending the customs which belong to the darkness of the middle ages. I shall mention a single example.

The periodical papers published under the sanction of the Episcopal body recently invited all the faithful to purchase the *Agnus Dei*. Well, what is the meaning of this term,

consecrated by the usage of Romanism? The *Agnus Dei* is a circular piece of wax, upon which is impressed the figure of a lamb, bearing the symbol of the cross. This wax is solemnly blessed by the Pope, after having been mixed with the dust of the martyrs of antiquity, found in the catacombs at Rome.

Now, what is the value, the importance, or the virtue of this species of talisman? The bishops seriously affirm that every individual who possesses such an *Agnus Dei* in his house, or who carries it upon his person, is preserved from all serious accident, and from all the dangers to which he may be exposed, such as inundations, for example, tempests, contagious diseases, sudden death, and so forth. In other words, every *Agnus Dei* works constant miracles, and secures to him who is the owner of it special protection from the Lord.

I point out the fact, without making it the subject of discussion, which would be superfluous. Is it not evident that such extra-

gant superstition will provoke not only the doubt, but the mockery, the disdain of enlightened men, and that, instead of strengthening the faith, it serves to propagate scepticism even among those who, in their younger days, were accounted devotees?

PROGRESS OF INFIDELITY IN FRANCE.

This last remark leads me to mention another fact, which becomes more and more evident to every intelligent observer—namely, that infidelity, under various forms, is gaining a large number of adherents in this country. If you glance over the journals which reckon the largest number of readers in the *cafés* and the taverns, the towns and the villages, the shops and the humblest dwellings, what is it that constantly meets your sight? Epigrams, borrowed from Voltaire and his school, against sacred things; ridicule of the truths which are worthy of the deepest veneration, of all that can and must develop the spiritual life. It is a permanent system of attack and insult directed against the great doctrines of the faith.

Whose fault is this fatal *Voltaireanism*, which produces such ravages in the hearts and consciences, in the sentiments and conduct of an increasing multitude of readers? Doubtless human depravity, the inherent corruption of our degenerate nature, may serve to explain this religious declension. But it is allowable to declare that the absurd superstitions patronised by the Romish clergy have also a great deal to do with it.

The majority of the French people, brought up in the bosom of the Popish Church, unhappily confound Romanism with the Gospel; and because the priests and Jesuits maintain manifest errors or impose ridiculous practices, they abandon themselves to a fatal dislike of the Christian religion, and accept infidelity as a means of defending the rights of reason. Let us hope, however, that Evangelical truth will be better known and understood by the French people. Then will come a day of spiritual awakening and of Christian belief and practice.

MORE FRENCH CARDINALS.

The journals announce that Pius IX. intends shortly to appoint several cardinals, or *princes* of the Roman Church, as they are generally called. During the last few years death has cut off several members of the Roman conclave. Others are advanced in age or valedudinarians, and will soon follow their colleagues to another world. The Sovereign Pontiff is also bending beneath the weight of years, and in all probability it will not be long ere he is called to appear before the

judgment-seat of God. In this state of things, when the council of cardinals may be summoned, on any day, to elect a new Pope, it is absolutely necessary to fill up the vacancies which have been made among them by death.

But that which belongs more directly to my correspondence is the news which is vouched for by the official organs of our Government, that the Pope will select some of the cardinals from the ranks of the French clergy. The Rev. Mgr. Darboy, Archbishop of Paris and High Almoner of Napoleon III., is regarded as being certain of the first place in this creation. Such a choice will not be disapproved of in France; for Mgr. Darboy has never adopted the intolerant views of the jesuitical faction; he is a Gallican, rather than an Ultramontane. Pius IX. was not disposed to give him the *red hat*; but no doubt he is desirous, in this way, of showing his gratitude to the Emperor for maintaining him upon his throne. As to the other prelates who are likely to obtain this high ecclesiastical dignity, their names are not known. M. Dupanloup, the celebrated Bishop of Orleans, who has so attacked the Protestants, and even the Minister of Public Instruction, doubtless hopes to be of the chosen number.

I must here give your readers an important piece of information. When a bishop receives the title of cardinal he becomes, *ipso facto*, or *de jure*, a member of the Senate, with the powers, the emoluments, and all the privileges granted to Senators by our constitutional charter. Is not this a strange anomaly? What! the Pope, a foreign sovereign, has the right to nominate senators, or men invested with legislative authority in France! Public opinion has often protested against this abuse, but the constitution exists, and it must be observed, until a revolution shall change this singular state of things.

SUNDAY-SCHOOLS IN THE REFORMED CHURCH.

Let us now turn our attention to the internal affairs of French Protestantism. I have before me the last report of the Sunday-school Society, and I shall quote some extracts from it which may interest and edify pious persons in your country.

Sunday-schools—you know as well, or better than I do—originated in Great Britain; that devoted Christian, Robert Raikes, of Gloucester, was the founder and promoter of them. But these excellent institutions did not effect an entrance into France until after a very long interval, on account of the two

countries having ceased to maintain friendly relations from about the middle of the eighteenth century. Besides, the French Protestants had at that time no legal existence, and it was not possible to establish Sunday-schools, when our communion suffered the most cruel persecution.

The first Sunday-school in this country was opened in 1822—that is to say, more than eighty years after the example had been set by Robert Raikes. The Rev. Frederic Monod, at that time a pastor in Paris, perceived the service which such establishments might render to the holy cause of the Gospel, and he spared no sacrifice of time or money to introduce them into our church.

But the work inaugurated by this eminent servant of Christ did not, I must admit, obtain at first many imitators. The pastors of our provincial congregations expressed doubts as to the utility of these schools, or objections to them. Others alleged the impossibility of finding in their flock sufficiently qualified male and female teachers. Others, again, said that the members of their congregations lived too far apart, and that the children could not walk so great a distance, etc. In a word, several years passed before Sunday-schools were fully recognised and appreciated in the French Reformed Church.

All that is really good, however, and in accordance with the law of God, triumphs sooner or later over the resistance opposed to it. A central society for Sunday-schools was organised in Paris in 1852, and it has displayed equal intelligence and activity. There are now 51 Sunday-schools, which are maintained by the different Protestant communions of our metropolis—the Reformed Church, the Lutheran Church, the Independent Church, the Methodist Church, the Baptist Church, and the Anglican and American Churches. Other Sunday-schools, to the number of 686, are spread over the 72 departments of the national territory. They are attended by about 30,000 children.

The success is not very great; for our Protestant population might furnish these schools with more than 100,000 scholars. But certain local difficulties must be taken into account. It must be added that several pastors are prevented by age, or in consequence of being opposed to them, from giving to these schools all the time and attention which they require. But this work, thanks be to God, is extending, and it will produce salutary results.

The Paris committee publishes books and periodical publications for the young of

from seven to fifteen years of age—the *Musée des Enfants*, the Scripture lessons, etc., which are read with interest by the rising generation. A special agent regularly visits the churches, in order to promote the formation of Sunday-schools, where they do not yet exist, and to give useful information to those who are engaged in organising them. This institution, therefore, is destined, we believe, to exert a powerful influence for good among our co-religionists.

CIRCULAR OF THE FRENCH BIBLE SOCIETY.

I have also before me a recent circular of the Bible Society of France. It gives interesting details respecting the sale and distribution of the Sacred Scriptures during the existence of the Universal Exhibition. The committee was liberally seconded by the British and Foreign Bible Society, which, by its agents, took part in the Exhibition (as did those connected with the Bible-stand in the Park). "The two societies," says the circular, "lived during seven months under the same roof, being distinct from each other in the mode of their operation, but in brotherly harmony. . . . Numberless visitors were constantly coming forward, in order to receive some of the little books, which bore upon their covers this serious and encouraging invitation: 'Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.'"

It has been proved by abundant and striking testimony that the circulation of the Bible, or of some fragments of the Sacred Volume, has been the means of spreading a knowledge of the Gospel among all classes of the population. Some sceptics at first endeavoured to make this distribution a subject of ridicule; but these wicked attempts were soon frustrated by the evidence of the good effects which were produced by this instrumentality. There were even Romish priests who came forward and begged for copies of the Bible, declaring, at the same time, that they had been enlightened and edified by reading it. The Word of God has thus afresh shown its power and efficacy for the conversion of souls.

DEATH OF PASTOR COQUEREL, SEN.

My duty as a correspondent requires that I should devote some lines to a notice of two French pastors—M. Coquerel, sen., and M. Jaquet, of Glay—who have recently been called to quit the present world. They were ranged under different banners; but they must both obtain a place in this letter.

M. Athanase Coquerel was well known in the religious world by his writings and by his ministry as a Protestant pastor. Born in the

month of August, 1795, he obtained his early education from his aunt, Miss Helen Williams, who has acquired some celebrity in English literature. He subsequently pursued a course of theological study in the Protestant College at Montauban. When this was finished, he proceeded to Amsterdam, and afterwards to Utrecht, in both of which places he fulfilled the functions of the ministry. In 1830, he became one of the pastors of the Reformed Church in Paris; and for thirty-seven years he has occupied the same post.

The *Dictionnaire des Contemporains* issued at Paris, in 1861, by M. Vaperau, who professes philosophical rather than Evangelical sentiments, says that the liberal doctrines of M. Coquerel approached more and more to pure, spiritual philosophy, and that under his direction, a party of his co-religionists entered upon a path which conducted them to a sort of Christian Rationalism. I mention this because the author of the *Dictionnaire des Contemporains* was a friend of M. Coquerel, and cannot be accused of having been too severe towards him.

In view of a grave so recently open, I abstain from attempting any estimate of the opinions, the writings, or the influence, of M. Coquerel. There is here a feeling of reserve which must be respected. This pastor was laborious, studious, and active; he published journals and books which obtained considerable success. He proclaimed in them the Divine inspiration of the Scriptures and his belief in the revelation of God in Christ. But the Liberal or Radical party, who regarded him as its chief, has gone further in its negations than he ever did.

DEATH OF PASTOR JAQUET, OF GLAY.

The career of M. Jaquet, of Glay, had also been a very long one. He always professed the holy doctrines of the Gospel, and showed his faith by his works. It was impossible to pass even a few hours in his company without being edified and becoming experimentally acquainted with the nature of Christian joy. A prayerful, devoted, charitable man, he

founded a seminary for the training of evangelists and missionaries. How many young persons, after hearing his pious lessons and contemplating his admirable example of fidelity, have manifested the same faith, displayed the same zeal, and have directed all their powers to glorify God and advance the Redeemer's kingdom!

The piety of M. Jaquet was so fervent, that it drew upon him the hatred and active opposition of the Rationalist party. About thirty-five years ago he was ejected by the Ecclesiastical Council of Strasburg, on the alleged ground of having excited divisions in his parish by too rigid doctrinal teaching and by too ardent a spirit of proselytism. But venerable Pastor Jaquet was not intimidated or stayed in his course by the persecution he experienced from his adversaries, and until his last hour he devoted himself entirely to the service of Christ. His death has left a great void in the east of France; but God in his goodness will doubtless raise up other faithful labourers.

CONFLICT BETWEEN THE EVANGELICAL AND THE RATIONALIST PARTY.

I have but little space left to refer to the struggle which continues to be carried on between the Evangelicals and the Rationalists. But I shall return to this subject at a more opportune time. A few words only for the present.

The parochial elections will take place in a few days. The members of the Rationalist party are continually repeating the high-sounding words, "toleration, liberty, mutual forbearance, advance of enlightenment, sovereignty of the individual conscience," etc., in order to obtain the suffrages of those who, having more or less renounced the vital doctrines of the Gospel, are easily seduced and gained over by that visionary and empty thing called Liberalism. On the other hand, truly pious men are invoking the sacred principles of the Reformation and of our forefathers. Let us, as we lift up our souls to our Heavenly Father, confidently await the issue of the struggle. X. X. X.

SWITZERLAND.

PROFESSOR NAVILLE'S LECTURES ON MORAL EVIL.

[From our own Correspondent.]

Geneva, January 15, 1868.

My last letter described the opening of our spacious Hall of the Reformation. Since then we have seen it repeatedly filled to overflowing by large crowds of individuals of the male sex, from all classes of society,

gathering around Professor Naville to hear his lectures on the subject of "Good and Evil." The Professor is a favourite with our public, and has already delivered lectures upon some of the deepest subjects of thought, varying between moral philosophy and the philosophical treatment of Christian truth;

and although the really pious in general do not feel a positive need of such instruction, it is equally true that in every thinking community there are men who, not being pious, may still be attracted to the Gospel by considerations well adapted to bring to light the groundless objections of unbelievers to the faith. At the same time the cultivated mind, already convinced of the absolute truth of the revelation of God, enjoys in a high degree the careful elaboration of those subjects, by which their moral fitness, beauty, power, and perfection, are sometimes illustrated in a manner which is the more striking that it is unexpected. Such is the special character, and it is not saying too much, the real excellence of Professor Naville's teaching. Not in Geneva alone, but also in Lausanne and Neuchâtel, his expositions are received with enthusiastic sympathy. He is a middle-aged man, and has been a persevering student of the great moral questions which philosophers have discussed in all ages. From time to time he gives forth the fruits of his meditations. Endowed with a serious mind and an upright heart; considering more liberally than philosophers are accustomed to do the part which Christianity has borne in the historical and moral development of civilised nations; refusing his attention to no kind of evidence, he has gradually felt and acknowledged the value of Christian facts, and now strives to lead others in the paths which he has trod. He is therefore really a Christian philosopher. His language, his arguments, his illustrations, all widely differ from the style of pulpit exposition. But there are many who would on no consideration go to hear a preacher, that will go to hear him, because he is only a lecturer, and because he professes to waive all traditional authority and to rest his teaching simply upon the evidence of reason and conscience. This method once admitted, as a means of reaching certain minds, otherwise inaccessible, M. Naville is entitled to the credit of applying it with great power and talent. A lover of truth in all things, he expresses his thoughts frankly and honestly, even when sensible that they clash with the received notions of his hearers, and he never courts that popularity which nevertheless attends him whenever he appears in public. His intellect is powerful and comprehensive, his fancy vivid, his feelings poetical, and he can by turns relieve the attention of his hearers by a flow of appropriate and beautiful quotations, in the midst of his deep philosophical cogitations. But he never loses sight of the great object of his teaching; on his

lips poetry itself serves as proof to his arguments; he never forgets his duty as a moral teacher; always earnest, and at times knowing even how to be stern.

Some of his former expositions upon "Eternal Life" and upon "God" had been met with objections connected with the existence of evil and the difficulty of accounting for it and its consequences. It was after two or three years of serious meditation, devoted, as he said himself, to the consideration of his answers, that he again appeared on the platform, inviting his former hearers to a renewal of their intercourse. The subject selected for his lectures was "Evil, and the Moral Difficulties Connected with its Existence." The announcement excited a great interest in our population. He intended to speak in a small place, formerly used for the purpose, but was induced, by the request of the people themselves, to address them in the Reformation Hall, that all might hear him. He began on the 26th of November, and for four successive weeks lectured twice a-week. Seven sittings were devoted to the exposition of his views and arguments, and the eighth was taken up with answers to inquiries and consideration of objections on the part of his hearers, of which he had invited the free expression. It is impossible here to do more than point out the main lines of his exposition. He first explained the nature of good and then the nature of evil. He considered the "problem," as he termed it, of the existence of moral evil, and reduced it to its proper terms. He next showed, as an answer to the question, that the possibility of evil was a necessary condition of moral responsibility, and that the universality of evil in man, philosophically considered, implied a perversion of our original nature, and proved the fact of a "fall." He explained the connection of the individual with the race, to show how the fall of the race was reproduced in each member belonging to it. Then he showed how, under the altered circumstances, the Creator, who is Himself the absolute prototype of good, calls upon us to combat evil around us and in us, and to exert our moral will for the extension and triumph of good in all its forms; and lastly he indicated the "helps" provided for us in that struggle, the surest, the highest, and best being "prayer." The circle of his instructions closed by his fully explaining how mainly in this respect we are in advance of the ancients, who knew all the philosophical arguments we possess about evil and good, but were in complete ignorance as to

the source of the power and strength necessary to combat the one and practise the other. In expressing his views as to the future progress of philosophical science, he described it as depending upon the amount of Christian notions which philosophers will be able to incorporate into their theories; as, in his opinion, the Christian account of man's moral history gives a more satisfactory solution of the problem of our being than any other system known to the study of man.

Unusual as is such language in the mouth of a philosopher, still more extraordinary was the sight of the audience which he addressed. Imagine, in a small town like Geneva, two thousand five hundred men coming, night after night, to listen to those abstruse matters, and making them the subject of their conversations and discussions, in the midst of their daily business, for a whole month. Surely it would be difficult to find the same thing anywhere, except among a highly-educated population like this, where every person is able to read and write. It would also have been impossible but for the timely erection of the hall—for even those who would not help in the undertaking now feel its advantages—timely in the opinion of people who would not have entered the hall five years ago, and who now come freely when the doors are thrown open. But the Lord has been merciful and gracious to us, and a combination of circumstances has produced this result, of which His people must now endeavour to make the best use for His glory and for the good of all.

After the men's meetings came two lectures for the women, in which M. Naville developed the portions of his lectures relating to "duty," its difficulties and its rewards, with a view to their position and influence in society and in the family. He was as cordially received by his female audience as by that of the men, and thus every thinking and serious mind in our community has had the benefit of his elevated and healthy instruction. In every way these lectures have been a cause of satisfaction, a success of no mean order for the professor, and a seed for good amongst the people.

The second week in January has been with

us as with you, and for many Christians in the whole world, I trust, a Week of Prayer. Meetings were fixed for three times a day, and their total number has exceeded twenty, the last being, as usual with us, a meeting of the Evangelical Alliance. Compared with former years, the meetings have been more numerously attended, and although the season is the most unfavourable of the whole year for such assemblies, yet we have real encouragement to persevere in them. There was one subject of prayer of unusual interest. Capital punishment, the highest penalty of the law, exists in both the cantons of Geneva and Vaud, but it is rarely applied. In this last canton an atrocious case of double poisoning had terminated in a condemnation to death, and we learnt in the midst of our meetings that the culprit's petition for pardon had been rejected, and that he was to suffer death in the course of three days. The unfortunate criminal could but become an object of compassion; and from that moment, both in public and private, many prayers were offered up in his behalf at the throne of Him who once said to another criminal, "To-day shalt thou be with me in Paradise." It is my duty to speak reservedly on the effect of our prayers, but we have learnt that the man, who had been a very hardened criminal, died repentant, resigned, and calm, and that is a sufficient cause for gratitude. His dying hour was awfully solemn, and presented a scene which I am bound to place in contrast with many deplorable facts recorded in newspapers. Ten thousand people, it is said, including very few women, had flocked to Moudon for the execution, and surrounded the scaffold in profound silence, which was deepened into a thrill of horror when the condemned man's head fell under the blow of the axe. Then, standing on the scaffold, Pastor Benoit, one of the three ministers who had attended the culprit, addressed the vast crowd, and delivered a powerful admonition and exhortation, to which the ghastly sight added a startling effect. Impressed, thoughtful, and silent, the crowd slowly dispersed, carrying to their homes a moral lesson which, it is to be hoped, they will never forget.

THE WEEK OF PRAYER IN THE CANTON DE VAUD.

[From our own Correspondent.]

Lausanne, January 13, 1868.

Too high a value cannot be attached to the meetings for united prayer during the second week in January. In such fellowship of

brethren of all denominations, you in England have doubtless felt that union constitutes—nay, is—the Christian's strength. We in this country, too, have once more felt that it is a precious thing for brethren to meet

together. Seven meetings were held in the six days. Three denominations have taken an ostensible part by opening their places of worship for the purpose. The National Church continues to shut the doors of its sanctuaries upon us, although they are opened for secular concerts; but several pastors, and, I doubt not also, several members of that church, have taken part in our meetings, lamenting that they could not receive us into their own places of worship. The attendance was numerous, and the prayers were successively offered up, quite spontaneously, without any appeal to the brethren on the part of the chairman; the latter confining his duties to opening the meeting with a hymn, a prayer, the reading of the Scriptures, and a few introductory remarks; after which any brother who felt himself impelled, either prayed, read the Word, or addressed some observations to the assembly. Every one retired, blessing God for the happy hours thus spent; every one, too, was convinced that real good would be the result, both for the Church and for society at large.

What has contributed to impart to our meetings more of reality and solemnity than ever, is the particularly serious condition in which our canton, containing 200,000 souls, is unhappily placed by the criminality of some of its inhabitants. Within one year, our country, well known for the mild and peaceable disposition of its people, disturbed only from time to time by acts of violence arising from drunkenness, has been the scene of *three murders*, which can be ascribed only to the grossest libertinism, and to the basest cupidity. The first of the criminals, a woman, had been already condemned, and punished by a lengthened imprisonment; but the chief author of the second murder had shown such determination and persistence in the crime, that he had been condemned to death. He had appealed to the clemency of our Grand Council, which assembled on the 6th of January to consider his petition. It rejected it, however, and the execution was appointed for Friday, the 10th of January, at Moudon, twelve miles from here. On this occasion the disciples of Christ understood their duty and their privilege.

They addressed the Throne of Grace on behalf of the unhappy criminal who was about to be beheaded. They multiplied their prayers for his salvation, notwithstanding the hardness of heart manifested by the culprit, and his exclusive preoccupation with the punishment which he anticipated. They remembered the parable of the unjust judge, and the apostolic precept, "Pray without ceasing." They have every reason to believe that they received a favourable answer; that the criminal was moved to supplicate the Supreme Judge to grant him grace for the love of Jesus Christ. We have not much information as to details, and only know that he prayed to the satisfaction of the pastors, who, at first, were greatly discouraged in the discharge of their mission. It would seem that a sergeant of the gendarmes, who had charge of him, was the first to touch the religious and moral sensibilities of his hardened nature. To God be the glory. The convict underwent his punishment last Friday; and to-day, Monday, a few yards from my dwelling, is assembled the court which is to judge the perpetrator of the third murder—a human being hardened in sin. Notwithstanding all that we can say respecting the exceptionally vicious character of these assassins, we have not the less felt the similarity between their nature and our own, and understood the evidence which such facts afford of the progress of unbelief and immorality amongst our people. We were, therefore, humbled, when in our gatherings for prayer, as Daniel was, for his own sins and for those of his people. We implored grace, for the sake of the love of Jesus, not only for the guilty who had fallen into the hands of justice, but also for all, amongst ourselves and elsewhere, who might in any way have contributed to the extension of evil. We expressed our contrition for not having laboured with sufficient energy for the repression of vice, and we earnestly entreated the Lord to give his people in this country new zeal for his service and his glory. These supplications during the week of prayer have thus been like dew upon the ground. We cannot doubt that the thorns and briars will be uprooted, and the garden of the Lord be extended throughout our country.

ITALY.

[From our own Correspondent.

Florence, January 17, 1868.

RATTAZZI AND MENABREA.

Since the capital was removed to Florence there has, perhaps, no discussion taken place in the Italian Parliament that has attracted

so much interest, and caused so much excitement, as the debate on the conduct of the late Government with regard to the Garibaldian expedition. The excitement, which had gone on daily increasing during the whole period of the debate, reached its height when

Rattazzi came forward to defend himself from the imputation of having encouraged the expedition of Garibaldi. His defence was delivered with such an appearance of earnestness and honesty that it was difficult not to be carried away by it. But the publication by the present Government of a volume of letters and despatches, written and forwarded by Rattazzi, shows what value ought to be put on his assertions, and what confidence the nation can henceforward place in him. It is true that in his letters he gave strict orders that the movements of the volunteers should be promptly and energetically checked; but these orders were counteracted by telegrams which immediately followed. The Prefect of Ancona, for example, received orders to give a large sum of money to Major Ghirelli, the chief of the Roman legion; the Questor of Genoa was instructed to supply a Garibaldian officer with 300 rifles and other firearms; the Prefect of Bologna was commanded to allow a large company of volunteers to pass through by railway without any obstruction. And yet the man who gave these orders could stand up in Parliament and declare that he had done all that he could to prevent the invasion of the Roman territories and preserve the Convention of September. The deceit that is prevalent among the Italians is well known, but seldom has there been such a dreadful exhibition of it as that which has just been given to the world in the *Libro Bianco*. I am glad that it has filled every right-thinking man among them with disgust. The defeat of the Menabrea Ministry, and its re-entrance into power, on account of the inability of any one else to form a Cabinet, is now well known. Still, Menabrea does not seem to have secured for himself the entire confidence or favour of the House. His strong Conservative principles are disliked, and he continues to be suspected of having leanings toward the priestly party. His address, however, at the re-opening of Parliament contained statements which the Italians would do well to consider and lay to heart.

THE POPE FORTIFYING ROME.

The work of constructing fortifications at Rome continues to be carried on with the greatest activity. At present there are more than eight hundred workmen employed at these works. The labour goes on not only during the day, but even during the night, and, what astonishes the Romans most of all, no pause takes place during the holidays. In Italy the *fête* days are far more carefully observed than the Sabbaths; and not very long ago Pius IX. uttered his anathema

against those who were guilty of disregarding these holidays. According to the Romish religion, the end justifies the means; and perhaps on this principle he considers that he is justified in breaking his own rule in order to defend the temporal power. Even in St. Peter's itself changes are being made. The grand lateral approaches which lead from the colonnade to the vestibule are being adapted to military uses. The corridor to the left has been converted into a barrack for the Zouaves. That on the right is having its grand windows which look on the piazza bricked up, and a small window inserted within each of the embrasures. These changes show that the palace is to be turned into a temporary fortress. But what is the object of all these preparations? Some would have us believe, that as all these operations are being carried on under the superintendence of the French, they are the means by which the Emperor may with good grace recall his troops, and that on the day on which these defences are completed the French flag will be lowered at Civita Vecchia. On that day France will be able to say to the Papal Government: "I have done what I could. I counselled you to go forward with reforms, and you asked for soldiers and fortifications. I assisted you even with these, although I did not consider them your best means of preservation; but now you are strong, I retire, and do not intend for the third time to break the principle of non-intervention. Your existence and progress henceforth depend upon yourselves." At present there is no appearance that this is the true reason why these works are being carried on with such vigour and to such an extent. The French soldiers would gladly quit Civita Vecchia, where they are suffering dreadfully from insufficient accommodation during this inclement winter; but instead of being permitted to leave, new troops have lately been disembarked.

CARDINAL ANDREA.

While we have had during the past month a sad picture of morality in the political world, we have had a no less sad one in the clerical world. When Cardinal Andrea set out from Naples, on the 14th of December, he affirmed boldly that although he was going to Rome, still he would continue to hold the principles which for some time he has been promulgating; yet in less than a fortnight we find him publishing the following retraction: 1. He asks forgiveness for the disobedience of which he was guilty in going to Naples contrary to the orders of the Holy

Father. 2. He deplores the scandal which he has caused to the faithful by the attitude which he assumed towards the sacred person of "his Holiness" and towards the Sacred Congregations by his writings and by his relations with the *Examinators* of Florence, the teaching of which he abjures as heretical and schismatical. 3. He adheres fully to the address of the Catholic episcopacy assembled in Rome in June, 1867. 4. He abjures the protests and other acts of his with reference to the proclamation of the 12th June, 1866. 5. He humbly asks pardon of the Holy Father, and apologizes to his colleagues who have in any way been offended by him.

By such an act he has not only lost the confidence and respect of all good men, but even of the Pope, the cardinals, and others whom he wished to please. In Rome he is suspected, and most strictly watched. Up to the present time he has not been permitted to have an interview with the Pope, but is performing spiritual exercises in the convent of the Passionists connected with the Church of SS. Giovanni and Paolo—that is to say, he is still in confinement, awaiting further orders. It is said that a defence of his conduct, written by Passaglia, is soon to make its appearance. It is difficult to imagine what can be said on this subject. Probably the publication of this work will give as severe a blow to Neocatholicism as it has yet received.

TRIAL OF THE BARLETTA CULPRITS.

Few in Italy have forgotten the atrocities that were committed at Barletta in the month of March, 1866, when the blinded and bigoted people of that town made an attack on the Evangelici, and committed atrocities which even now few can think of without a shudder. Twenty months passed by, and still there was no notice of those who had been guilty of the dreadful barbarities having been brought to trial. Many persons imagined that, through the intervention of the priests and their followers, the matter had been hushed up, and that the criminals would escape. In this affair, however, the Government has acted with strict impartiality. In the month of November the trial of these prisoners, to the number of sixty-two, commenced. The trial lasted almost six weeks. Twenty-two of those who were placed at the bar were liberated, as having already undergone sufficient punishment; ten were condemned to eighteen years of forced labour, fourteen to ten years, six to eight years, five to seven years; one was condemned to seven years' imprisonment, two to five years, a woman to three years, and one to one year. Among

those who were condemned to eighteen years at the galleys are P. Vito Maria, the Capuchin monk who, by his fierce denunciations against the Protestants, excited the people to the attack; and the Canon Ruggero Postiglione, who planned and helped to carry it into effect. This sentence caused great astonishment at Barletta. The advocates who defended the priests had assured the people that there was not the slightest doubt but that they would be liberated. An immense crowd of bigots had collected in order to meet these worthy priests on their return from Trani, where the trial was held, and conduct them in triumph into the city. Sumptuous dinners were prepared, and every preparation made to give them a right hearty welcome. At half-past two a carriage was seen approaching the town. At once the crowd came to the conclusion that it contained those priests who had given them such a wonderful example of what was meant by the Gospel of Peace. Instead, they found that it contained a messenger who had been sent from Trani to tell them that those whom they had expected to welcome had been sentenced to eighteen years' labour in irons at the galleys. Their joy was turned into sorrow. Some foamed with rage, and others burst into tears. To the Evangelici it has given the assurance that justice will be done to them in their trials, and that the Government intend to preserve religious liberty.

THE GOSPEL IN VENICE.

It gives me pleasure to record the continued progress of the church at Venice. It is little more than twelve months ago since Mr. M'Dougall, of Florence, wrote that some weeks before he had commenced an Evangelical meeting in Venice, which at first consisted of only seven brethren, but that the meeting was held nightly, and had grown to forty. Now hundreds of earnest hearers crowd the Sabbath and week-day services which are held in the two places of worship, while the trials and persecutions that many have had to pass through for the sake of the truth show the depth and genuineness of the work that is going on. One old woman had all her furniture burned to ashes. A professor of music—a recognised public teacher—on renouncing the Church of Rome, and embracing Jesus Christ as his only Saviour, found that the priests exerted all their influence with the council of the municipality to withdraw their sanction from him as a recognised public teacher. In this they happily failed, but they succeeded in depriving him of almost all his pupils and his

means of support. Nor is this a solitary example of such suffering. Many of the tradesmen have suffered in the loss of customers and work, and many of the poor have had their poverty increased by the withdrawal of charities. For some months the evangelists have been instructing those who wished to commemorate the dying love of Christ at the Lord's Table, and on Christmas last about one hundred and forty were admitted as members of the church. Many more had applied for admission, but the pastor has endeavoured to draw the line of distinction clear, as far as man can judge, between those who have merely thrown off the yoke of Popery and those who have really embraced Jesus Christ as their Saviour. The latter only have been received as communicants. It is described as having been a most touching sight when each member rose up at the call of the minister, and with uplifted hand solemnly promised to follow Christ and his doctrine, and to renounce for ever Rationalism and the errors of the Church of Rome. Still more touching was it when all knelt down, and the pastor commended this infant church to the care of the Good Shepherd. Many strangers who had come from mere curiosity were moved to tears during this solemn service.

In the evening, the children attending the schools were invited to a Christmas-tree, when interesting addresses were delivered and small gifts were presented to them. The only drawback to the happiness of the children was the illness of the male teacher, for whom the scholars have shown the deepest attachment. When they heard of his illness, they went in a body to inquire for him, many of them weeping most bitterly lest he should be removed from them. It was only after they had been assured that in a few days he would be back to school that they were persuaded to go away.

CIRCULATION OF THE SCRIPTURES.

During the last year the colporteurs employed by the Scottish National Bible Society have sold 1,511 Bibles, 2,866 Testaments, and 83,838 books. This is almost precisely the same number of Bibles as were sold during 1866, while the sale of books has increased by about 20,000 copies. Such a fact is fitted to fill the hearts of those who take an interest in the spiritual welfare of Italy with the deepest joy. Amidst the want of suitable

labourers to fill the different posts of usefulness that are ever opening up, it is cheering to think that God's Word and Christian books are being introduced into the homes of so many. Days of trial may yet be in store for Italy, but the good seed which has now been so extensively scattered by these colporteurs can never be destroyed, and it seems impossible that Italy can ever become what she was some ten years ago.

DEATH OF THE EVANGELIST BARETTI.

In my last letter I had to record the death of a young evangelist connected with the Waldensian Church, Carlo Malan; this month I have to record the death of Pietro Baretti, his most intimate friend. For years he had been suffering from consumption, but the growing weakness of his body did not lessen his zeal in the service of Christ. "I ought to be reckoned a vile traitor," he wrote a short time ago, "if I did not speak for Christ." During the autumn he undertook a missionary journey along part of the Riviera near Mentone. There he met with the usual difficulties which all Italian evangelists experience. Writing to a friend while engaged in this work, he said: "How difficult it is for a man to become a servant of Christ. All those to whom I speak admit the truth of the Bible, and say, 'Yes, there is a God; it is necessary to pray to Him, for all are sinners. Jesus Christ is the Saviour; He has suffered for us; the priests are deceivers.' But when I ask, 'Have you then decided to pray, to read the Word of God, to abandon your life of sin, to flee from destruction?' they say within themselves, 'No, no; I should have to make too many sacrifices, and to deny myself.'" He returned from this work much enfeebled, and although he continued to preach for some time alternately with the evangelist stationed at Bordighera, he was obliged at last to desist, and on the 2nd of January he breathed his last. For long he had lived with the conviction that death might not be far distant, and when the summons came he was found prepared. Under such repeated blows, the churches in Italy may well be humbled, and led not only to earnest prayer for a blessing on the labours of those who are already in the field, but also that others may be furnished to supply the blanks that have lately been made.

VALUABLE STATISTICS.

Statistical Notes relating to the Religious Condition of Italy, from the Census of Dec. 31, 1861, presented to the International Statistical Congress held at Florence.

COMMUNICATED BY PROFESSOR LEONE LEVI.

The population of Italy was, in 1861, divided into 21,720,363 Catholics, 32,684 Accatolici, or Evangelicals, 22,458 Jews, and 1829 of other religious sects, as follows :—

Departments.	Total.	Catholics.	Accatolici or Evangelicals.	Jews.	Others.
Piedmont and Liguria.....	3,535,736	3,505,181	23,578	6,888	89
Lombardy	3,104,838	3,103,323	669	712	134
Parma and Piacenza	474,598	473,900	25	660	13
Modena, Reggio, and Massa	631,378	628,744	248	2,385	1
Romagne	1,040,591	1,038,383	115	2,085	8
Marche	883,073	880,686	111	2,274	2
Umbria	513,019	512,926	13	69	11
Tuscany	1,826,384	1,814,990	4,396	6,775	173
Neapolitan Provinces	6,787,289	6,782,827	2,708	556	1,198
Sicily	2,392,414	2,391,432	742	44	196
Sardinia.....	588,064	587,971	79	10	4
Mantua and the Venetian Provinces {	2,177,334	21,720,363	32,684	22,458	1,829
	2,446,124				
	24,423,458				

The proportion of Catholics in Italy is greater than in any other country.

	Population.	Catholics.	Per-Centage.	Protestants.	Per-Centage.	Jews and Others.	Per-Centage.
Italy	21,777,334	21,720,363	99.75	34,513	0.15	22,458	0.10
France	37,386,313	36,490,891	97.64	815,458	2.15	79,972	0.21
Austria	34,711,209	30,423,732	87.55	3,237,441	9.43	50,036	3.02
Ireland	5,764,543	4,490,583	77.87	1,273,638	22.07	330	0.06
Switzerland	2,510,494	1,023,430	40.77	1,482,848	59.06	4,216	0.17
Netherlands	3,293,577	1,230,545	37.38	1,999,605	60.71	63,427	1.91
Prussia	18,491,220	6,906,988	37.35	11,329,445	61.27	254,787	1.38
Belgium	4,873,500	4,852,000	99.60	20,000	.40	1,500	.03
Wurtemberg ...	1,720,708	527,057	30.63	1,182,313	68.71	20,738	0.66
Hanover	1,888,070	221,576	11.74	1,654,409	87.62	12,088	0.64
Saxony	2,225,240	43,545	1.96	2,180,140	97.97	1,555	0.07

The regular clergy numbers in Italy 73,296, or 3.36 per 1,000 inhabitants—viz., 30,632 males, or religiosi, or 1.41 per 1,000, and 42,664 females, or religiose, or 1.95 per 1,000 inhabitants. The secular clergy numbered 87,744, or 4.03 per 1,000 inhabitants. The proportion of the total number of ecclesiastics, regular and singular, varied in the different departments from 10.96 per 1,000 in Umbria, and 12.16 per 1,000 in the Marche, to 3.83 per 1,000 in Lombardy. Whilst in Italy the regular clergy was in the proportion of 3.36 per 1,000 inhabitants, in France it was in the proportion of 2.97 per 1,000, in Belgium, of 3.23, and in Spain of 1.31 per 1,000. At Rome, according to a paper presented at the Congress, the number of Accatolici or Protestants in 1847 was 564; in 1857, only 151, and now 457. The number of ecclesiastics, on the other hand, was 7,409 in a population of 215,572, or in the enormous proportions of 34.36 per 1,000 inhabitants. The census of 1861 gave the number of clergymen and ministers of different denominations in England and Wales at 28,354, or 1.41 per 1,000, and in Scotland 3,826, or 1.25 per 1,000.

[Let it be noticed—first, that these statistics are founded on the census of 1861; second, that since then a large Evangelical movement has developed, greatly adding to the number of the Evangelici; and third, even in 1861, those who were Evangelici failed in many cases properly to fill up their schedules, from ignorance, fear of compromising themselves, or other motives.]

GERMANY.

[From our own Correspondent.]

Berlin, Jan. 16, 1868.

The New Year brings no remarkable or novel feature in Church matters. Our religious papers seem to have no other subject of discussion for the long leading articles with which they are accustomed to begin the year, than to recapitulate over again those questions as to the constitution of the Church which, I think, have already too much occupied the minds of Christian people. I will therefore turn at once to the practical matters which engage us here. There is first of all the great calamity in the province of Eastern Prussia, which draws the eyes of all patriots to that distant part of our monarchy. The province of Eastern Prussia is certainly one of the most neglected districts of our country. Situated on the Russian frontier, it has not been so much subjected as other parts of the country to the influence of European civilisation, and more than any other it has felt the consequences of that uneasiness which is still prevalent. Though the most peaceful assurances on the part of our Government and that of France are constantly renewed, the confidence felt in those assurances cannot be considered very great; and thus trade and industry have not fully recovered themselves since 1866. If you add to this last year's bad harvest, you will understand the causes of the present famine. Now public and private agencies concur to help as well as they can. The Government has already for some time been buying large stores of corn in order to sell them to the poor at reduced prices. Meanwhile, in order to employ the countless operatives who seek in vain for work, the building of two new railways and many new roads has been ordered. Private associations have been formed in many parts of the province to sell soup and bread to the poor at an extremely cheap rate. Here in Berlin public charity has become extremely active. The "Ladies' Patriotic Association," which was formed in 1866, under the patronage of the Queen, has taken the matter in hand, and, amongst other plans, is arranging for a bazaar in the King's Palace. The really considerable contributions which have been given here again show that it is not want of means or want of liberality, but want of interest in the Lord's work, that generally makes the contributions for purely religious matters so scanty.

THE WEEK OF PRAYER.

The Week of Prayer has again been ob-

served in the usual way in Berlin. Three public meetings have been held in the hall of the Evangelical Society here, and in the chapel of the Moravian Brethren. They were crowded; on two occasions the Queen came, and joined in the services. It is generally difficult to give an account of the proceedings at prayer-meetings; names alone would hardly be of interest to those who do not know the persons referred to. Let me only mention one very remarkable address of Pastor Oldenberg on the state of Berlin. He drew a sketch of all the evils and dangers naturally connected with great cities, and tried to give a fresh impulse to intercessory prayer and Christian activity. We have no accounts yet of the meetings in other places, with the exception of Dresden, where Mr. Wright again arranged meetings in English and German.

SUNDAY-SCHOOLS AND LECTURES.

The work of Sunday-schools seems to be steadily progressing. The Supreme Consistory has recommended the institution of Sunday-schools to all the subordinate consistories. I hope that this official sanction will not discredit us amongst those who have no confidence in our Church Government. Private activity must do the greatest part of the work. The committee for Sunday-schools has also extended its work by beginning to co-operate more directly with all the German Sunday-schools by means of a regular correspondence. The long-desired plan of a monthly magazine for teachers has not yet been carried out.

The series of lectures in connection with the Evangelical Society between Christmas and Easter has again begun. The subjects are not of very general interest, though they touch many interesting points of family life.

A GERMAN CHRISTMAS.

The religious life of every country is in some way influenced by the habits of that country, while, on the other hand, when there is really spiritual life in a nation, the popular habits are also influenced by that life. I am well aware that Germany deserves to be called a "Christian country" as little as any other, if by that term be meant a land in which every member, or at least the greatest number, are living Christians. The "Christian State" is more an idea than a reality. But if there is one thing which you can call a German custom, influenced by Christianity, as well as a Christian habit influenced by the German character, it is the way in which Christmas is here kept. How

many people, who are such strangers to God's Word that they know no distinction between Sunday and week-day, still gather with their families around the Christmas-tree! More than in any other country you will see, in the middle of December, in a German city, the preparations for Christmas. So it is also with all Christian enterprises. When Christmas is at hand there appears a special work to be done; it seems as if the Divine Babe in the manger would melt even the hardest hearts, and it looks as if Christians laid hold of Christmas as a special opportunity to show the world that love by which it has been redeemed, and which proclaims "peace on earth."

The Evangelical Society here undertakes all sorts of Christian work. The Young Men's Christian Association meets in its rooms; so does the Association for Young Merchants. On Sunday the children meet there for the Sunday-school service, and its hall is granted for many other meetings, even if they do not stand in close connection with the Evangelical Society. If I give you an account of the way last Christmas was spent there, it will not only serve to describe all the past and perhaps many of the future celebrations of the festival, but it will give you at the same time an idea how things go on in all similar houses.

A few days before Christmas a very large fir-tree is set up in the large hall, and dressed

with gilt apples, nuts, Scripture verses, and candles, which can be lighted several times on the different occasions. On Christmas-day the poorest of the travelling mechanics, who are received in the rooms of the society, find a table spread for them with some of the most necessary articles of clothing. On the morning of the 26th, at seven o'clock (because all the evenings are occupied), the tree is lighted up for the children of the Sunday-school. They meet to receive some little book from their teachers, and to learn the story of the birth of their infant Saviour. On the evening of the same day the Young Men's Association meet around the Christmas-tree. On the 27th many blind people are gathered to receive presents. They certainly could not see the tree, but they could still take the presents, they could feel the love shown to them, and join in singing hymns to the honour of God. On the 28th there was a meeting of all the Sunday-school teachers of Berlin. They met for a cup of tea, to refresh each other for the work, and to hear under the burning lights of the Christmas-tree how Christ loved the world and the children entrusted to their charge. On Sunday, the 29th ult., that same Christmas-tree was once more lighted for the members of the Christian Association of Young Apprentices. May God grant His blessing on all these meetings.

AMERICA.

CONVENTION FOR PROMOTING PRESBYTERIAN UNION.*

The Basis of Union as adopted reads as follows:—

1. An acknowledgment of the Scriptures of the Old and New Testament, to be the Word of God.

2. That in the United Church the Westminster Confession of Faith shall be received and adopted, as containing the system of doctrines taught in the Holy Scriptures, it being understood that this is received in the Calvinistic or Reformed, which is the fair historical sense.

While the committee recommend the foregoing basis of doctrine, they wish to be understood as recognizing the orthodoxy of the Heidelberg Catechism, and the canons of the Synod of Dort, and also the Westminster Larger and Shorter Catechisms.

3. That the United Church shall receive and adopt the Presbyterian form of church government.

4. "The Book of Psalms, which is of Divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. [Thus far, the article literally quotes the Reformed Church book.] Therefore, we recommend that a new and faithful version of the Book of Psalms be provided as soon as practicable. But inasmuch as various collections of Psalmody are used in the different Churches, a change in this respect shall not be required."

The Committee recommend the adoption of the following resolutions:—

1. That we unite in requesting our respective churches in their supreme judicatories, to appoint a committee of five each, which shall constitute a joint committee, whose duty it shall be to meet, at a time and place to be agreed on, and proceed with all convenient dispatch in an attempt to form a basis

* See *Evangelical Christendom*, January, p. 23.

of union, according to the principles of this report, which basis they shall submit to the churches for their consideration and adoption, it being understood that this is not designed to interfere with the existing arrangements for reunion between two of the larger bodies represented in this Convention.

2. As there is so much agreement among all the churches here represented in all essential matters of faith, discipline, and order, it is recommended that friendly and fraternal intercourse be cultivated by all practicable means.

3. In case the above paper should be adopted, that a committee be appointed to lay this action of the Convention before the highest judicatories of the various branches of the Church here represented.

4. That the members of this Convention who may vote for the foregoing basis of union to be laid before the Churches, shall not thereby be regarded as being committed to advocate its adoption when laid before the branches of the Church respectively, but shall be free to act according to the indication of Providence at the time.

After the adoption of the report, the Rev. Mr. J. Bell, of Iowa, the oldest delegate, led the Convention in prayer. The remaining business, which was very little, was speedily finished. The minutes were ordered to be published, and the official copy deposited with the Presbyterian Historical Society, the chairman thanked for his invaluable services by ex-Governor Pollock on behalf of the members, and the matter of a future convention considered. It was decided to leave the recommending of such a meeting to the General Synods and Assemblies which are to decide upon this basis next May, in case they shall deem the document satisfactory. The first Thursday in May next—occurring two

weeks before those bodies will convene—was recommended to the churches as a day for humiliation before God in view of past divisions, and of prayer for the accomplishment of the desired union.

The culminating feature of the Convention, however, was in a speech made by Prof. Charles Hodge, of Princeton. When an amendment was under discussion, which Prof. H. B. Smith had introduced upon the second article making the Calvinistic or Reformed sense the fair historical sense in which the Confession shall be interpreted, Mr. Hodge came upon the platform. He said that he had been sitting in his seat waiting to see what God would do. He had been utterly surprised to find his New-School brethren agreeing to such a basis as this, and he added that the Old-School ask nothing but a subscription to that Confession with no comment or explanation. He repeated a few leading points of doctrine, and asked Mr. Fisher if, in the name of the New School, he would accept those positions? and when Mr. Fisher replied "Yes," Prof. Hodge offered him the right hand of fellowship. When the Old and New-Schools, in the persons of these two men, stood thus shaking hands on a common platform, the whole audience, moved to tears by this breaking up of the fountains of discord, rose to acknowledge and ratify the deed, and Prof. Smith led in prayer and thanksgiving to Almighty God for this symbolical re-union of the two great Presbyterian branches in the same city where, thirty years ago next May, they parted in discord and anger. The Presbyterian National Union Convention has thus settled the union of the New and Old-Schools; enough matter for praise, even if the general union be not accomplished! Glory enough for three days! —*Church Union.*

MISCELLANEOUS FOREIGN INTELLIGENCE.

THE WEEK OF PRAYER IN PARIS.—Numerous devotional meetings were held in Paris during the week of prayer. They were convened in different parts of the city, and thus facilities were afforded for persons taking part in them without leaving their own neighbourhood. The attendance was good, though less numerous than it might have been had the pending ecclesiastical elections not engrossed attention, and a "Siberian temperature" prevailed, as the *Archives* informs us. The celebration of the Lord's Supper in the Taithout Chapel, on Sunday, the 12th ult., concluded the week's engagements.

ALLEGED DECREASE OF PROTESTANTS IN FRANCE.—The statement of Baron Dupin, in the French Senate, that the Protestants of France numbered 1,500,000 in 1802, while the last census, taken in 1855, gave their numbers as only 800,000, has excited great surprise on both sides of the Channel, and has drawn forth various corrections. In 1802 the Rhenish provinces, for the most part Protestant countries, formed part of the French empire. This fact alone would render the comparison, as instituted, valueless; but the estimate of 1802 is, in other respects, unreliable. As for the census of 1855, how

little it can be depended on may be judged from the fact that it returned the two most celebrated Protestant preachers of the day—M. Adolphe Monod and M. Coquerel, sen. (whose death this month we record)—as Roman Catholics! This census—the authority for which appears largely to be *concierges* and servants—sets down the Protestants of Paris at between 8,000 and 9,000. Now, the parochial register of the Reformed Church of Paris alone contains more than 3,000 names of duly qualified voters, which implies a population of more than 30,000. The Lutherans number at least as many more. Then there are the Wesleyans, Independents, etc. Including these, the real number of Protestants in Paris is at least from 60,000 to 80,000. Both absolutely and relatively the Protestants of France have increased within the last sixty years. Prebendary Burgess thus writes upon the subject: "Sixty years ago it would hardly have been possible to find a Protestant congregation in the north of France; now there are upwards of 100. The number of pastors of all the Protestant denominations in France thirty years ago did not exceed 600; now, taking the Reformed Church of France, the Confession of Augsburg, and the free Churches not recognised by the State, the number of pastors will not be less than 1,000. Protestantism, as represented by the orthodox portion of the Reformed Church of France, has taken of late years a strong hold on the mind of the French people, where there is any care for religion at all. No work of any importance has for some years proceeded from the Roman Catholic press in France. The great writers of the age—Guizot, Weis, St. Hilaire, Bonnehose, E. de Pressensée, are all Protestants; and now that the Protestants have nearly gained religious liberty (in all the great cities and towns at least), the mass of the French population is being leavened with such principles of religion as are in antagonism to those of Rome, whatever be the name by which they are called."

ITALIAN EVANGELICAL MISSION IN VENICE.—Interesting details are given in our earlier pages of the progress of the Gospel in Venice. An appeal for pecuniary aid in connection with this work has been issued, in which we read: "By the blessing of God upon his labours, and with the co-operation of a Scotch Presbyterian clergyman, the mission has attained a degree of prosperity exceeding the

most sanguine expectations of its promoters. An old palace in the parish of San Giovanni Paolo, becoming available, in May last, was rented for a term of two years, with a hall capable of accommodating 500. It has become too small for the crowded audiences. Another place of meeting more recently secured in another centre of the population, has been opened with similar results. Already 495 names, chiefly from among the working classes, have been enrolled by the pastor, as catechumens. . . . It is found, that to meet the pecuniary demands for salaries to the ministers and teachers, the rent of premises and incidental expenses, a sum of 400*l.* annually will be required, and also, as soon possible, additional funds to purchase suitable permanent premises, in which the entire machinery, ecclesiastical and educational, may be worked."

THE ARCHBISHOP OF KAMCHATKA, Innocent, described as well known as a converter of the heathen, has been appointed to the Metropolitan See of Moscow, vacant by the death of the late Metropolitan, Philarete.

THE ARCHBISHOP OF TYRE AND SIDON complains of the startling rapidity with which both Protestants and Catholics are gaining ascendancy over the "Orthodox" Church in his diocese. The American missionaries are making gigantic progress.

A NORTH-EUROPEAN BISHOPRIC.—The Society for the Propagation of the Gospel in Foreign Parts are taking measures for the erection of a new bishopric for the north of Europe, the seat of which shall be at Heli-goland.

THE JEWS OF HUNGARY are now emancipated, a bill for that purpose, passed by the two Houses of Parliament, being one of the measures to which Francis Joseph gave his Royal assent at the appropriate season of Christmas.

THE PALESTINE EXPLORATION FUND is relieved from present pecuniary anxiety. Mr. Grove, in making this gratifying announcement, states that Mr. Warren's recent explorations had revealed the fact that the ancient city lies buried beneath the modern one. "The cliff which Joab climbed, the streets which David trod and along which Athaliah was hurried, the catacombs of the Kings of Judah, the very *Via Dolorosa* itself," which tourists have been told they have seen, in fact lie buried, some of them apparently to some considerable depth.

Home Intelligence.

THE LAMBETH CONFERENCE.

The reports of the several committees appointed by the Lambeth Conference (or Pan-Anglican Synod) and presented to the bishops at their adjourned meeting, and the resolutions which were subsequently adopted at this adjourned meeting of the Conference, are now officially published. In accordance with the strongly expressed wish of the Bishop of London and other prelates, these reports were only "received," and not adopted. Each report, therefore, only carries the authority of the committee by which it was adopted. The reports are nine in number, and on the following subjects: 1. On Diocesan, Provincial, and Pan-Anglican Synods. 2. On Provincial Courts of Appeal in the Colonies on matters of doctrine. 3. On the Courts of Metropolitans and the trial of a bishop or metropolitan. 4. Scheme for conducting the Election of a Bishop when not otherwise provided for. 5. Declaration of submission to regulations of Synod. 6. On Provinces and subordination to Metropolitans. 7. On the notification of proposed Missionary Bishops and the subordination of missionaries. 8. On the Bishopric of Natal. 9. Form of letters dismissory for the clergy.

The report on the Natal case states that by the resolution of the Conference two questions were referred to the committee: 1. How the Church may be delivered from a continuance of the scandal now existing in Natal? 2. How the true faith may be maintained? On the first question the committee recommend that an address be presented to the Colonial Bishops' Council, calling attention to the fact that they are paying an annual stipend to a bishop lying under the imputation of heretical teaching, and praying them to take the best legal opinion as to there being any, and if so what mode of laying these allegations before some competent court, and if any mode be pointed out, then to proceed accordingly for the removal of this scandal. On the second question, the committee submit a report, in which they set forth the proceedings taken in reference to the teachings of Dr. Colenso, and his sentence of deposition by the Bishop of Capetown. The committee judge from these proceedings that the see is spiritually vacant, and recommend that another bishop should be consecrated in Bishop Colenso's place.

The resolutions state that the reports to

which they severally refer have been "received," give directions for their publication, recommend the first seven reports to "the careful consideration of the bishops of the Anglican Communion," and thank the members of the committees for their labours. The resolution referring to the eighth report, bearing on the Natal case, also thanks the committee for its labours, and "receives" its report, but instead of commending it to the consideration of the entire Anglican episcopate, requests the Archbishop of Canterbury to communicate it to the Council of the Colonial Bishops' Fund. The Archbishop of Canterbury receives the thanks of the Conference for having convened it and for presiding over its deliberations, and the Bishop of Grahamstown is also thanked for his services as secretary to many of the committees. In another resolution the Primate was requested to convey to "the Church in Russia an expression of the sympathy of the Anglican Communion with that Church in the loss which it has sustained by the death of his eminence Philarete, the venerable Metropolitan of Moscow." Finally, the resolutions record that Bishop Selwyn undertook the office of Corresponding Secretary for the Bishops of the Anglican Communion.

Of the reports generally the leading journal remarks, that "while they purport to have been prepared by several independent bodies, they exhibit a consistent unity of design, are signed (with two exceptions) by the same Episcopal Secretary, and bear in all their essential features the impress of a single mind." Our contemporary then makes the following forcible observations:—

"In these reports, taken collectively, we have neither more nor less than a complete scheme for the reorganisation of our Colonial Church without the intervention of Parliament. It is proposed, in the first, to establish a hierarchy of Synods—Diocesan, Provincial, and Pan-Anglican—not only for the government of that Church, but, as we learn from Resolution IV. of the Conference [*Evan. Chris.*, 1867, p. 572], for the maintenance of 'unity in faith and discipline among the several branches of the Anglican Communion.' The Diocesan Synod is, of course, to be the unit of organisation, and is 'to consist of the bishop and clergy of the diocese, with representatives of the laity,' who must be 'male communicants of at least one year's standing.'

How many lay representatives are to be admitted is not stated, but they are at least to be freely elected by 'members of the Church,' whereas no clergymen are to sit in the Synod except 'those who are recognised by the bishop, according to the rules of the Church in that diocese, as being under his jurisdiction.' It is further provided 'that votes shall be taken by orders whenever demanded,' the consent of all three orders being necessary to the validity of any Synodical act—in other words, that an absolute veto should be reserved to the bishop. The Provincial Synod 'should consist of the bishops of the province, and of representatives both of the clergy and of the laity in each diocese,' sitting either separately or together, but in either case voting by orders, subject to the same condition of concurrent assent; 'such powers and functions, not involving legislation, being reserved as belong to the bishops by virtue of their office.' The question of a higher Synod of the whole Anglican Communion is allowed by the committee to be 'one of much greater difficulty than any of those which have been previously considered,' nor do they fail to point out that, 'under present circumstances,' no such assembly would be competent to enact canons of binding authority, or to frame obligatory definitions of faith. They suggest, therefore, that it should be called a Congress, if the word 'Council' be thought too strong, and should resemble the Pan-Anglican Conference, except in two respects—namely, in the admission of lay representatives, and 'in the proceedings being more formal, and, *in part, at least, public.*'

"Such being the legislative constitution improvised for the Colonial Church, we have next to consider the judicial system which is to be engrafted on it. A comprehensive view of this system can only be obtained by a comparison of several reports, but a combination of its various elements presents a very definite outline. In the first place, every clergyman 'in all branches of the Church the government of which is not determined by law' is to sign a declaration, of which the avowed object is 'that the sentence of the Spiritual Tribunals may be effective.' The declaration set forth in the report binds the subscriber to obey 'all the rules and regulations which have heretofore been made, *or which may from time to time be made,*' by the diocesan or provincial Synod, and immediately to resign his appointment if a sentence of deprivation should be passed on him, after due examination, 'by the tribunal appointed

by the Synods of the aforesaid province and diocese for the trial of a clergyman, saving all rights of appeal allowed by the said Synod.' The declaration for a bishop is similar, except that he does not promise submission to the tribunal appointed by his diocesan Synod, and it is considerably left to Synodical legislation to determine whether a like test should be imposed upon lay officials of the Church. It is not intended that the judgments of such tribunals shall be final, and it is here that we come upon the central and characteristic idea of the whole scheme. The second report is devoted to 'the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church.' We had imagined that since the Reformation the Sovereign of Great Britain was 'over all persons and in all causes, as well ecclesiastical and civil, in these her dominions supreme.' But this report is drawn up on the very contrary theory. It deprecates 'any appearance of collision with the courts established by law,' yet it expressly contemplates 'a tribunal of last resort,' capable of 'securing unity in matters of faith, and uniformity in matters of discipline, where doctrine may be involved.' It recommends, with an equal contempt for the principles of justice and of law, 'that during the appeal the sentence of the Provincial Tribunal should remain in force,' so far as regards the exercise of spiritual functions by the accused, and, in a temper worthy of the Inquisition, that the final judgment should take the perilously vague form of 'a decision that the teaching or practice of the accused party is (or is not) *permissible.*' Nor is this all. It recognises and prescribes as standards of doctrine not only those sanctioned by our Church, but 'any conclusions which shall be hereafter agreed to at any Council or Congress of the whole Anglican Communion,' not being at variance with the former. These vast and arbitrary powers it commits exclusively to a junta of bishops, two of whom are to be elected by the Episcopal Church in Scotland, and five by the Episcopal Church of the United States. As seven are to form a quorum, and there is nothing said to the contrary, it follows inevitably that five American and two Scotch bishops might pronounce an irreversible sentence on an English clergyman without the presence of a single English bishop; and another provision enables them to do so if they should be in a majority of two-thirds. It

is no mitigation, but rather an aggravation, of the case that a plan directly calculated to produce these monstrous consequences is full of anomalies fatal to its operation, that it would be frustrated by the action of the colonial courts, that it depends for its adoption on the free will of the colonial churches, and that, having adopted it, any church would be equally free to withdraw from it. The arbitrary policy of those who devised it is not the less to be condemned because they had not the power to make the new appellate jurisdiction universal and compulsory."

THE ARCHBISHOP OF CANTERBURY ON THE
"REAL PRESENCE."

Viscount Sydney, M.P., the Lord-Lieutenant of Kent, and several magistrates and other gentlemen, have forwarded a memorial to the Archbishop of Canterbury, calling attention to the expressed views of the rector of Chislehurst, the Rev. F. H. Murray, with regard to the Eucharist, the priesthood, and the altar, which are declared to be not in consonance with those of the parishioners. The Archbishop of Canterbury, in acknowledging the address, says he has received a memorial from twenty-four other influential gentlemen in the parish, stating that Mr. Murray does not hold doctrines inconsistent with the teaching of the Church of England, and speaking in grateful terms of the privilege they enjoy through his ministry. He has, therefore, he says, no reason to think that the bulk of the congregation are dissatisfied with the existing order of the services. His Grace refers to the doctrinal points mentioned by the memorialists, on which he thus remarks: "That the doctrine of the real presence, in one way or another, is the doctrine of the Church of England it would be impossible to deny, for her language clearly attests this. But it is a spiritual presence—a presence to be realised by faith, not a corporal presence of Christ's natural body and blood, Christ's body being eaten at the Holy Supper only after a heavenly and spiritual manner. It is, nevertheless, a real presence in the sense of its being effectual for all those intents and purposes for which Christ's body was broken and his blood shed, just as the sun, though his bodily presence be in the heavens, is present on earth effectually for all the purposes of light and heat for which it was created. But, in order to guard against any superstitious abuse of this truth, our Church warns us that 'no adoration should be offered either unto the sacramental bread and wine or to any corporal presence of Christ's natural body and blood.' And, as to any local presence,

except in the heart of the believer, she pronounces nothing. It behoves, therefore, every clergyman to avoid in his teaching all expressions which go beyond the teaching and usage of the Church of England, to the neglect of that cautious wisdom which guided our Reformers in the construction of our formularies." The Archbishop strongly objects to the circulation in his diocese of the "Eucharist Manual," given by Mr. Murray to his parishioners.

DIOCESAN SYNODS.

The new Bishop of Lichfield has not waited long before making formal visitation of his diocese. From the published accounts of his proceedings it seems probable that Diocesan Synods, about which there has been so much talk, are in the way of being reduced from theory to practice by Bishop Selwyn. A number of resolutions, suggested by the Bishop, and having in view the establishment throughout his diocese of Synodical organisations, have already been proposed at Preeton and Ellesmere, and have been received with cordial unanimity by the clergy. The organisation as proposed is, for two years out of three, to be archidiaconal in its constitution, and in the third year diocesan. Both Synods are to consist of clergy and laity, the Bishop being *ex officio* a member of each; and the consent of all three parties will be necessary to all acts binding on the Synod, and upon all persons recognising its authority. The Archidiaconal Synods will consist of the Bishop, all the clergy licensed in the archidiaconry, and two synodsmen for each parish therein. The synodsmen are to be the churchwardens of the parish, if they are willing to accept the office; if they decline, the election of representatives will rest with the lay communicants of the parish. The Diocesan Synod, meeting every third year at Lichfield, will consist of the Bishop and representatives of the clergy and laity of the diocese, such representatives to be elected by the Archidiaconal Synods. The Diocesan Synod will be invested with the supreme power to make laws controlling, altering, repealing, or superseding any regulation which shall have been made by any Archidiaconal Synod, and any persons feeling themselves aggrieved by acts or decisions of any Archidiaconal Synod may appeal to the superior court.

THE NEW BISHOP IN NATAL.

The Bishop of Capetown (who, it will be remembered, is now in this country) announces that "one has at length been elected to the office of Bishop of the Church in Natal." Dr. Gray goes on to say: "The appointment

has been made by the Metropolitan and the Bishop of Grahamstown, in concurrence with the Archbishop of Canterbury." The person chosen is the Rev. W. K. Macrorie, M.A., Incumbent of St. James's, Accrington.

The 25th ult. was appointed for the consecration of the new bishop; but before that day the Bishop of London published a letter which he had addressed to the Bishop of Capetown, endeavouring urgently to dissuade him from doing what would involve a violation of the law. If the consecration be performed in England, the English Consecration Service can alone be lawfully used under the Act of Uniformity. That service prescribes the production of the Royal Mandate, and the Bishop of London says: "Moreover, the bishop elect is called upon to declare in the face of the congregation that he is persuaded he is truly called to his ministration in the office of a bishop, not only according to the will of our Lord Jesus Christ, but also 'according to the order of this realm.' To many it seems inconceivable that any man will be found to make this solemn declaration, in the midst of all these doubts, before the legality of his consecration has been publicly established by some competent authority." It is in very mild but decided terms that the Bishop of London reminds Dr. Gray that he is "taking a leap in the dark." He adds: "Meanwhile, your brother bishops in England may well be thrown into great perplexity. We know not in which of our dioceses an act, which, to say the least, is of most doubtful legality, is to take place. We may read in the newspapers any morning that the thing has been already done, and we may be left in the disagreeable position of being called upon, by others, as well as moved by our sense of public duty, to visit some of our clergy for taking part in proceedings contrary to the law of the Church and realm; when, had we been properly informed beforehand, and the matter formally investigated, we might have prevented them from committing themselves."

THE ST. ALBAN'S CASE.

The hearing of the St. Alban's case (*Martin v. Mackonochie*) is now concluded, after an argument which has lasted twelve days. The East Teignmouth case is also to be argued before the Dean of Arches before any decision will be given. The judgment in the two causes is not likely to be given before Easter term.

ISLINGTON CLERICAL MEETING.

An influential meeting of Evangelical clergymen was held on the 14th ult. at Bishop Wilson's Memorial Hall, Islington.

The meeting was convened by the Rev. Daniel Wilson, the Vicar, and constituted the forty-first annual clerical meeting held to enable the Evangelical clergy to take counsel together. Owing to the illness of the Vicar, the Rev. Edward Anriol (at the Vicar's request) took the chair. The meeting was attended by between 200 and 300 clergymen and a few laymen. The general subject for the day, "The perilous position of the Church of England at the present time," was introduced by the Chairman. The speakers on the subordinate topics were the Rev. E. Garbett, Rev. Dr. Wilkinson, Rev. T. R. Birks, and Rev. J. C. Ryle. The addresses were characterised by much vigour, research, and explicitness, and proved that the speakers had rightly apprehended the momentous nature of the present crisis.

CONGREGATIONALISM IN GREAT BRITAIN.

Comparing the "Congregational Year-book" of 1868—now just published under the careful supervision of the Rev. R. Ashton, one of the Secretaries of the Congregational Union—with the Year-book of 1858, we find that in the metropolis the number of Independent churches at the latter date was 171, as against a present complement of 227, an increase of 56 places of worship. The number of pastors in 1858 was 226, against 291 at the present time, being an increase of ministerial power numbering 65. There are also at the present time 100 students in the metropolitan college associated with Congregationalism. The proportion of increase is in about the same ratio throughout the country, so that at the present time there are in Great Britain and her dependencies 3,330 Independent churches, with 1,613 out stations and mission-rooms, under the superintendence of 2,876 Independent ministers, whose labours are supplemented by 2,326 evangelists and lay preachers. The denomination has 27 colleges and institutes, with 386 students under training for ministerial and missionary work. The number of ministers who have died during the year has been 58.

PRESBYTERIAN UNION.

In consequence of the unhappy dissensions which have broken out in the Free Church on the question of union, there is a growing feeling among Presbyterians in England that independent action should be taken without further delay in uniting the different branches, and that valuable time has been already lost in making their movements too much contingent upon the larger bodies in Scotland. Some are also of opinion that the union in

England should, if possible, embrace that branch of Presbyterianism which is represented by the Scotch Establishment, the Church and State question not presenting the same obstacle that it does north of the Tweed. Taking into account all these considerations, the Rev. R. H. Lundie has just given notice in the Lancashire Presbytery of the English Presbyterian Church that he will submit a motion to the effect that they should aim at a separate union in England, into which English Presbyterians, United Presbyterians, Presbyterians nearly allied to the Established Church of Scotland, and Irish Covenanting Congregations should be merged.

THE CRYSTAL PALACE AND THE ANTI-
"SUNDAY LEAGUE."

Every friend to the observance of the Lord's-day will rejoice in the recent decision of the proprietary of the Crystal Palace and the signal defeat of the mis-named "Sunday League." The charter of the Crystal Palace Company laid the building under the same rule as all other places of amusement in the realm, and prohibited all persons from entering the building on the Lord's-day for a money payment. But there was nothing to prevent the shareholders from going in any numbers they pleased, and letting their friends in for nothing on every Sunday throughout the year. The Anti-"Sunday League" prevailed upon them to throw the building open to their friends on certain Sundays in the year, and the numbers attending on these occasions were paraded as evidence of the feeling of the country in favour of the Sunday license. It was bad enough to know that the distribution of free Sunday tickets was entrusted by the Crystal Palace directors to the Anti-"Sunday League;" but the discovery at the late meeting that the League sold the tickets which the directors, by their charter, were prohibited from selling, and used the money to carry on their war against the rest of the Lord's-day, evoked great indignation, and the directors were compelled to disown the League and its doings. The feeling of the shareholders has been unmistakably declared by the poll on a motion that in future no free admission for the Sunday should be granted henceforth to any non-shareholders. Two hundred and eighty-nine shareholders, holding twenty thousand shares, voted for this motion, and two hundred and fifty-five shareholders, representing not a fourth of that amount of stock, opposed it.

DEATH OF THE REV. DR. HANNAH AND THE
REV. JOHN SCOTT.

The Wesleyan Church has been called to

mourn the loss of two of its most eminent ministers—the Rev. J. Hannah, D.D., and the Rev. John Scott. They were both in the seventy-sixth year of their age. Dr. Hannah entered the Wesleyan ministry in the year 1814, and, until the year 1834, was occupied in the itinerant work, chiefly in connexion with the large towns of the North. When the Theological Institution for the training of young men for the ministry was opened at Hackney, the theological and classical attainments of Dr. Hannah commended him to his brethren as a suitable person to undertake the office of theological tutor, and he remained at the original institution until 1842, when the Didsbury College was completed and his services were transferred to that branch of the institution. There he remained as theological tutor till he became a supernumerary at the last Conference, in June. In the year that he was removed to Didsbury he was elected President of the Conference (London); and he was again President in 1851, when the Conference met at Newcastle-upon-Tyne. He was eight times Secretary of that assembly. On two occasions he represented the Wesleyan Conference before the American General Conference. At the time of his death he was the oldest member of the legal hundred. Though advanced in years, he was physically and mentally vigorous. Death resulted from congestion of the lungs. He leaves a widow, to whom he was married more than fifty years ago, and a son, Rev. Dr. J. Hannah, Warden of the High-Church Trinity College, Glenalmond, and who was Bampton lecturer a few years since.

By the removal of the Rev. John Scott the educational work of Methodism has lost its highest authority and chief agent. Mr. Scott entered the ministry in 1811, and after having been engaged in the itinerant ministry in the provinces and London, was appointed in 1851 as the Principal of the Wesleyan Normal Training Institution, which was in that year inaugurated, and which, besides affording a suitable preparation for young men and women as masters and mistresses of connexional day-schools, serves as the head-quarters of Methodist educational affairs generally. Besides filling the important office which he sustained up to the time of his decease, Mr. Scott had on two occasions—in the years 1843 and 1852—occupied the chair of the Conference, and he was one of the General Secretaries of the Missionary Society.

ROMAN CATHOLICISM IN GREAT BRITAIN.

According to the *Catholic Directory* for

1868 there has been a considerable increase in the Roman Catholic clergy, churches, chapels, convents, and monasteries in Great Britain since last year. The total number of bishops is the same—namely, 1 archbishop and 12 bishops (beside three retired bishops) in England, and four bishops in Scotland. The number of priests in Great Britain amounts to 1,639; churches and chapels, 1,283; convents of women, 227; and monasteries, 67. There has been a total increase since last year of 31 priests, 76 churches and chapels, 7 convents of women, and 4 monasteries of men. Of the 76 churches and chapels, which are more this year than last, about a dozen are private chapels of convents and of various individuals. Of the four in-

crease in the number of monasteries, three are merely houses in which two or three of the regular clergy dwell together for missionary work; the fourth is the new Dominican Priory at Haverstock-hill. In the convents, or religious houses of women, the increase has been very great during the last few years, but it has been altogether, or with very few exceptions, among the non-cloistered or active orders, such as Sisters of Charity, Sisters of Mercy, and the like. The cloistered or contemplative orders hardly seem to increase at all, or very slightly, in this country. The number of colleges and large preparatory schools is 21. Of the 227 convents, upwards of 200 are for the education of girls, either rich, poor, or middle-class.

Monthly Survey of Missions.

TURKEY.

It would seem that the populace at Eski Zagra, Bulgaria, have lately manifested ill feeling towards the American mission there. The opposition continued to increase until the Bulgarians went to the school and forcibly carried away the assistant teacher, a native Bulgarian girl of bright talents and earnest piety. In the course of a few days she managed to escape from their hands, and fled to the school. "A mob at once assembled, and tried to force their way into the house to obtain possession of the teacher; thanks to the courage of three New England women, who were inside, they did not succeed. Mr. Morse, the missionary, was not in the house at the time, but Mrs. Morse and Misses Reynolds and Norcross, the principals of the school, immediately barricaded the doors with large boxes, and succeeded in entirely preventing the entrance of the infuriated crowd. The mob, however, stoned the house very thoroughly, and broke out sixty-four panes of glass. The Turkish authorities did not interfere to prevent these proceedings. Mr. Morse at once made complaint to the American Minister at Constantinople, and a sharp order was sent from the Porte to the Governor of Eski Zagra, reprimanding him for his neglect, and ordering him to arrest and punish those who had made the assault upon the school. The order from the Porte produced a great sensation in the city. The Governor at once began to arrest and imprison people, and declared that he was even more anxious to punish the offenders than Mr. Morse himself could be. The Bulgarians, as a people, are very great cowards; these strong measures of the Turkish authorities, therefore, have terrified them exceedingly. They come begging Mr. Morse to let them off, and promising to give every security that no such thing shall happen again."

ABYSSINIA.

In a letter from the Rev. H. A. Stern, dated Magdala, November 9, the captive missionary complains of "galling fetters which encircle his limbs," and of "a daily wasting of his strength," also of "mental anxiety and dreadful monotony." Mr. Stern continues: "I contemplate, however, my Saviour and His cross, and my trials pale before His sorrow and agonies. Thank God, there is a home where the exile will meet with a blessed reception. I feel persuaded that the events in which I and my fellow captives are involved did not occur without a gracious design. Abyssinia wants the Gospel, and from my acquaintance with the country and people, I believe it is prepared to receive it; but it needed a terrible revolution to effect the change, and it is evident that a momentous change is impending over the land. If the Church of England extends to the Church of Abyssinia the hand of reconciliation, and takes her affectionately to her generous and compassionate heart, the pure and evangelical truth of the Gospel planted in these Alpine heights may easily extend a benign and saving influence over the valleys and mountains now plunged in debasing superstition and gross idolatry."

PERSIA.

An address to the Archbishop of Canterbury and the Bishop of London, purporting to express the sentiments of the members of the Nestorian Church, has been forwarded to those dignitaries through Mr. Rassam, our consul at Mosul (brother of the Abyssinian captive), and the Rev. G. P. Badger. The document, which is very complimentary and highly Oriental in its phraseology, describes the condition of the Nestorians as in all respects most deplorable. They are suffering persecution from both Mohammedans and Papists, and among themselves there is the most abject spiritual ignorance. "In fact," we are told, "the clergy and laity are on a par as regards spiritual matters, all apparently walking in the road to perdition." An appeal is therefore made to the Church of England, as being endowed with "riches and knowledge," to send spiritual labourers to the Nestorians. There is in this document an attempt to depreciate the labours of the American missionaries, which makes us desirous of knowing something of the subscribers, three of whom sign as bishops, more than thirty as presbyters, and the rest as deacons and laymen.

INDIA.

Four adult baptisms are reported by the United Presbyterian missionaries in Rajpootana. Dr. Valentine, who recently took up his abode at the court of the Maharajah of Jessore, mentions as one of those baptized a learned Brahmin priest, who is also the first fruits of his mission.

All the mission property at Calcutta and elsewhere has suffered severely by the cyclone which recently swept over Lower Bengal. In one village fifteen lives were lost among the native Christians. A large number of these brethren have lost houses, cattle, and, in fact, all they possessed.

The Church Missionary Society have received from Colonel Roxburghe 2,000*l.* in East India railway stock, for the purpose of endowing an agency for the employment of six colporteurs in the Bengal Presidency, to promote the circulation of Scriptures and tracts in that Presidency.

One hundred men of the 60th Rifles were so annoyed the other day by the ultra-High Church tendencies exhibited at Fort William Church, Calcutta, that, condemning the service as Roman Catholic, they requested their commanding officer to put them down as Presbyterians thenceforth.

The London Society's mission in Travancore having been established for more than half a century, it has been determined by the directors to appeal afresh to the principle of self-support, and to reduce the amount allowed from England for native agency. "A serious note of warning," they say, "was recently sounded by the Rev. C. B. Lewis, one of the most experienced among the Baptist missionaries in Bengal, respecting the extent of native agency in India, supported by foreign funds; the large proportion of the best members, which it draws away from the ordinary life of our small native churches; and the general injury it has done and is doing to those churches. He pointed out that in Bengal, out of some 2,500 male communicants in the native churches, about 350, or *one in seven*, are employed as paid agents by the funds of English and American Missionary Societies. Many, whose attention has been drawn to that matter, consider that it is a very serious evil, and requires to be corrected speedily. You are all aware that in the Travancore mission this state of things prevails to even a greater degree than elsewhere. Out of your 1,876 church members, about 1,100 are males. Now, of these male members 203 are preachers or pastors, and about 120 are Christian schoolmasters, so that some 320 are employed in all; or *one in every three and a-half*. Such a system is a most unnatural one. It could only have been produced by the liberal employment of foreign funds." Serious injury has thus been done to the whole native church. The directors believe "that it is not only advisable, but necessary, cautiously but surely to retrace their steps." They urge their missionaries, therefore, "to weed it of its imperfect elements; to discharge all inefficient men; and where work is needed and funds are not available, to call out the voluntary agency of church members in those localities which need them." The suggestions which follow involve a thorough revision of all existing establishments.

BORNEO.

The Rev. W. Chambers, of the Propagation Society, being on a missionary tour, came to the village of a petty chief, Apai Jurnang, in the Sarebas country, about eighty miles east of Sarawak. The Dyaks received him with unusual warmth and kindness, and listened to him eagerly. On inquiry he found that four native Christians, Sadai, Sang,

Tinggi, and Buda, had been amongst them, and had taught them the creed, various Christian hymns, &c., in their own tongue. All the village joined in requesting Mr. Chambers to baptize them; one person after another coming forward, each professing his faith, and giving in his name as a candidate. For six busy nights and days Mr. Chambers remained in the house examining and instructing the people. He at once refused to receive the manangs (wizards), except one who promised openly to give up his sorceries. The rest of the villagers, with rare exceptions, were admitted to baptism. About a dozen Dyaks followed him a considerable way on his return, and wept in parting from him.

POLYNESIA.

We have now full details of the cruel murder of the Rev. Thomas Baker, of the Fiji Wesleyan mission, briefly announced in our December Number (p. 626). It appears that Mr. Baker, a native minister, two native catechists, and six native students, were endeavouring to cross over the island of Viti-levu, one of the Fiji group, so as to arrive on the coast of Vuda. On Saturday, the 20th of July, the party arrived at Guyadelavatu, the principal town belonging to the Navosa tribe. Early the next morning Mr. Baker observed that the natives were moving about in an excited manner, and had left their planting. He said, "Boys, dress yourselves, and let us be off, or we shall be killed to-day." When Mr. Baker had conducted their morning devotions—singing, reading, and praying—he stepped out again, whereupon the chief, Nakatakataimosi, came up and said, "Come, let us show you the path to Vuda." Mr. Baker called his party out, and when all were ready they took their departure, the chief leading the way. Mr. Baker followed, and behind him came a strong-looking native of the place, carrying a kind of battle-axe or long-helved tomahawk. Then came the native assistant missionary, and after him the two teachers and the six students. After proceeding in single file for about 100 yards, one of the students, who had stopped to speak to one of the natives, looking round, saw the people coming rapidly out of the different houses with their guns and clubs, and hurrying very suspiciously after them. He turned and ran, and, with a companion from the institution, who, too, was a few yards behind the main party, rushed past Aisea, one of the catechists, into the middle of the line, saying at the same time, "We are to be clubbed." Aisea, who was carrying a small tin box upon his right shoulder, replied, "If we are, that won't save you," which he had no sooner done than he was struck with a club from behind. The box, however, received the full force of the blow, and merely glanced against the left side of his head. He dropped the box and rushed from the path. Mr. Baker turned round at once on hearing the stir behind and the noise of the blow upon the box, and with his right hand upraised he said, "Don't! don't!" when the man with the axe, who had turned round when Mr. Baker turned, and so was still behind him, struck him on the lower part of the back of the neck with his axe, and he fell dead upon the spot. The native minister fell upon the body and kissed it, saying as he did so, "We will die together with our missionary!" in which position he too was chopped down. All the party were instantly despatched with the exception of Aisea (catechist) and Josefata (student). These men only ran a few yards and then threw themselves down, and crept under the long and decayed reeds. By the exercise of a great amount of skill both of them managed to escape and convey the tidings to the head-quarters of the missionaries. Of the ten persons who composed the party, these two only escaped. The rest were not only killed, but their remains were divided out to the several towns, and what followed this division of the bodies among heathen tribes still cannibals, it is, alas! unnecessary to narrate.

The Norfolk (or Pitcairn) Islanders have been heard from by Mr. Veale and his friends at St. Austell, Plymouth, and Worcester, who took up their distressingly interesting case. The Rev. G. H. Nobbs, in acknowledging some parcels of acceptable articles on the 1st of June last, refers with pride and gratitude to his "dear old rib," their ten children, and twenty-four grandchildren. In August Mrs. Nobbs writes to Mrs. Veale and her lady friends in a mingled strain of thankfulness and sorrow, having lost her first-born son by consumption, and a younger son, who was "a member of the Milanese Mission," by tetanus, induced from wounds received in an encounter with the fierce natives of Santa Cruz in those seas. The chief trouble of this interesting little society arises out of the difficulty of exchanging their island produce for needful commodities, in consequence of the rarity with which ships touch at their out-of-the-way coast.

AUSTRALIA.

A college, for the education chiefly of the youth of the Wesleyan Churches of South

Australia, is now in course of erection at Adelaide, at the estimated expense of 30,000*l*. On occasion of his recent visit to that city, the foundation-stone was laid by the Duke of Edinburgh. His Royal Highness was presented with a beautiful gold trowel on the occasion, and an appropriate address was read by one of the Wesleyan ministers present. In reply, the Prince expressed his deep interest in the work. The gathering on the occasion was immense.

Literature.

The Daily Prayer-Book for the Use of Families.

By ROBERT VAUGHAN, D.D. London: Jackson, Walford, and Hodder.

DR. VAUGHAN has here supplied a manual of household devotion, for twice each day during twelve weeks, besides prayers for special occasions. As we glance over its pages, we are reminded of Doddridge's *Expositor*. The "improvement," or practical reflections at the close of each section of that work, it may be remembered, were designed in part by the pious commentator to furnish material for prayer. Somewhat on the same plan, Dr. Vaughan prefixes to each prayer a reference to some portion of Scripture, to be read before the prayer is offered, and on which it is in some measure based. Few men are so well qualified as he for the task which he has thus accomplished. The book is free from objections to which some other works of the same class are open, is well adapted to its proposed aim, and is worthy of Dr. Vaughan's deservedly high reputation.

The Harvest of a Quiet Eye. London: The Religious Tract Society.

THE line from Wordsworth which gives the title to this book well expresses its general scope and character. The writer is evidently a clergyman, a keen observer of external nature, and a close student of the human heart, and of its best interpreter—the Sacred Scriptures. He tells us that there is now-a-days a want of "meditative writing of a tendency merely holy and practical, rather shunning than plunging into controversy—not the cry of the angry or startled bird, but its morning and evening orisons rather. A contemplative strain; one linked with things of earth, and hallowing them—one heard beside 'the common path that common men pursue':—one rising from the common, work-a-day experiences, joys, and pains—rising from these, and carrying them up with it heavenward, until even earth's exhalations catch the light of an unearthly glory. We want more of a spiritual rest; more of this standing apart from the perturbations of the day; more of retirement and retired thought—thought that shall leave the throng, with its absorbed purpose and pushing and jostling, always eager, often angry, and having secured a lonely standing-point apart from it all, become

better able to judge of the real truth and importance, also of the just relation of things." Surely words like these will find an echo in many a heart! Fixed principles and definite teaching, indeed, our author deems important; and he is not one, he tells us, who thinks it well to blow both hot and cold at pleasure. "Only," he asks, "is there absolute need that we be *always blowing either*? May we not sometimes be permitted simply to breathe?" So he turns his back on the busy haunts of men, and communes with Nature in her changeful seasons and varied aspects. He commences with the New Year and accompanies it month by month till its close;—now discoursing of spring days, of May-days of the soul, of summer, autumn, and winter days; and then musing in a wood, in the hay, on the sea-shore, on the mountains, and in the twilight, and ending "under the bare boughs." The work is beautifully illustrated and well adapted for presentation.

The Christian Year-Book; containing a Summary of Christian Work, and the Results of Missionary Effort throughout the World. London: Jackson, Walford, and Hodder.

WE are glad to be able not only to renew the commendation of this work which we gave on its first issue, last year, but to announce that it has been greatly improved. The present volume is arranged upon a different plan from that of last year; more denominational statistics are given; and the principal ecclesiastical and other proceedings of the Christian world are chronicled. It is also adapted for a wider circulation by being reduced in price.

The Congregational Year-Book: 1868. London: Jackson, Walford, and Hodder.

THE proceedings of the Congregational Union for 1867 and the general statistics of the denomination, extending over from four to five hundred pages, are here issued at a price which well-nigh rivals the cheapness of the penny periodical press. We have gladly availed ourselves, in another column, of some of its statistical information.

The Leisure Hour: 1867. The Sunday at Home: 1867. London: The Religious Tract Society.

AMID the many competitors for public favour which now press their claims upon the purchaser

of popular literature, we know of none which excel—or, in their own especial department, which equal—*The Leisure Hour* and *The Sunday at Home*. Instructive without tameness, lively without levity, varied without neglect of point and power; above all, keeping steadily in

view the spiritual and moral as well as the intellectual improvement of their readers, these periodicals both deserve success and have achieved it. The volumes before us have, like their predecessors, our warm approval.

Monthly Retrospect.

FOREIGN.

THE New Year has been ushered in amidst anxious doubts, fears, and forebodings. Over all countries there is an oppressive sense of gloom, as if the year on which we have entered carried in its bosom grave calamities to Europe and to the world. And if the reason of this be inquired into, the universal answer is the extraordinary armaments which the various nations of the Continent are preparing. There was never a time—not even in the height of the last great European war—when more young men were drawn away from the pursuits of peace than at the present period, when men are not only at peace, but all the Cabinets of Europe ostentatiously proclaim their peaceful intentions. There is a general spirit of mistrust abroad; no sovereign believes at heart in the professions of the others, and we need not dwell upon the obvious inference that this spirit of jealousy and suspicion has a direct tendency to work out its own realisation.

It is not the least singular sign of the times that the sovereign who is raising the largest army in proportion to the extent of his territory, is no other than the Pope. Not content with the protection which the presence of the French troops affords him, he now welcomes volunteers to his service from all communities on the face of the earth, and has now raised an army of 15,000 men composed of such volunteers, while more flock to his standards every day. The disproportion of this army to the work it has ostensibly to do has excited a good deal of comment. The French, especially, the most jealous nation in Europe, have taken alarm; and as the force is largely recruited from the ranks of the old French aristocracy, the members of the Legitimist party, they affect to see in this force the nucleus of an army for the overthrow of all that Liberalism has accomplished in France as well as in Italy.

It is certain that the Pope and the Emperor of the French are not at present on the most friendly terms. The Emperor urges upon his Holiness the adoption of several reforms in the Roman administration as the justification to the French people for the intervention of the army; to which the Pope replies by his customary *Non possumus*. It is said, however, that in the creation of new cardinals, the Pope will include the Archbishop of Paris, notwithstanding the Liberalism of his opinions, and that he has offered the post to a young clerical Bonaparte, a cousin of the Emperor, who is said to resemble his Imperial cousin in his taciturnity and his fondness for intrigue. For the rest, the population of France, as described by our correspondent, seem to be divided between abject superstition and open infidelity. It is satisfactory to find that the Protestant Churches are exerting themselves, in however feeble a manner, to stem this flood-tide of evil. They, too, have their trials. Our correspondent's letter records the death of two of their pastors, one of whom, M. Coquerel, may be regarded as undoubtedly the ablest supporter of the Rationalist school in the French Protestant Church. He had considerable influence beyond the circle of his own religionists; and when the Revolution of 1848 took place he was returned as one of the members of the Constituent Assembly. We are happy to say that the Rationalist movement, with which his name was identified, has received a decided check, at least in Paris. Our correspondent closes his letter with some expressions of anxiety for the results of the parochial elections which were about to take place in the Reformed Church in Paris, and for which the Orthodox and Rationalist parties were both preparing for an arduous struggle. We are happy to say that more recent accounts say that these elections ended in the complete triumph of the Orthodox.

Italy has not yet recovered the humiliation she experienced in the disappointment of her designs on Rome by the renewed invasion of the French. The charges and counter-charges which her public men have brought against each other are not the least disagreeable

of these results, and reveal a large amount of duplicity and falsehood as practised even by those who have been, and aspire to be, Ministers of State. We gladly turn from these unpleasant scenes, however, to note that the administration of justice is fair and even-handed. Our readers may, perhaps, remember that about the beginning of last year the fanatical inhabitants of the little town of Barletta, stirred up by some monks, made an attack on a few Protestants in the town, several of whom were murdered. The ringleaders were apprehended; but the Government were so long in bringing them to justice, that it was not unnaturally supposed they were to be allowed to escape altogether. But this was not the case. They were tried a few weeks ago; and various punishments were awarded them—the worst, and among these were a canon and a monk, being sentenced to eighteen years of forced labour. The report our correspondent makes of the progress of true religion in the city of Venice will be read with deep interest.

North Germany is at this moment undergoing a calamity such as we in this country are somewhat familiar with—one district being involved in deep distress, which requires the helping hand of the others. A succession of bad harvests in East Prussia has ended in something nearly approaching to famine, while the severity of the winter there is not only in itself an aggravation of the calamity, but also prevents the establishment of public works. We are glad to see, however, that charity flows out towards these poor East Prussians with a liberal hand; the Court setting the example, and all classes vying with each other in following it. In Austria there has been great excitement in connection with the funeral of the Emperor Maximilian, the ill-starred Austrian Prince who went to seek an empire in Mexico and found only a violent death. After much negotiation, his corpse was recovered from his murderers, was brought across the Atlantic, and was last week laid with great pomp in the family vault in the Church of the Capuchins in Vienna. But our readers will peruse with more interest the account furnished by a valued correspondent of the state of the churches in Bohemia and Moravia. Bohemia was at one time one of the most promising fields of the Reformation; and it is very melancholy to find the low straits into which these churches are now reduced. On the other hand, when we consider the means adopted by the Jesuits for the extirpation of Protestantism—means which to a great extent exist even in the present day—the wonder is that even the feeble remnant described by our correspondent should survive. A more liberal spirit now pervades the Austrian empire, and we may hope that the attention which is now directed to these old and long-neglected churches of the Reformation will tend to restore them to more than their early prosperity.

In our American intelligence for last month and the present will be found an interesting account of the steps that have been recently taken for a union between the different branches of the Presbyterian body in the United States. The movement seems to have begun much as it did among the Presbyterian bodies in Scotland—first, there was a proposal of union between two of the larger bodies, and then other outlying sections desired to be included. The proceedings appear to have been conducted with the utmost harmony; the leaders of the different bodies, among whom was the venerable Dr. Hodge, of Princeton, were surprised at the extent to which harmony of doctrine prevailed among them; and everything seems to argue a happy union. We hope this will prove a happy omen of the speedy and harmonious conclusion of another union nearer home.

H O M E.

The Colenso dispute has at last reached a critical stage. The Rev. Mr. Macrorie, of Accrington, in Lancashire, has accepted the bishopric of Natal, so far as it is in the power of Bishop Gray, of Capetown, and his coadjutors in the matter to confer it. As we write, the consecration of the new bishop has not taken place, but it was fixed for the last Saturday in January. The Bishop of London has publicly condemned the plan, as one fraught with peril to the peace of the Church. In a letter to the Bishop of Capetown, which he has made public, the Bishop of the metropolitan diocese reminds his colonial brother that Dr. Colenso has never been legally deprived, and that in the judgment of many learned in such matters the sentence passed upon him was not even according to the Canons. Under these circumstances, he deprecates the consecration of a new bishop, reminds his correspondent that such an act cannot take place in England without the Royal mandate, and that any clergyman lending his church for the purpose will subject himself to episcopal censure. The intention to consecrate the new bishop in England has now been abandoned.

The arguments in the long-pending case involving the Ritualistic practices in St. Alban's Church have at length been brought to a close. The main plea for the Ritualists was conducted by Mr. Prideaux, that against them by Dr. Stephens, each assisted by junior counsel, who took up outlying threads of the debate. The Dean of Arches has not yet given his judgment; and when he does, it is well understood beforehand that it will not be final, as the party against whom it is decided will certainly appeal to the Judicial Committee of Council. The labour bestowed on these preliminary proceedings will not be thrown away, however, as there is no doubt that in consequence of the researches thus made and the arguments advanced, the case is more fully understood in all its bearings, and the final decision by the Supreme Court, when it comes to be pronounced, will be the more intelligible, and, it may be hoped, more satisfactory to the Church.

The question of primary education will occupy a conspicuous place in the ensuing session of Parliament. There was a conference of educationists held in the early part of last month at Manchester, which was attended for the most part by the members of the Liberal party in politics. Mr. H. A. Bruce, the Minister for Education under Earl Russell's Administration, was in the chair, and it was unanimously agreed that the bill he introduced last session should be made more stringent in its provisions, and re-introduced under Mr. Bruce's auspices. It may be remembered that the principal feature in the bill of last year was to empower districts where no schools now exist, if they thought fit, to make a rate for the purpose of establishing them. It is now proposed to change this permission into compulsion, and at the same time strong opinions were expressed by more than one of the members that not only should parishes be compelled to provide schools, but that the parents should also be compelled to send their children to the schools so provided. But this question is not to be left entirely in the hands of the Opposition, as we observe from a speech made by Lord Stanley, at a dinner at Bristol, that Her Majesty's Ministers have determined to introduce an Education Bill of their own in the coming session. No hint of its nature was given, but it is fair to say, that one of the Cabinet Ministers, Sir John Pakington, brought this question year by year before Parliament at a time when many of its present leading advocates were apathetic.

According to a practice, which has now been observed for several years, the second week of 1868 was devoted by the various bodies of Evangelical Christians all over the world to special and fervent prayer for the Divine blessing on every effort to extend Christ's Kingdom in the hearts of men. The accounts of these meetings, so far as they have reached us, are in the highest degree encouraging. The novelty has worn off, but the interest in them grows. The Metropolitan meetings at the Freemasons'-hall, especially, were well attended, and were full of attraction. The importance of the era on which we have entered was profoundly recognised, as well as the need of Divine power to educe good from the dark clouds that have gathered on our horizon.

The state of Ireland continues to be as perplexing as ever. In addition to the Fenian treason and the Church and the land agitations, a portion of the Roman Catholic clergy have thought this a fitting season to attempt to revive O'Connell's agitation for a repeal of the Union. Nothing will satisfy Ireland, they say, but a separate Sovereign, separate Lords, and separate Commons. By the separate Sovereign they are good enough to explain that they do not mean to remove the Irish Crown from Her Most Gracious Majesty. She is to continue to reign in Ireland as in England, but on condition that in her Irish Government she has no reference to what may be for the interests of England, but will frame and support an entirely independent Irish policy. So far as the matter has yet gone, this is an exclusively clerical agitation, though no doubt an effort will be made to enlist the laity in the movement. At the dinner already referred to, Lord Stanley emphatically asserted that this was a demand which England would never grant, and every English heart will echo the assertion. As to other points, he stated that the Church question would be postponed till the meeting of the new Parliament, but that an attempt would be made to settle on equitable principles the relations between landlord and tenant. The Irish Protestants are rallying on behalf of their Church, and their resistance on that or any question is never to be despised.

Evangelical Alliance.

WEEK OF UNIVERSAL PRAYER—JANUARY 5—12.

This important week, the observance of which throughout the world increases year by year, has just closed. On no previous occasion has there been so large a circulation of the annual invitation, and already gratifying accounts are being received from British and foreign cities of the meetings held in those places. It is hoped that the fervent prayers which have been offered by a multitude which no man can number, separated by country, language, and ecclesiastical organisation, but united in the faith of the one Saviour, and members, by the Holy Spirit's adoption, of the one family in Christ, will be heard, and the blessings appear in many a land. Looking to passing events at home and abroad, never was united prayer more earnestly called for than at the present time.

The usual meetings in London were held in the large room in Freemasons' Hall, and were successively presided over by John Finch, Esq., Joseph Tritton, Esq., Captain Trotter, Lockhart Gordon, Esq., the Earl of Chichester, and Robert Baxter, Esq. Deeply interesting and appropriate addresses were delivered by the Bishop of Huron, the Hon. and Rev. B. W. Noel, the Rev. Joshua C. Harrison, the Rev. Adolph Saphir, the Rev. R. Roberts, and the Rev. W. Haslam. Notwithstanding unfavourable weather, these meetings were well and some of them largely attended.

MEETINGS IN THE CITY.

Encouraged by the success of one meeting held last year, during the week of universal prayer, in the London Tavern, for men of business, arrangements were made this year for a succession of meetings, and the result has been most gratifying. Although held in the busiest part of the day, a considerable number of merchants, bankers, and other influential citizens, flocked in at the time appointed, 1 o'clock P.M., completely filling the large room, and many of these took part in the devotional services. Messrs. R. C. L. Bevan, Sheriff MacArthur, J. Weatherley, H. M. Matheson, R. N. Fowler, and J. Tritton presided, and brief addresses were delivered by Lord Radstock, Rev. J. Manners, Rev. Dr. Steane, Dr. Davis, Rev. W. Tyler, and Rev. Canon Auriol.

The following extracts from letters (our

space prevents our giving more) will be read with much interest:—

A Clergyman writes:—

"As I mentioned to you when in London the great discouragements we had met with here of late in our efforts to bring about greater union amongst Christians, I must now tell you what a happy change has been brought about through the Lord's mercy, so that during the 'Week of Prayer' we were enabled to hold meetings every evening, in which the ministers of all the different Christian bodies in the town took part, without the least breach of the spirit of mutual forbearance or brotherly love. The subjects, according to the programme of the Evangelical Alliance, were strictly adhered to, and I trust and believe great good has resulted and will result."

Berlin.—"In no previous year has the week of universal prayer been observed by us with so much interest as in the present, nor have the addresses ever been so impressive and the prayers so fervent. The meeting on Thursday was so largely attended that even the spacious room in the Evangelical Union Hall was too small for the assembly. The reigning Queen of Prussia was present on this occasion. The Committee of the Evangelical Alliance received Her Majesty at the entrance, and expressed their gratitude for her sympathy so warmly manifested in these united prayer-meetings. The Queen was much impressed by the faithful address of Pastor Oldenberg, who set forth the guilt of Berlin in relation to the Gospel. We were commissioned by Her Majesty to convey her special thanks to the speaker. The Queen was also present at the closing meeting on Saturday, held in the Hall of the Moravian Brethren, when much earnest prayer was offered for the increase of holiness and fidelity in the Christian Church. The growing interest in this annual week of prayer among us is a great encouragement to persevere in the work of the Lord. We rejoice to learn that the example of Berlin has been followed in many towns of Germany, for example, Hamburg, Dresden, Elberfeld, Duisburg, &c., &c., showing that this concert of universal prayer is increasingly appreciated throughout our land."

The members of this Alliance will learn with much sorrow the severe affliction which

has fallen upon our beloved brother, the Rev. Dr. Krummacher, in the recent death of his wife. Earnest prayer is requested that the grace and consolation of the Divine Comforter may support him under this great trial.

EXTRACT FROM ADDRESS BY REV. ADOLPH SAPHIR, JAN. 9.

Looking from earth heavenward we see no mediator, no priest, save the Lord Jesus. Looking from heaven to earth there are evangelists, and pastors, and teachers. We are called upon to-day to pray for ministers, and all engaged in Christ's service. Christ fulfils his own work by them. Are there pastors? He is the great Shepherd of the flock. Are there teachers? He is the great Teacher. The Acts of the Apostles are the acts of Christ. Every minister can say, "I work, yet not I, but Christ in me." The first requisite of a minister is to see Jesus. What no doctrine, no argument will produce, is effected when Jesus reveals Himself. "Behold Me!" He says. He is an evangelist who preaches Christ as Philip preached Him to the eunuch. All the exhortations of Jesus, all the commandments, are just this—"Abide in Me." We are to come to you "in the fulness of the blessing of the Gospel of Christ," with an overflowing sense of the blessing. Will you pray for this? How many are there in our congregations who believe in justification, yet are not justified! They have never yet seen themselves as lost sinners. How powerless are we to affect them. Often we are like vessels becalmed—there is every appointment, but no breeze. Will you pray that many may be turned to the Lord? Ministers must not shun to declare all the counsel of God. Believers are to go on to perfection, to understand what is the hope of their calling. There are many who do not wish to go on to perfection. They are the enemies of the cross of Christ—I mean of the daily cross of self-denial and testimony for Him. Will you pray that ministers may keep nothing back, that we may present every man perfect in Christ Jesus? Ministers have peculiar trials. It is a great privilege to be a minister of Christ, a great joy to see sinners brought to God, to see our children walking in truth. But how many sad hours does a faithful minister know. How often does he cry, "Who hath believed our report?" Remember that our souls are often bowed down. Pray for us. Pray for all the servants of Jesus who go forth to preach his word. We are invited to pray for Israel. Why is Israel singled out? Is it because Israel can be saved only by Jesus?

Surely it is. Is it because of the antiquity of the nation? Is it because of Israel's sufferings? Surely it is. Is it because Jesus had written on his cross, "The King of the Jews?" Surely so. But is there nothing more? Read Romans xi., that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." Therefore we pray for Israel. We pray to-day for the coming of the Lord Jesus Christ. We remember his final words, "Surely I come quickly." He says, "Quickly;" yet He has delayed for eighteen hundred years. If I am on a journey, and I don't allow myself to be turned aside for a moment by any object, then I might say that I am coming quickly. All the events and circumstances of this world have relation to his coming, and He has not lost a moment. Has He not a right to say, "I come quickly?" What is all the religion of a Christian? Is it not—I trust in Jesus, I love Jesus, I wait for Jesus? In conclusion, what a mighty thing is prayer. God sends no blessing but in answer to prayer. All the promises of God are yea and amen in Christ Jesus. His words are, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

SPREAD OF ROMANISM.

A meeting of the sub-committee appointed by the Committee of Council was held on the 20th December last, to take into consideration the spread of Romanising doctrines and practices in this country, and the duty of the Evangelical Alliance in relation to it. The Right Hon. the Earl of Chichester took the chair. The following resolution was passed:—

"That the committee having given the subject their best attention are of opinion that, whilst grave difficulties lie in the way of combined action on the part of members of the Established Church and Nonconformists in relation to this question, it nevertheless deserves the fullest consideration, and is one in which counsel should be sought with influential members of this Alliance and others friendly to Christian union.

"That with this object the committee recommend the holding of a Conference at an early period, in London or other suitable city in the United Kingdom, to consider whether any and what united action can be taken by Evangelical Christians for effectually resisting the errors and superstitions spreading throughout the country, and for strengthening the hands of those brethren who are especially called to contend for the

principles and doctrines of the Reformation.

"That to this proposed Conference shall be invited selected members of the Evangelical Alliance, and other persons whose known Evangelical sentiments and friendliness to Christian union render their counsel and co-operation desirable.

"That all ecclesiastical questions and other topics relating to points of difference between Churchmen and Dissenters shall be excluded from its deliberations.

"That in order the better to determine on the desirableness of holding such a Conference, to prepare arrangements for it, if held, and to indicate the measures to be recommended for its adoption, it is decided to convene a *preliminary meeting* of a few gentlemen, both lay and clerical, of various denominations, to be held at this house on Thursday, the 16th January, at 2 P.M."

Pursuant to the above resolution, the preliminary meeting was held on the day appointed, the Rev. Carr J. Glyn, M.A., in the chair.

After prayer for the Divine blessing, offered by the Rev. John Stoughton, letters were read from Noblemen, Clergymen and other Ministers, and Laymen unable to be present, but expressing an opinion on the subject of the proposed Conference. These communications, with only one exception, strongly recommended some action being taken by the Evangelical Alliance to resist the evils deplored. The question was then considered, and it was thought desirable, looking to the present state of the controversy and to the steps being taken to test the lawfulness of certain Romanising doctrines and practices spreading in this country, that the proposed united Conference should be postponed.

Resolved :—

1. "That in the opinion of this preliminary meeting, convened by a circular dated Dec. 30, 1867, it is not at present expedient to convene such a Conference as is there described.

2. "That feeling the great importance of the subject brought before them, they remit it to the Committee of Council of the Evangelical Alliance, with a view to their considering the desirableness of issuing a suitable address relative to the errors unhappily spreading in this country, and of taking such further action in the matter as they may deem best."

SECRETARIAT.

The Council have issued the following ad-

dress on the subject of the recent appointment of General Burrows additional Secretary of the Alliance :—

"Address of the Council to the Members and Friends of the Evangelical Alliance."

"It is well known to the members and friends of the Evangelical Alliance, that their late lamented and honoured President, Sir Culling E. Eardley, Bart., was accustomed through the energy of his character, and facility of his pen, to undertake, in addition to his Presidential duties, much of the work properly belonging to the Secretariat.

"Increasing weakness, however, induced him, some time before his removal to his rest, to urge the appointment of an additional Secretary, which, since his decease, has become almost imperative. The time of the present Secretaries is absorbed by correspondence, and by office and foreign work, so that the visitation of the provinces to interest our friends in the special engagements of the Alliance, and to spread its sacred principles of union, has been, and is, comparatively neglected. The Committee of Council have therefore had the subject before them for some years, in order that as soon as Divine Providence should direct them to a suitable person, they might present him to the Council for election. Such a person they believe themselves to have found in Major-General Burrows, a member of the Church of England, a catholic-hearted Christian, and one who has proved his zeal in the service of the Alliance, by establishing living and active branches during his residence in the dominion of Canada.

"The Council at its last meeting adopted the recommendation of the committee, and, at the same time, considering the long and faithful services of their present Secretaries, they authorised the increase of their salaries. In so doing, they involve the Alliance in a larger expenditure, but they rest assured that when the growing importance of the work is considered, those members who have not hitherto been in the habit of contributing will at once commence, that others will increase their subscriptions, and that new friends will add their willing donations.

"The Council commend all their Secretaries to the prayers and sympathies of their brethren throughout the world, and trust that by their energetic and wise action the great principles of the Evangelical Alliance, never more important than in this day of error, division, and strife, will be much more widely diffused throughout all the churches of our common Lord and Head."

ACTION OF THE ALLIANCE IN THE CAUSE OF
RELIGIOUS LIBERTY.

Turkey and Persia.—In consequence of the communication received from Khoordistan and Persia, reported in last month's *Christendom*, a deputation consisting of the following members of Council and others waited, by appointment, on Lord Stanley, Her Majesty's Secretary of State for Foreign Affairs, on Friday, January 24, at two o'clock: The Earl of Chichester, Hon. William Ashley, General Clarke, R. N. Fowler, Esq., F. E. Fox, Esq., the Rev. Dr. Steane, and Secretaries. The Rev. Henry Jones and Colonel Lawford, of the Turkish Missions Aid Society, also attended.

Lord Chichester having introduced the deputation, called upon the Foreign Secretary of the Evangelical Alliance to lay the case before Lord Stanley, who, having heard the particulars, replied by promising to give the subject his best attention, and to communicate with Her Majesty's Ministers at Teheran and at Constantinople.

Austria.—The unhappy state of religious dissidence in Vienna has for a long time occupied the attention of the Committee of Council. We have the gratification of stating that, according to recent communications from Vienna, in consequence of the accession to office of the new Government, a complete change has taken place. Meetings for religious worship, for which fine and imprisonment had often been inflicted, are now generally allowed.

VISITATION OF THE PROVINCES.

The importance of communicating information relative to the principles and objects of the Evangelical Alliance, and the deeply-interesting facts connected with its Home and Foreign operations, render it most desirable that opportunities should be afforded to the Secretaries as early as possible to visit the principal towns throughout the United Kingdom. The result, judging from experience, would, it is confidently believed, be a very large accession of members to this Alliance, and the strengthening and sustaining of zealous interest on the part of the Provincial Secre-

taries, Committees, and private members. The attention of these, as well as of the friends of Christian union generally, is therefore earnestly called to this proposal, and they are solicited to communicate with the official Secretaries in London, and to aid them in arrangements for either a drawing-room or public meeting. At these meetings a deputation would attend to advocate the sacred principles of Christian union, and to supply important facts illustrating the practical usefulness of the society, and the Divine blessing which has attended its extensive operation in many countries. The Evangelical Alliance has entered upon the twenty-second year of its existence with louder calls than ever upon the active exertions of its council, assisted by its members. The common dangers that threaten the standards of our faith, the progress of Romanising doctrines and practices in our country, the oppression and persecution of Christian brethren in Papal, Mohammedan, and Heathen lands, are all claims on the true followers of our Redeemer to unite in cordial fellowship, prayer, and co-operation, for the testimony and defence of a common faith, and for the comfort, help, and encouragement of members of the one Catholic and Apostolic Church throughout the world.

MEMBERSHIP.

Christians, whether male or female, are affectionately invited to join the Evangelical Alliance, which, as the expression of Christian union on a sound doctrinal basis, responds to the last prayer of our blessed Lord, "that they all may be one *that the world may believe.*"

Persons desirous of uniting themselves with this Alliance can do so through any existing member or Christian minister to whom their religious character may be known.

FUNDS.

Members of the Evangelical Alliance are earnestly solicited to assist the funds of the society, either by forwarding their subscriptions or by sending special donations. The society, in consequence of its large and extensive operations, and of its necessary increase in official arrangements, is greatly in need of support.

Evangelical Christendom.

DISINTEGRATION AND REDINTEGRATION.

THE signs of the present times are unusually startling and suggestive. Every age has its own features ; but we must go back many generations before we arrive at a period which marked so clearly the decay and death of an old era and the birth-throes of a new one as the present. Wherever we turn our eyes we see the old landmarks of society disappearing, and the rudiments of the new shape which Christendom is to wear just making themselves visible above the weltering confusion amid which the remains of the dying systems disappear. There are not wanting indications in many quarters that this revivification is already taking place ; and that if we are to witness the falling to pieces of a system that has bound the States and Churches of Europe together for the last three centuries, and which only a generation ago was so strong as to appear unchangeable, we shall also find that the convulsion only marks the passing away of that which is in its nature transitory, and that its removal is preliminary to the manifestation of a grander, purer, and holier system—the removal of the things that are shaken, that the things which cannot be shaken may appear in all their fulness and splendour.

The subject is one which is full of interest, and might be pursued into countless ramifications in Church and State, as well as in social life. Our purpose at the present time, however, is to confine ourselves to the Church of England, and its relations to the other Protestant Churches of the land. The present position of the Established Church is, to those who remember it twenty or thirty years ago, one of startling change. She has never been without her enemies, but for the most part they had little influence upon her life, nor did they menace her safety. We had voluntary associations, and societies for “liberating” her “from State patronage and control,” from periods antecedent to the present ; but they were powerless to effect any injury upon her, if we except the irritating disputes about Church-rates that went on in various isolated quarters, though they had no effect on the general question. She was the most powerful and the most compactly organised institution that existed in the land ; her formularies were framed with a studied view to comprehension of various schools of thought, and men holding opposite views enjoyed her endowments and ministered at her altars, each in peace with the rest. But when a period of greater earnestness arrived the system of compromises was over. Men were no longer content with the liberty to believe for themselves as they liked ; they became aggressive ; believing in their opinions, they felt necessity laid upon them to propagate them. And hence a series of divergencies which chafes and strains the ligature of State connexion that originally united them, and that every day is wearing thinner.

Of the innovations of the Ritualists on the one hand, or the avowed unbelief of the ultra-Broad Church party on the other, and the injurious influence of both upon the life of the Church, we need not speak. But it is to be observed that both evils are from within. There is now also an imminent danger from without. The Irish Church has embittered foes, whom she might perhaps survive, as she has done before, but for this singular fact—that the Ritualist party, if they have not manifested a strong desire to assist in her overthrow, are at least resolved on leaving that Church to her fate without stretching out a hand to help her. This is unprecedented. Hitherto all Establishments, whether political or ecclesiastical, have been wont to make

common cause with each other, and to consider their neighbour's interests as bound up with their own. That we believe would still be the position taken up by the great majority of the members of the Church of England. But that the sister branch of the United Church should be abandoned by a section of Churchmen, and that not the least active and energetic, is ominous, and points to the fact that under certain conditions favourable to themselves—and which, by the way, they are not likely to realise—the Ritualists would not regard the separation of the Church of England itself from the State as a calamity.

It is natural that amidst these discords or disputes of parties professing allegiance to one set of formularies the authority of the creeds and confessions of the Church should receive a severe shock. Documents which are made to utter responses in favour of the most opposite opinions—even though those responses are obtained by the most strained and unfair manipulation—cannot but have the veneration before felt for them somewhat impaired. But besides this, it is clear that there has been a decay of respect and reverence for old Church formularies felt in all Churches. Even in the Church of Scotland learned professors are found to declare that the creeds and confessions of that body are to be regarded more as materials for history than for the guidance of the faith and practice of the present day. In English Dissenting Churches the same spirit is apparent. The old Nonconformist theology, as a rule, is little studied. It is not in any one of these cases—with the exception, of course, of the Ritualists and Rationalists—that the Evangelical truth embodied in these creeds are rejected. We are willing to believe that the substance of them is still enshrined in the hearts of their living preachers. But it is felt that the forms of the sixteenth and seventeenth centuries are not suitable for the living wants of the nineteenth. The forms in which they are clothed are too cumbrous; truths which were all-important to our fathers in their circumstances have, in the lapse of time, retreated into the hinder ranks, while other questions, of which our Reformers knew nothing, now occupy the foreground. The scholastic style, which was the style of the age, is also an offence to many; and the cry is rising for a revision of these formularies and a remodelling of them, if they are to be relaxed at all, in a shorter, and simpler, and more compendious form, and so drawn up as to be intelligible to the people, and applicable to the wants of the present day. Whatever the issue of the present feeling may be—whether for good or evil—it cannot be doubted that the creeds and confessions of the Church no longer hold that place in the estimation of her members that they were wont to do. Less attention is certainly paid to correctness and accuracy of doctrine; we hope it may be true, as is alleged by some, that more attention is paid to earnestness and fidelity of life.

Such are a few of the signs of disintegration which everywhere meet our view. But it is not disintegration simply. Along with the disunion there are also tendencies towards union, which every year make plainer. The Ritualists, indeed, have never left us in doubt as to their intentions. Their innovations in the worship of the Church of England were not introduced for their own sake, but with a view to bring it into a state by which it would be fit for union with the Churches of Rome or Russia—they do not seem at present to have made up their minds which. Sometimes they would seem to cherish the notion of uniting both in their own lofty selves, and so of healing the divisions of Christendom. But as each of those Churches claims to be in possession of infallible truth, and that union with her can only be obtained by the other making an absolute surrender of all her distinctive beliefs, the prospect of such a union being accomplished may be set aside for the present. It is possible, however, that this insane thirst of the Ritualists for a union with corruption may have quickened the conscience of others for a more practical, and, as

we hold it, a more desirable union with parties nearer home. The idea of a union between the Established Church and the orthodox Nonconformist bodies has been expressed with more of authority and more of a desire for a practical effort than we have before witnessed in this country since the early days of the Revolution. We do not mean that the project has as yet assumed any formal or authoritative shape, but on that very account we augur the more hopefully of its ultimate success. It is not a cut-and-dry project. It is rather like seed dropped into the consciences of Christian men, where it may be trusted to germinate and expand. The first distinct movement of the kind, we believe, was made on the part of the Dean of Westminster, who, at a meeting of the Congregational Union in London, attended as a guest, shared in the public hospitalities and religious services of his Dissenting brethren, and expressed his good wishes for the prosperity of the Congregational denomination. This was certainly taking a long stride from the exclusive and aristocratic reserve with which the clergy, and still more the dignitaries of the Church, had been wont to comport themselves towards their Nonconformist neighbours. But then it was known that Dean Stanley was in many respects an eccentric person—that he did not guide himself by ecclesiastical precedents, and that therefore the great body of Churchmen would refuse to be guided by him. The Dean's act, therefore, as long as it stood alone, could not be taken as any indication of the general tendencies or feelings of Churchmen, though it was not unlikely that a step so bold and determined would aid in drawing out expressions of sympathy, if it existed, in other quarters. More recently such indications of fraternal feeling have obtained official recognition. At the meeting of Convocation of the Northern Province, held the other week at York, a motion was actually made and entertained that some practical steps should be taken for obtaining reunion between the Church of England and the Wesleyans. A venerable archdeacon proposed that a committee of Convocation should be deputed to confer with the President of the Wesleyan Conference, and invite him to procure the nomination of a committee of an equal number of Wesleyans, the two committees to deliberate together on the practicability of a thorough reunion between the Wesleyans and the Church of England. The motion was not carried, it is true; but the objections to it did not arise from any lack of goodwill to the project. The Bishop of Ripon and other dignitaries expressed themselves in favour of the spirit of the resolution; and the difficulties they foresaw arose quite as much from the condition of their own Church as from any objection to the constitution of the Wesleyan body. The question was fully and temperately discussed, and while it was agreed that no action should be taken for the present, the matter was closed by the adoption of an amendment, moved by the Bishop of Ripon, expressive of the desirableness of the union of all faithful Christians, and declaring that Convocation would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England. In our view of the matter, this is an important step gained. Such a motion would not have been entertained in the Convocation which is more immediately before the public eye—the Convocation of the Province of Canterbury, with its High Church and Ritualistic tendencies. In the judgment of the Dean of Canterbury, however, those tendencies of the Southern Province are more due to the apathy and indifference of the Evangelical members of that Convocation than to any other cause. The Evangelical members even of the Southern Convocation are largely in the majority; and if they could be induced to attend and do their duty, the Ritualists would be reduced to their true insignificance. The paper in which Dean Alford gives forth this sentiment is itself one of the most remarkable of the signs of the times. He had before, in another article, expressed his sense of the failure of conscientious principle in members of the Church of Eng-

land standing aloof from orthodox Dissenters, while they remain in union with men in whose teachings and practices they can have no sympathy; and in the last number of the *Contemporary Review* he has entered more at large into the question, and put forth a plea for the union of the Evangelical Churches at home as a reply to the arguments urged by the Ritualists for union with the corrupt Churches of the East and of Rome. In this remarkable paper the Dean point-blank contradicts the fundamental doctrine of the High Churchmen, that Episcopacy is essential to the existence of a Church; and, putting aside canons and traditions, he looks at the facts of the case thus: "We have a large portion of the Nonconforming bodies divided from us by the thinnest possible partition, as far as theological doctrine is concerned. The Church of England has long used their hymns; their printed sermons and works on divinity rank, in not a few cases, high in our classical theology. In sacred learning and biblical exposition and criticism, it may be questioned whether their present average attainment be not above our own. If we descend from the leaders to the people, none, I suppose, would presume, in the matter of blameless walking in the commandments and ordinances of the Lord, to set ourselves above them. As to the share which each have borne in moral and social improvements, I imagine all will allow that they have oftener led us than they have been led by us. Their united missionary efforts far exceed our own. In schools, in charities, in good works of every kind, they have been our honourable, and not seldom our successful rivals. Considering the amount of discouragement and disparagement which they have had, and still have to undergo, the progress of education and cultivation among Nonconformists is one of the most wonderful, as it is one of the most satisfactory phenomena of our time. In estimating then the elements of that Christendom for whose union we hope and pray, I submit that we have no right to refuse to include—we have no right to overlook—those vast bodies of Christians who surround us at home."

In the excess of his liberality Dean Alford is disposed to carry this principle of union farther than we should be disposed to do. He would not even unchurch the Unitarians. He seems, however, to be conscious of the delicate nature of the ground on which he is here treading, and evades the difficulties of the case by addressing to Churchmen the *tu quoque* argument, and referring to the latitude of doctrine they allow at the present moment within the Church of England herself. This, of course, would be conclusive if it were simply intended that the various sects should be received into the bosom of the Church of England as she at presents exists; but to those who feel persuaded that the causes of disintegration which are at present at work in the Church will go on and increase till the institution is rent asunder, and a separation is made between the sound and the unsound portions of her members, each attaching itself to that which is most in affinity with them in other bodies, it is no argument whatever. It shows, however, how wide and comprehensive is the view which a dignitary of the Church of England, the Dean of the metropolitan cathedral, is disposed to take of the extent of Christendom in its ecclesiastical sense.

The same idea of the Church remaining as she is appears to hamper the Dean in his views of what union ought to consist in. He does not see his way for the present to any outward or visible act of union. His opinion is "that the union of which we are in search will consist not in the state of feeling and temper of Christian bodies one towards another. It will then have begun to set here in England, when all disparaging thoughts of a man in consequence of his religious denominational position shall have ceased; when we shall have learned to treat the facts of a man's being an Independent or a Wesleyan as no reason for distrusting him or shunning his company; when the Dissenter, on the other hand, shall have forborne railing at us by reason of the apparent ground of vantage which we possess in being the Established

Church of the nation, and shall surcease from his endeavours to misrepresent and subvert us."

Then comes the question whether there shall be any visible symbolisation of the union. On this point the Dean advances with cautious steps. He is in favour of believers of various denominations meeting together in the highest act of Christian communion, in the celebration of the Lord's Supper. The difficulty in the different modes of celebration he would get over by simply reading the Scripture words of the institution, and then the communicants receiving the bread and wine in silence. As to an interchange of pulpits, he wishes rather than hopes that it may be effected, and he admits that, even in the most favourable circumstance, the practice would require to be jealously guarded. He closes this striking article in the following manner: "It seems to us that, while to the superficial observer the Church of England is casting off her moorings, and drifting back to Romanism, there is in the hearts of the great mass of her children the earnest wish to make her faster than ever to the Rock which has for three centuries held her safe. We Churchmen yearn, as much as any can, for the union of Christendom; but we will not seek it by reaching out the hand to distant Churches, while we are fostering disunion at home. When we can say to them, 'Look once more at the sects into which you charge us with being split; behold them, while maintaining the differences incident to freedom of thought, cemented together by the unity of the Spirit of our common Master;'—when we can challenge them to witness our success in having reconciled the rights of conscience with the mind that was in Christ,—then also we can say to them, 'Unite with us, be followers of us.' Then, it may be, some of them on their side may be given to reply, 'We will go with them, for God is with them of a truth.'"

No one will deny that there are here the surface indications of a great change that is coming over the spirit and temper of the different denominations of orthodox Christians. In the movements in Scotland and England for the union of the non-established Presbyterian bodies, to which on former occasions we have often called attention, there is evidence to the same effect. And it may comfort the hearts of many timid Christians who see in the practices of High Churchmen a danger to the cause of truth, to find that God is making use of their heresies and schisms to bring into clearer light the oneness of all who, under various names, love the Lord Jesus Christ with sincerity; and that the disintegration which is going on in the cause of error is but as the fall of the scaffolding which serves to unveil the grand proportions, the beautiful symmetry, and the unrivalled splendour of that temple which God is rearing to his praise in the oneness of spirit among all true believers.

PROTESTANT MISSION SCHOOLS IN TURKEY.

BY OUR CONSTANTINOPLE CORRESPONDENT.

THE American Board has divided Turkey into three missions, and one of these, the Western Turkey Mission, is practically two, the Bulgarian field being really a distinct work. In connection with each there is a fully equipped Theological School. The Bulgarian school is at Philippopolis; at Marsovan and Kharpoat the Armenian language is used; and at Marash the Turkish. The Bulgarian work has not yet advanced far enough to furnish organised churches for settled pastors; and this fact, of course, places the school at Philippopolis upon a somewhat different basis from the others; but its main design is to furnish native young men to act as evangelists, and, as soon as possible, as pastors. The school is under the charge of two American missionaries, with a native assistant. The course of study extends over four years, and the present number of students is from twenty-five to thirty. The first two years of the course is devoted chiefly to an academic education, including the natural

sciences ; and the last two years chiefly to theological studies. Many of the students now in the school have not the spiritual qualifications essential to the studies of the last two years ; but others have, since their admittance to the school, given evidence of such a change of heart as fits them to labour as evangelists among their people. This school is free, the students being instructed and furnished with board without charge. There is, so far as I know, no school in Bulgaria which furnishes so thorough an education as is given in this, even apart from theology ; and it has already exerted a general influence among the people very favourable to the other work of the missionaries.

The other Theological School of the Western Turkey Mission is at Marsovan, about sixty miles from Samsoon, on the Black Sea. It was formerly located at Bebek, near Constantinople, and was for many years under the charge of Rev. Dr. Hamlin, now Principal of Robert College. It was removed into the interior, because it was found that the influence of Constantinople life upon the students was such as unfitted them to go back to self-denying labours among their own people. A minor consideration was the fact that the expense of the school in the interior would be only about one-half of what it was in the city. Marsovan is one of the most central, healthy, and beautiful towns in Asia Minor, and well adapted to such a school. The school is under the charge of two American missionaries, and a highly educated native assistant. The course of study extends over four years, and includes mathematics, natural philosophy, astronomy, chemistry, geology, composition, the science of language, together with a thorough course of biblical study, Church history, natural theology, systematic theology, and homiletics. New classes are admitted every second year. The students are in part supported by the mission, and in part support themselves by work which is furnished them. There is a long vacation in the winter, when they are expected to go out and labour for their own people as colporteurs or evangelists, and for this service they are paid by the mission. In some exceptional cases men too old to go through the whole four years' course receive only the biblical and theological instruction. The present number of students is about thirty.

At Marash the school was newly re-opened last year. It was formerly at Aintab, and was temporarily suspended, on account of the weakness of the Central Turkey Mission. In the interim small classes were under instruction at the different stations. The general system of education will not differ essentially from that at Marsovan. As it is in the centre of a cluster of self-supporting Protestant churches, the "Evangelical Union" of that province is brought into intimate relations with it. At present there is but one class in the school, which numbers about twenty. The language in this school is Turkish, but the students are all Armenians, who, in common with most of their people in that vicinity, have lost their national language.

At Kharpoot, on the Euphrates, the want of labourers during the past few years has been so pressing that the Theological School has been perforce adapted to the exigencies of the case. The people of the province are simple-hearted and uneducated, living in the most primitive manner. During these last few years the Armenians upon the great plain of Kharpoot, and even far beyond this, have been greatly interested in the truth. Many churches have been formed, and the Gospel has been preached in almost every village. For this work and for these new churches labourers must be had, and it was impossible to wait for young men to go through a four years' course of study. So, for the time being, the majority of the students have been married men. Labour and instruction has been combined ; a part of the year these men have acted as evangelists, and a part of the year they

have been theological students; even then, however, going on the Sabbath out into the villages to preach. For these men the course of instruction has been made as practical and as biblical as possible. As the more immediate and pressing wants of the field are supplied, the course of study will be extended to include a thorough preliminary education. The number of students now in this school is about forty-five, including not only Armenians, but Arabs and Koords. Some of these are supported by the mission, some by the native churches, and others by the native pastors. As at Marash, the "Evangelical Union" of Kharpoot is deeply interested in this school, and intimately connected with it. The churches contemplate supporting it themselves. The three American missionaries at Kharpoot are all more or less engaged in giving instruction in it, besides native assistants.

Corresponding to these four Theological Schools, the American missionaries have four schools for girls. The Bulgarian school is at Eski Zagraa, under the charge of a missionary family, two female teachers from America, and a native assistant. When this school was established, half-a-dozen years ago, there were but few Bulgarians who had any faith in female education, and the school struggled against all manner of obstacles, but at a late public examination the visitors were so confounded by the proficiency of the scholars, even in the higher branches, that they could only account for it on the supposition that girls naturally learned more easily than boys. Some of the graduates of this school are now employed as teachers in large Bulgarian town schools, and are so highly prized that even their piety and Protestantism is overlooked, and they are allowed to shut their doors in the face of the priests. There are about thirty girls now in this school, who are mostly supported, while in school, by the mission. I think it may be said that in immediate, tangible spiritual results this school has been more fruitful than any other labour bestowed upon the Bulgarians.

The female school at Kharpoot has been under the same influences which have given a peculiar character to the Theological School, and many of its scholars have been the wives of theological students. Almost all have looked forward to immediate service in some branch of the mission work, and have been expected to hold themselves ready for this. Some of them have already made themselves very useful in their labours among the women. I think that there are about thirty-five in this school, under the charge of two female teachers from America. It is partly self-supporting. The female schools at Marsovan and at Aintab give a thorough education to some fifty or sixty girls, taking them through a course of three years' study, and fitting them for any position which could possibly open before them. Both are under the charge of teachers from America, and they are in part self-supporting—or, more properly, I should say, that in each a part of the girls are not received free.

All of these schools have a peculiar interest in view of the ideas generally held in Turkey, especially in the interior, as to female education, and all are unquestionably exerting a wide-spread influence for good. In them are now being trained the teachers who are to exert a vast influence upon the rising generation of girls. In these schools, too, the native pastors must find their wives.

There are two other important Protestant female schools in Turkey not connected with the American Mission—one in Constantinople, under the charge of the Misses Walsh; and a very large one at Smyrna, under the Kaiserwerth deaconesses. It would be a great blessing to Turkey if these Kaiserwerth schools could be established in some other great centres like Adrianople, Erzeroum, and Broosa.

The general plan adopted by the American Mission as to common schools is to open such schools whenever a good foothold can be obtained, and to support or aid them until a nucleus of Protestants is gathered who are able to support the

schools themselves; then to throw the responsibility upon them. There are now about 120 such schools aided or supported, although very few come under the latter head. These schools vary, according to circumstances, in the character of the instruction which they give. Some necessarily belong to the most elementary class, and others are more properly high schools. In almost all of these common schools boys and girls are educated together—the people being so far accustomed to this that even the Turks send their boys and girls to school together as long as the girls go to school at all.

In Constantinople I learn that the mission is just now making arrangements for a school for boys of a higher grade than any of the common schools, but it is hoped that it may be, in a great measure, self-supporting as soon as it is fairly started.

It would be hardly fair to conclude this very short notice of the schools of the American mission without alluding to Robert College; for although it is not connected with the mission it is unquestionably a result of missionary labour, and its Principal is Rev. Dr. Hamlin, who was for twenty years connected with the American Board. This college has a staff of seven professors, and gives an education to its students beyond all comparison superior to that imparted by any other educational institution in Turkey. If it had not been opposed by the Turkish Government from its very commencement, it would now unquestionably have 250 to 300 students; but for six years this college has sought in vain for permission to erect proper buildings. All the influence of Protestant England has not been able to overcome the intrigues of French Jesuits and the dislike of the Turks to Protestant education. Four years ago permission was given to erect these buildings, and a beautiful site was bought on the strength of this permission. But, after an expenditure of thousands of pounds for the site and for materials, the permission was withdrawn, and to this day it has not been renewed. Just before Lord Lyons left, Aali Pasha gave a solemn promise that all opposition should at last be withdrawn; but he has since discovered new obstacles, and the permission is as far off as ever. I have no complaint to make against Lord Stanley for not uniting with Russia to dismember this empire, but it does seem as though the Turks ought to be made to feel that such a piece of injustice as this against an absolutely unsectarian educational institution could not be tolerated. The Catholics under French protection find no such obstacles in their way; but, on the contrary, are constantly receiving aid from the Government.

But in spite of all this opposition Robert College has existed, and has grown, as far as its narrow, temporary premises will allow. It has now eighty students representing no less than fifteen nationalities, and its numbers are limited only for the want of room for the students. Among these different nationalities Greeks, Bulgarians, and Armenians predominate. If the charges were somewhat reduced from 40*l.* a-year for board and tuition, I do not doubt that 200 Bulgarians alone might be brought into the college; but in Constantinople, one of the most expensive cities in Europe, 40*l.* is certainly a very small charge. Some specially promising students in the college are, in part, supported by benevolent friends in England and America, and there are others who ought to be thus supported.

I have thus very briefly sketched the Protestant educational system in Turkey. The Roman Catholics have a much larger number of schools both for boys and girls, especially in the great cities; but these Romish schools are generally mere proselyting machines—the education given is very inferior.

It is a question yet to be settled how far educational institutions should be used by missionary societies as instruments for strictly missionary labour. The general current of opinion has of late years set against the principle of devoting much of missionary labour and money to such institutions, on the ground that the number of

conversions in these mission schools throughout the world has been very few. My own opinion has been tending the other way. It may be desirable to modify the character of mission schools, but it is my impression that if we had in the Protestant world a body of women, like the Romish Sisters of Charity, who would go out into all the world and establish truly Christian schools, they would accomplish more towards the conversion of the world than all the present missionary instrumentalities combined. The High Church party have thus far almost monopolised this idea, but it does not belong to them. It belongs to us; and we ought to show the world a practical embodiment of it. The Romish missions in Turkey have had great success, and they make use of hardly any other instrumentality than schools. I have been much impressed with the influence exerted by Robert College. It does not pretend to be a missionary college, but I very much doubt whether any years in Dr. Hamlin's life as a missionary have been as fruitful of good in extending truly Christian principles among the people of Turkey as the years he has devoted to Robert College.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, February, 1868.

MORE ATTACKS OF THE EPISCOPAL BODY ON FEMALE EDUCATION.

I have already had occasion to speak to your readers of the vehement letter addressed by M. Dupanloup, Bishop of Orleans, to M. Duruy, Minister of Public Instruction, on female education (*Evan. Chris.* p. 14). It is proper to return to this dispute, for it is assuming more importance than ever. Cardinal de Bonald, Archbishop of Lyons, one of those who occupy the foremost rank among the Romish clergy of our country, has published a letter, in which he refers to the lamentable history of a young woman, who, after receiving "the simple and modest education of the convents," was entrusted "to young professors" to complete her education. "Well," adds the reverend cardinal, "in a foreign country, we met this person, who had been exposed to temptation by imprudent parents, and she now passes her youth in repentance, sorrow, and tears."

In quoting these pathetic words, a distinguished writer remarks, with justice, that the education given to this girl in convents was very bad and insufficient, since temptation exerted so fatal an influence upon her. "Young women receiving a *lay* education, in the general society in which they are called to live," adds this writer, "learn to defend

themselves better against such gross and vulgar dangers."

However, the cardinals and the bishops of France must resign themselves to their new position. They can no longer retain a monopoly of female education. Everybody understands now-a-days that a young woman, being destined to be the companion of the man, to fulfil the great duties of the mother of a family, and to train children to share the common life of the age in which we live, must receive other lessons than those which are given by ignorant and superstitious nuns. The woman of the nineteenth century cannot continue to be, as she was in former times, a frivolous and servile plaything in the hands of the priests. She must have a well-cultivated intellect and a good stock of information, to enable her to exercise a beneficial and powerful influence in the domestic circle.

I may add, that the public lectures for young ladies are almost everywhere attended by a numerous audience. Parents do not allow themselves to be overawed or diverted from their purpose by the heated philippics of the clerical faction; and we may be allowed to hope that M. Duruy's undertaking will be productive of good results by giving to France women well educated, capable of thinking for themselves, of reflecting intelligently upon their religious belief and the

* The statements here given do not include either Egypt or Syria. A reference to *Evangelical Christendom* for 1866, pp. 239 and 334, will supply information as to the schools in those countries.

duties they owe to conscience, and able to confer a better training on the rising generation. Neither the cardinals and bishops, nor the Pope himself, if he should interfere in the quarrel, will succeed in arresting the progress of female education. The age of sacerdotal despotism is decidedly past.

**STRUGGLE BETWEEN THE ULTRAMONTANES
AND THE GALLICANS.**

I told you in my last letter that M. Darboy, Archbishop of Paris, would probably obtain the red hat of a prince of the Romish Church in the approaching creation of cardinals (*Evam. Chris.*, p. 51). But the news which has since been received from Rome does not confirm that expectation; and I mention the fact, because it may serve to show what is the internal state of the Papal communion. The priests, the high dignitaries of the Papal Church, boast very much of their *unity*, and proudly refer to it as presenting a contrast to what they call the *variations* or *sects* of the Reformed Churches. Yes, this kind of reasoning is attractive to superficial minds, who do not attentively examine the real condition of men and things. But if we endeavour to penetrate the heart of the subject, what shall we find? Divisions ill-disguised under the mask of this so-called unity.

There is, especially in France, a constant struggle which daily grows more keen, between the Ultramontanes and the Gallicans. The one party persuades itself that all that constitutes Romanism—the doctrines, ritual observances, lying legends, and semi-pagan traditions and customs—must last till the end of the world, and they receive enthusiastically either the dogma of the Immaculate Conception, or the antiquated notions of the recent Encyclical. But the other party—the Gallicans—perceive that these remnants of the dark and barbarous ages must be relinquished under pain of exposing the Papal Church to complete abandonment.

Archbishop Darboy, who professes Gallianism, has been attacked at Rome by a *camarilla*, or intriguing clique of Jesuits and others, who will never pardon him for entertaining broader opinions than those of the Company of Ignatius Loyola; and Pius IX., who, under the weight of his advanced years easily yields to Jesuitical suggestions, imposes on M. Darboy, according to the testimony of several correspondents, the condition of retracting the speech lately delivered by that prelate before the Senate, declaring that if he does not obtain that satisfaction, he will refuse to include the Archbishop's name in the list of new cardinals.

What is curious and interesting in this affair is, that M. Darboy, High Almoner of Napoleon III., expressed in his speech precisely the ideas and sentiments of the Emperor himself! So, in case of a retraction, the Sovereign of France would undergo the humiliation of disavowing, through the medium of the Archbishop, his own opinions. This is the reward which the Emperor of the French receives for the services which he has essayed to render to the Papacy! What a payment for the sacrifices which he has made of men and money! How will this strange conflict end? Let us await events; but the present difficulties once more show that no concession can be expected from the Roman See.

**SINGULAR LETTER OF THE ARCHBISHOP
OF ALGIERS.**

The French journals have published long details upon the horrible famine which is desolating the colony of Algeria. The Arabs have endured the most dreadful sufferings. One hundred thousand unfortunate persons (some say two hundred thousand) have died of hunger. "Many endeavour to prolong their miserable lives," writes an eye-witness, "by eating grass of the field or leaves of the trees, like beasts. . . . They are almost naked, and it is no uncommon thing to find mothers and their children stretched upon the roads, beside each other, perishing of inanition." The Archbishop of Algiers was called by his position to make known this frightful distress of the Arabs, and to solicit subscriptions on their behalf among the charitable public. Is it not, in fact, the principal mission of the ministers of our Saviour-God to call forth sacrifices of fraternal love for the sake of the miserable? And do we not see that in the first centuries of the Christian era the Fathers of the Church—Cyprian, Basil of Cæsarea, Chrysostom, Augustin, and others—set an example of liberality by distributing their goods to the poor, and even selling the sacred vessels, the ornaments of the sanctuary, in order to pay the ransom of captives, and to furnish bread, clothing, and shelter to the indigent? Well! the Archbishop of Algiers has not followed these great examples. With so immense an amount of suffering around him, he hesitates, he delays to do anything; and why? Listen to this prelate himself, in the letter which he has at length published: "I have hesitated," he says, "to take the initiative, *considering the numerous wants of the [Roman] Church,*" etc.!!!

So, according to his own avowal, the Arch-

bishop of Algiers has been prevented from pleading the cause of the unfortunate Arabs by the fear of diminishing the subscriptions for the Pope or "St. Peter's pence!" It is far more desirable to replenish the treasury of Pius the Ninth, and to procure for him the money to pay his Pontifical Zouaves, than to preserve thousands of human beings from the most cruel death. I will not insist on this fact. Your readers will perceive how Romanism is compromised and abased before the tribunal of public conscience by such acts as these.

THE LATE PAROCHIAL ELECTIONS IN PARIS.

We now turn to questions which concern French Protestantism. I mentioned in my last letter that the conflict between the Evangelical and Rationalistic parties had become very violent on the eve of the parochial elections for the choice of half of the members of the Consistory of Paris. Since then universal suffrage has given its decision, and you have already apprized your readers in the "Monthly Retrospect" (p. 74) that the Orthodox have obtained the majority of votes. The six elders, whose candidature was submitted to the suffrages of the flock—viz., Messrs. F. Delessert, Thierry, Mettetal, De Triqueti, R. De Pourtalès, and Beigbeder, have defeated the candidates of Rationalism. This is a triumph for which we render fervent thanksgivings to the Father of Mercies. Our Reformed Church of France, which, in past times, has received such abundant blessings from the Lord, may hope still to be directed, upheld, and strengthened by his omnipotent arm. The Negative school, which subverts the foundations of the faith, seems, on some occasions, to possess all the chances of victory; but the truth—the divine truth, revealed in Christ and by Christ—is stronger, and more durable than error; for it has on its side the protection of Him who governs all things, and the undying necessities of the human soul.

It must be acknowledged, nevertheless, that these periodical collisions, occasioned by universal suffrage, are very lamentable. In place of the peace which ought to obtain in religious society, they stir up war, and excite violent passions. Men's hearts are agitated, their minds disturbed, their souls turned away from spiritual things, and their edification seriously hindered by these constantly-repeated struggles. But let us hope that, by the grace of the Lord, the essential conditions of the Christian life will be some day better preserved and practised in our midst.

DEACONESSSES' INSTITUTIONS.

We possess, in France, two houses, or es-

tablishments of Deaconesses; the one in Paris, the other at Strasburg. Some particulars respecting these institutions deserve a place in our correspondence. In Paris, the Rev. Pastor Vermeil, who has now been called from this world in which we all are strangers and sojourners, conceived the idea of founding a deaconesses' establishment, upon the model of those then existing in Switzerland and Germany. This was in 1842 or 1843, and he immediately set to the work with the intelligence, the energy, and the devotion which characterised that faithful servant of Christ. In its beginnings, the undertaking encountered several adversaries. The training of deaconesses was displeasing to some who, regarding names rather than things, alleged that it was an imitation or reproduction of the institutions of the Romish Church. But M. Vermeil did not allow himself to be turned from his purpose by such objections. He replied that the Apostolic Church possessed deaconesses (Rom. xvi.), and that it was consequently legitimate, perhaps even obligatory, to follow this example. He added that these Protestant deaconesses would not be in any way compelled, like the Roman Catholics nuns or Sisters of Charity, to take perpetual vows, or to live to the end of their days a single life. They would have, in fact, the right to quit, at any time, the establishment to which they had been admitted, and to re-enter general society. In short, M. Vermeil persisted in his enterprise, and soon obtained numerous and liberal contributors. This establishment has been always and increasingly prosperous. It renders important services to other charitable institutions, by supplying deaconesses, or superintendents for hospitals, infirmaries, orphan asylums, and so on.

There is, in the central institution at Paris, an *infirmery*; a *refuge* for penitent women; and *schools*;—in a word, whatever can contribute to relieve the different classes of the afflicted, and to impart a good education to the rising generation. The city of Strasburg, inhabited chiefly by members of the Lutheran communion, has, for a quarter of a century, possessed a similar establishment. Pastors and laymen distinguished for their piety, their zeal, and their liberality, devote to it perseveringly both their time and their means. It would take too long to mention all that has been accomplished by the deaconesses of Strasburg. I will content myself with quoting some extracts from their rules, which will enlighten your readers respecting the spirit and the characteristics of this work:—

1. The deaconesses are servants of the

Lord, who devote themselves, from love to Him, to deeds of mercy and charity.

2. The Institution of Deaconesses, founded at Strasburg, offers to Christian persons who desire to serve the God of the Gospel the means of qualifying themselves to become nurses, directresses of female refugees and prisons, etc.

3. Each person admitted within the establishment at Strasburg undergoes a probation of some weeks, and then a novitiate of a year's duration. She is *always free to leave*, if not conscious of a serious call to the office of a deaconess.

You thus see that individual liberty is completely secured. There are no vows, but simply the means provided for pious women to practise Christian charity.

RECENT RELIGIOUS PUBLICATIONS.

The religious press, or what is called "Christian literature," exerts in our Churches a beneficial influence. We possess two societies specially devoted to the publication of such literature. One is in Paris, and specially distributes amongst its inhabitants small instructive tracts; one of its publications is the "Almanach des Bons Conseils," about 200,000 copies of which are sold yearly. The other society of the same kind is at Toulouse, and this publishes volumes, or books of some size, which have effected considerable good. The brothers Courtois, so honourably known in the Christian world by their strong faith

and lives of devoted activity, were the founders of this society. Two of the three have been called to a better world, but the eldest, M. Frank Courtois, is still amongst us, and he employs in this holy cause the strength which the Lord still gives him. I have before me the last report of the Religious Book Society of Toulouse. It contains the announcement of several new publications, some original, others translations from the English and the German, upon the evidences, the history of the Church, Biblical studies, etc. This society thus responds to some of the essential necessities of the Christian life.

CENTRAL SOCIETY FOR EVANGELISATION.

I conclude by a few remarks upon the Evangelisation Society, which labours to propagate in France the knowledge of the Gospel and obedience to the commandments of the Lord. It has recently addressed an interesting circular to the friends of this work. It would seem that the committee is placed in a position of great embarrassment. The receipts are far from sufficient to meet the necessary expenses, and the deficit has considerably increased. Pastors Grandpierre and L. Vernes state that it is needful they should receive, within a few months, a sum of 100,000 francs, in order to attain a sound position. May the Lord deign to fulfil their wishes, and secure an answer to their appeal!

X. X. X.

ITALY.

[From our own Correspondent.]

Florence, February 14, 1868.

THE POPE AND HIS ARMY.

At last it seems probable that the French flag will once more be removed from Italy. A number of Napoleon's soldiers have been recalled, and it is believed that the rest will follow before the end of March. Although the Pope will, when this occurs, be without the protection at present afforded him by the Eldest Son of the Church, it is not to be supposed that he will be left defenceless. Not only have several of the gates which lead to Rome been closed in order to prevent any sudden invasion, and numerous fortifications been raised to defend the Eternal City from attacks from without and revolutions within, but new regiments and materials of war are continually arriving. These come, not only from France, but from Spain, Belgium, Switzerland, and even from Canada. The Antibes Legion now consists of about three thousand soldiers. According to the agree-

ment that was entered into between the French Government and General La Marmora, this legion was not to enrol more than twelve hundred men. Against this violation of the treaty the Italian Government has not as yet protested, probably because at the time when the legion was formed it consisted entirely of French soldiers who wore the uniform of the Pope; now it includes soldiers, not only from France, but also from Belgium and Switzerland. The great aim of the Papal Government is to collect an army of twenty-five thousand men, and the soldiers that have already assembled in Rome do not fall far short of this number. It would naturally be supposed that with such an army the Pope, with his pretended affection for and confidence in his subjects, would not have any misgivings as to his safety. Such is not really the case. The Papal Government still hankers after the presence of the Emperor's soldiers. One of the journals of to-day informs us that when Count Sartiges announced to Pius IX.

that the Emperor had resolved to withdraw the French forces, the Pope took no pains to conceal his indignation at this new abandonment, and referred to promises which were made to him when the last expedition was on the point of starting. In order to prevent the threatened departure, reports are being busily fabricated and circulated of secret plots on the part of the Italians, of threatened innovations by the Garibaldini and of other dangers to which the Holy See is exposed. If, instead of this, it were reported that secret plots and attempts are now going on in Naples and different parts of Sicily to restore Francis II. to his throne, we should have a more correct account of the present state of affairs. The papers of to-day assert that the French and Italian Governments have come to an agreement that the convention of September is to be henceforth observed, and that the Emperor of the French is in future to exercise no influence or authority over the Antibes Legion.

PROHIBITION OF PROTESTANT WORSHIP IN ROME.

Your readers will not have forgotten the excitement that was caused last winter, not only here, but also in England, by the prohibition of the Presbyterian Church to meet for worship within the walls of Rome. Through the prudence and energy of the Rev. Mr. Lewis, a room was secured outside the walls, and the congregation was permitted to assemble there. During the past autumn the priests laboured hard to induce the owner of this room to break his engagement and prevent any meeting from being held for the future within his premises. Fortunately, they were unsuccessful in these attempts; the Presbyterian services were recommenced about the beginning of winter, and have been continued without any interference from the authorities. This congregation is, however, obliged to assemble in far from favourable circumstances. On the way to church they have to pass through the city gate with its adjoining guard-room. When they have passed that, they are met by a barricade, surmounted by sandbags and defended by a deep moat intersecting the Flaminian Way, in which is left the narrowest passage for the traffic of one of the most crowded approaches to the city. Even when the visitor has reached this spot, he finds no small difficulty in discovering where the service is held, as no outward sign is permitted to indicate the place in which worship is conducted. Concerning the place of worship itself, Mr. Lewis writes: "Our hall is a

built for strangers spending the night, who arrive after the gate was shut. It is the dining-room of that old *locanda*, and has the disadvantage of being up two stairs, and at the end of a long passage. It is like Paul's upper room, which was evidently difficult to find in the great old Roman city, as we certainly infer from his warm commendation of Onesiphorus—who 'when he was in Rome sought me out very diligently, and found me.' In spite of all difficulties our number has been steadily increasing, till we now present quite a congregational aspect." The Ambassador of the United States having been removed from Rome during the last summer, the American congregation are deprived of the protection of the American arms, and therefore no longer allowed to worship within the walls. They have, therefore, taken a floor which had been used as a public granary, in the building in which the English Church has been established. Thus we see that even less liberty is now granted to the preaching of the Gospel in Rome than in the times of the heathen persecutors. When a pagan emperor sat on the Roman throne the Apostle Paul preached the Gospel in the ancient capital of the world for two whole years, and no one hindered him. But under Pius IX. it would be impossible for a minister within the walls of Rome to read and explain to a congregation that epistle which the Apostle of the Gentiles wrote to the first Roman Christians.

THE PRIESTHOOD AND THE PRESS.

We have lately had a very striking instance of the fear which the Roman priesthood have of the circulation of anything which is opposed to their views and teaching. Four young men from Leghorn, who had joined Garibaldi in his late expedition, were wounded at Mantua, and afterwards died at Rome. A commission was appointed to take the necessary steps for obtaining the bodies of these volunteers. As one of them had refused to confess to the priest, and therefore died without absolution, the Roman Government wished to make some stipulation as to the manner in which this young man was to be buried, but at last all the bodies were delivered up unconditionally. Of course the funeral of these young men was attended by a great crowd of people. On reaching the cemetery several persons were asked to address those who had accompanied the procession. Among these was Sig. Ribetti, the Waldensian pastor. In a few pointed words he told them that Rome could never be obtained for the Italians by the priests, but

in spite of them; that it could only be obtained and held through means of the Bible. History, he said, had given many examples of Popes having been driven from Rome and yet returning and exerting greater influence than ever. But if once the Italians were imbued with the teaching of the Bible, they would see that henceforth there was no necessity for the Pope, but enjoy that true freedom which the reception of the truth alone can bestow. Words like these sounded very strange in the ears of many of the listeners, and excited the rage of the followers of the priests, who, on hearing that this address was in the hands of the printer, prevailed upon the public prosecutor to confiscate all the copies. Another edition was immediately printed in Florence. In a few hours more than a thousand copies were purchased in Leghorn, but on the prosecutor ascertaining that he had been unable to succeed in preventing the publication of this pamphlet, he immediately seized all the copies that he could find in the book depôt, and requested the public prosecutor of Florence to proceed against the printing press that had issued this work. Although several days have since intervened, yet no steps have been taken here for the suppression of this book.

THE BISHOP OF PADUA AND HIS FLOCK.

During the present month, events have taken place in several towns in the Venetian provinces, which show the spirit and working of the Papal system. About the end of January the Bishop of Padua issued an order to his clergy instructing them to observe a thanksgiving for three days on account of the victory that had been obtained by the French and Papal troops at Mentana. It is not difficult to imagine how such a proclamation would be received by those who had any spark of patriotism in their bosoms. Those who fell on that battle-field may have acted imprudently, may have even disobeyed the orders of the Government, but they were aiming at what almost every Italian desires to see accomplished, and they were of the same nation as those who were asked to give thanks for their overthrow. As soon as the order of the bishop became known many of the inhabitants of Padua resolved that these services should not be permitted to take place without some counter-demonstration. Notices were immediately affixed to the walls inviting the citizens and students to protest against this act of intolerant bigotry. This invitation soon led to acts. On the day on which the thanksgiving was to have begun,

an immense crowd assembled in the square of the cathedral waiting for the commencement of the ceremony. Some of those who were more determined than the others entered the church, extinguished the candles which had been lighted upon the altar, and frightened away several canons who were engaged in making preparations for the due celebration of this ceremony. In some of the other churches the crowd adopted even more vigorous measures. Finding the doors of the church of the Seminario, where a number of the priests had collected, closed, they proceeded to burst them open and force an entrance. Having obtained this, a sharp encounter followed between the priests and the invaders, during which the large wax candles supplied the place of weapons of offence and defence. At last the municipality issued a proclamation, prohibiting the celebration of this thanksgiving, and the disturbance which the priests had excited was calmed.

THE BISHOP OF TREVISO'S PREACHING AND ITS RESULTS.

Another disturbance, of a somewhat different character, has within the last few days taken place at Chirignago, a small town in the Venetian province. About the beginning of this month, Sig. Zinelli, the Bishop of Treviso—a man noted for his despotic views and hatred to the Italian Government—paid a visit to this place. He expected that when he arrived he would receive a public welcome and other honours from the municipality, but in this he was disappointed. Enraged at this want of respect which he imagined ought to have been shown to him, he delivered an address in which he abused both the municipality and also the Government. Such a discourse was not likely to be without results, among an excitable and ignorant people. The congregation rushed from the church in a state of frenzied rage, and gave vent to their feelings by destroying the coat of arms of the municipality, and throwing stones at the windows of the palace where the meetings are held. The Syndic and his secretary went out and endeavoured to quiet the mob, but were soon obliged to retire. The crowd then forced their way into the hall, and having seized book-cases, registers, and other documents, dragged them into the street and set fire to them, amid the cries of "Long live the Pope!" "Long live Bishop Zinelli!" "Long live our Archpriests!" Leaving the offices of the municipality, they proceeded to the station of the National Guards, where they found only a few men stationed, and these they soon succeeded in

putting to flight. Having thus gained an entrance, they commenced to destroy a painting of Victor Emmanuel, and to appropriate to themselves the guns and other articles which they could lay hands upon. At last the public force were able to put an end to this disgraceful riot, and capture about twenty of the ringleaders. Arrests are still being made, and the Government is engaged in investigating the circumstances of the case.

MORE POPIISH PERSECUTORS PUNISHED.

The condemnation of those who were engaged in the massacre at Barletta has been followed this month by another persecution for religious intolerance. Although the present case did not excite so much attention as the outrage at Barletta, and was followed by less serious consequences, yet it shows quite as plainly the ignorance and fanatical bigotry into which many of the lower classes of the Italians have fallen through the influence of the priests. In the month of June last an evangelist set out from Parma to hold a meeting at Remedello, a small town in that neighbourhood. On arriving at the house where the service was to be held, he found that it was surrounded by a crowd of people who were shouting "Away with the Protestants!" After the sermon had commenced, a number of these burst into the room, and informed the preacher that, if he wished to escape in safety, he had better finish his discourse and take his departure. Finding it impossible to proceed with the service, the evangelist, along with some friends who had accompanied him, prepared to take their leave. In the street they were jostled by the crowd, spit at by the women, and stoned by the more violent of the people. The carabinieri used all their force to restrain the mob from following them, but these ignorant fanatics had not yet satisfied their thirst for vengeance. They therefore rushed through the fields in the direction of a river which they knew the Evangelici had to cross on their return to Parma. As soon as these brethren had entered the stream they were followed by a shower of stones, which so frightened the horse that it broke part of the harness, and the evangelist and his friends were obliged to descend into the river, although it reached higher than their waists. In vain the evangelist endeavoured by kind words to calm the infuriated mob. All his attempts were met with fresh showers of stones and the answer, "We are Christians, and wish to kill you." And it was not till they had received several severe injuries that

they succeeded in escaping from their persecutors. Sixteen of those who were engaged in this attack were apprehended, and their trial commenced on the 17th of January, and lasted for three days. They confessed having taken part in driving away the Protestants from Remedello, but pleaded that they were poor ignorant creatures. What a picture they gave in these few words not only of their own state, but of that of the great majority of the Italians who reside in small towns, and receive no other instruction than that which is imparted to them by the priests of the Church of Rome. Not only the court, but also the public who were present to hear this case, listened very attentively to the statements of the evangelist and his brethren whilst they related what had taken place and the manner in which public worship is conducted among the Evangelici. In order to show that they were animated by no revengeful spirit against those who had persecuted them, they pleaded with the judges that clemency should be shown towards the prisoners. One of these was acquitted; the others received different sentences, varying from four months' imprisonment with a fine of one hundred francs to imprisonment for four days and a fine of fifteen francs. After this trial, the evangelist held a second meeting in Remedello, which was most numerously attended, and many appeared deeply impressed with the truths which were spoken.

ANOTHER DEATH.

It is with the feelings of the deepest sorrow that we have to record another breach in the small band of those who are engaged in spreading the knowledge of the truth in this land. Sig. Peyran, one of the most promising students in the Waldensian Theological Seminary, was called to his rest in the end of last week. Possessed of a frank and generous disposition, of considerable attainments in the different branches of theological science, of great zeal in the prosecution of his studies, and fluency in the expression of his ideas, he was looked upon by his professors and those who were acquainted with him as one of the most promising of those who are now preparing to preach to the Italians the unsearchable riches of Christ. But God had determined that it should be otherwise, and has again shown that he will work how and when he pleases. Bereavements following each other in such quick succession may seem strange to many, but not the less firmly do we believe that God will carry on the work which he has commenced in this land.

GERMANY.

[From our own Correspondent.]

Berlin, Feb. 18, 1868.

CHURCH AND SCHOOL QUESTIONS.

Since my last letter, that part of the Budget which relates to the Ministry for Public Worship and Instruction has given rise to a four days' discussion, in our House of Deputies, on Church and School questions. It has been said, "Not the Prussian soldiers, but the Prussian schoolmasters, won the battle of Konigsgratz;" and indeed our school system has been so much admired, that we can hardly believe there is anything to change. However, every institution, however well it may work, necessarily admits of some improvement after a lapse of fifty years. The great principles of our school system—derived from the time of the wars waged for liberty in the beginning of this century, when the mighty hand of the oppressor made it necessary to rouse all the intellectual powers of the nation,—these principles will always remain the same, and no change of political systems will make any difference here. We have first, the principle of general public instruction. The Government makes provision for schools being established and kept open, and sees that every child is taught to read and write, and instructed in the elements of religion, arithmetic, geography, history, etc. It is a public duty on the part of parents, which can be enforced by the State, to send their children to school. But one thing which requires to be improved is the salary of the schoolmasters, which is no longer in any proportion whatever to the attainments required. Consequently, there is a scarcity of schoolmasters in many parts of the country. Hence a new School Law has been proposed by the Government. It regulates the salaries of the schoolmasters and at the same time some other points. But it cannot be called that new school law which the Constitution promises, and which would completely reorganise the whole system. Such a law would encounter many difficulties, as every party would try to obtain their particular objects. The relation of the school to the Church would especially be the subject of a severe struggle. In the present bill only some few things are changed; the number of lessons during the week is fixed, or rather increased, and the method of bringing children to school is made more practical. It seems doubtful, however, whether this bill will obtain the sanction of both Houses. The number of hours—twenty-six—a week seems

rather high for the young children. The necessity, however, of giving more pay to the schoolmaster seems to be universally recognised in the House of Deputies. Strong invectives were launched against the Government for not having settled the question sooner; but on the other side, it was stated that this was not so much the fault of the Government as of the different communities upon whom the duty legally devolves to provide for their schoolmasters. Not only the schoolmaster, however, but in many places the clergyman also, is very poorly paid. Hence, Mr. Bieck proposed a resolution "requesting the Government to demand a larger sum for the expenses of the Church in the Budget of 1869." The motion was rejected by a very small majority, and it seemed as if only the moment for it had not been favourable.

Another and rather more interesting discussion was caused by a bill proposed by Mr. Richter. He wishes a General Synod [of the National Protestant Church] to be convened at once, such synod to be elected by the Churches of the old and new provinces, in order to discuss and settle a new constitutional system of Church Government. It seems, however, that he does not desire any violent change of the Church constitution in Hanover, and he expressed his decided opinion that the State ought to do as little as possible in the matter. The discussion was not without interest. At its close, Mr. Richter withdrew his bill, saying that he had already obtained his object by the question being discussed. The words spoken in the name of the Government by the Under-Secretary of State, Mr. Lehnert, are not without importance. He said he was glad to see that there was no intention to interfere with the development of the Church in Hanover, but that it was the wish of the Government to convene the General Synod as soon as possible, and to grant to the Church that independence which was promised in the 15th Article of our Constitution, but that this independence could not be understood as perfect separation from the State—that such a separation was impossible. He then continued to say, that the members of the Consistories, the General Superintendents, and Superintendents, could not be considered as public functionaries only, but that their position was chiefly an ecclesiastical one, and that therefore it was their duty, as well as their privilege, to take a prominent part in the new settlement of affairs. Mr.

Lehnert concluded by saying, that the Government would never lose sight of the closer relations which it is deemed desirable should exist between the Churches of the old and of the new provinces.

ROMAN CATHOLIC MOVEMENT.

While the different parties in the Protestant Church continue their struggle against each other, there is a very strong movement within the Roman Catholic Church. That Church always strives to make proselytes, and so it is no wonder that she does so now. But there are greater things besides, which the Romish Church keeps in sight. She seeks, first of all, to interest the Prussian Government in the maintenance of the Pope's temporal power. Our kings have always been extremely tolerant towards Rome; the Roman Catholics feel themselves at perfect liberty in Prussia; they themselves perceive that the 15th Article of our Constitution secures their liberty, and they thankfully acknowledge the perfect freedom of communication with the Roman See which the late King granted to them. They may, however, easily be disappointed in what they now expect, and we, for ourselves, must hope this will be the case. In his speech at the last opening of Parliament the King said that he had the wishes of his Roman Catholic subjects at heart, and desired the perfect independence and dignity of the ruler of their Church to be preserved. There can be no doubt that these words are only words of sympathy—if I may say so, words of religious courtesy, in order to secure a peaceful understanding between the members of two religions that have to live in the same country; and though, perhaps, we might wish the expression of more Protestant feelings from the ruler of one of the two great Protestant powers, still nobody will really believe that Prussia will ever go to war to maintain the temporal power of the Pope. The Roman Catholics, however, try to interpret the Royal words in that way, and many deputations have already waited upon the King from different parts of the country to offer his Majesty the thanks of his Roman Catholic subjects. A great meeting of Roman clergy and laity took place at Cologne on the 27th of last month. Professor Walther, of Bonn, and a number of clerical and lay speakers delivered addresses exhorting the Roman Catholics to unite and act together. They quoted the words of Frederick the Great and Napoleon I. on the Pope's temporal power, and said that there were especially four reasons why it should be up-

held. These four reasons were suggested by—1. Justice; 2. The value of Church property; 3. The rightful independence of religious authority; 4. The unity of all Christian nations. Then those things were mentioned which are apt to raise the hopes of the Roman Catholics, such as—1. That the Church always proceeds from suffering to triumph; 2. That there is a feeling of justice in every man's breast; 3. That our King recognises the justice of their claims; 4. That God's hand is with "the Church." We can only admire the feeling of impartiality which our King thinks he must exercise in Church matters as an earthly ruler; but still we regret the utterance of such words as those already mentioned, because the danger is too great to make any concession to Rome. Concession will always arouse further claims, which a Protestant Sovereign can never satisfy.

THE GRAND DUCHY OF BADEN.

In the Grand Duchy of Baden the believing party has gained considerable support by Professor Hermann being called to Heidelberg. He is not a theologian. If he were, he would have had little chance of obtaining his present appointment. All the professors of divinity there are unbelievers; and so is Professor Gass, who has recently been called thither. Professor Hermann is a lawyer, but his personal interest in Church questions will give him ample opportunity, as a layman, to plead the cause of the Master he serves. Such advocacy is the more needful, as the hostility of the ecclesiastical authorities in Baden to all vital Christianity is on the increase. The religious instruction in the schools has been reduced to two hours a-week; and private schools, under the direction of the Church, have been forbidden. A new reading-book is about to be introduced into the schools, in which all religious subjects are to be carefully avoided. Our brethren in Baden will have to undergo severe trials. May God give them grace to hold fast what they have, and to do what they can by private efforts to win souls for Christ!

Dresden, February 15, 1868.

THE WEEK OF PRAYER.

Our German-English prayer-meetings here during the Week of Prayer were not as well attended as those held last year, but this was owing not to any diminished interest, but to an unfortunate chain of circumstances. First, I was unable to hold them in the same locality as last year, as my parterre was occupied; and an unreasonable

prejudice existing in German minds against the use of an hotel for prayer-meetings, I did not venture to hire one, and could not find another room for the purpose. Hence I had to ask the use of the Reformed Church, which was freely granted, but on the condition that the meetings were held by daylight, which compelled me to fix upon the very inconvenient hour of two P.M., at which hour we could never expect half as numerous an attendance as in the evening. This was, however, not all. My friend, Mr. Albrecht, too, was prostrated by severe illness, and I was deprived of his valuable assistance. The Rev. Dr. Prochnow had promised to come from Berlin and attend the first meeting, but the death of a near relative hindered him at the last moment. None of the Lutheran clergy were disposed to take any other part than that of auditors at the meetings, and I should have been obliged to relinquish holding the meetings had not the Rev. Dr. Simon, the agent of the British and Foreign Bible Society at Berlin, given his aid. He came here to be deputation for that society at a *conversazione* held at my house on the evening of Tuesday, January 6, at which forty-seven persons were present, and made them an effective speech, which aided my endeavours in raising funds for that society, and so, after a sermon which I preached a couple of weeks later, I was able to send in over 19*l*. contribution to its funds.

Our union prayer-meetings were held on Tuesday, Wednesday, and Thursday, the 6th, 7th, and 8th of January respectively. The attendance of Germans, English, and Americans was very respectable under the circumstances. I took the English portion, Dr. Simon the German. Hymns were sung, portions of the Bible read, and addresses delivered and prayer offered up in both languages alternately. In particular, Dr. Simon made effective addresses on the subject of Sunday-schools—a most important subject here just now; and on the principles of the Evangelical Alliance, against which there is much bigotry here among the Lutherans.

The attendance of Lutheran clergy was larger than on former occasions, but they

only formed part of the auditory, not taking any other part in the proceedings; yet it was a token of good that Rev. Dr. Kohlschütter, Superintendent and Consistorialrath, attended one meeting, and seemed to enter heartily into its spirit. All the subjects of prayer proposed by the Alliance were embraced in the petitions offered up on these occasions. Several Germans, and among them some of the clergy, expressed their gratification at these meetings. I trust ultimately the seed sown may spring up in a greater spirit of Christian liberality, unity, and love.

THE SUNDAY-SCHOOL QUESTION.

I regret to say that we have not yet received the permission to begin a German Sunday-school here. We have had considerable correspondence with the authorities, of which perhaps I may give you some account on another occasion, but as yet have received no decided answer. The Ministry of Religion and Worship, after a lively debate, granted its permission; but the City Council, which has the name of being opposed to religious work, has raised difficulties, and the matter is yet in abeyance. Yet our last communication was dated October 24. But matters move at a fearfully slow rate sometimes in Germany. I am very anxious to have a speedy answer, but must in patience wait for it.

I have accepted the post of chaplain of Trinity Church, Boulogne, offered me by the Colonial and Continental Church Society, and will begin there (p.v.) in April. But I am the more anxious to see something done here ere I remove, and to leave my City Mission founded on a sure basis. For the latter purpose I would earnestly ask help of Christian friends. I am happy to be able to add, that the Lutheran clergy themselves have begun to see the need of exertion in this line, and have begun something of the sort among themselves. If I were only able to see the work kept up for another year as I have begun it, I believe the Saxon Church would take up the whole field themselves.

Yours very truly,

CHARLES H. H. WRIGHT, M.A.,
British Chaplain at Dresden.

DENMARK.

[From our own Correspondent.]

Aarhus, January 28, 1868.

CHURCH QUESTIONS.

Numerous and ever-increasing occupations have hindered me from writing to you as often on the religious affairs of Denmark as I

should have wished. Of late the Danish Church has been subject to more violent agitation than usual, for generally our religious life glides forth like a quiet stream. The agitation has been on the "Free Church" question, as it is called. In 1865

our Government deposed the Rev. W. Birkedal, a gifted and zealous pastor, because, as a member of our Parliament, he had uttered it as his opinion that the King would have acted more wisely if, in 1867, he had abdicated in favour of the King of Sweden. This most unwise proceeding of the Government has been the origin of a violent ecclesiastical agitation. M. Birkedal, who did not like to be deposed in such a manner, would not yield up his parish, and when a successor was appointed, he and his partisans in his own and the neighbouring parishes formed a free congregation. But he and the religious party, of which he is one of the leaders, deemed the moment opportune to realise their ecclesiastical theories. It is the theory of the Rev. N. F. S. Grundtvig, that if the kingdom of God is to be promoted, the utmost freedom must be allowed in the Church. No parishioner should be bound to his rector (thus far freedom is obtained); no rector or clergyman should be bound to his parishioners, but only to those with whom he desires to hold religious intercourse, and if any parishioners are dissatisfied with their pastor, and if there is not any neighbouring pastor whom they like, they should have the liberty to elect a pastor of their own, and nevertheless make use of the parish church. When the Rev. W. Birkedal was deposed, and his political party, besides his many religious friends, were greatly irritated by the proceedings of the Government, he and his adherents deemed the time favourable to realise their plans, and his party introduced in Parliament a bill that permitted parishioners to join a deposed or disengaged clergyman and form a free congregation, that nevertheless should be deemed as belonging to the National Church. The bill was introduced in the Parliament of 1865-66, too late in the session to pass. It was introduced again in the Parliament of 1866-67, but was negatived in the Upper Chamber, after having passed in the Lower. In the summer the Government requested the diocesan synods to give in their opinions upon the bill; and these, by a great majority in every synod, were adverse to its being adopted. The only diocesan synod where it obtained any considerable minority was that of Aalborg, the bishop of which diocese, Right Rev. Dr. Kierkegaard, was favourable to the bill. He was subsequently Minister of Worship, and has since introduced in Parliament a bill more moderate, but permitting the erection of free churches belonging to the National Church. To gain support for their views the adherents of the Free Church

project have held numerous (political) meetings in the different towns, where a majority has always been found, sometimes very small, who declared that a Free Church law was a great desideratum. But in the last week meetings of a different character have begun to be held, and addresses in several towns and country parishes have been sent up to the Parliament against the project.

The so-called Free Church party is of an entirely State Church character. By meddling with politics it is able to gain votes from other political parties in Parliament; and being aware that it is in a minority among the people as well as among the believers of Denmark, it hopes that while the Danish Church is under complete bondage to the State, it may have perfect liberty itself, but that the Church, when it shall have a constitution and is self-governed, will become a small minority. It takes a zealous stand against the constitutional movement by which it is sought to free the Church from the bondage to the State and the Parliament. On the other hand, many who fear that when the Church has a constitution the majority of the synod may perhaps be unbelieving, are yet gradually won over to prefer that the Church shall be governed by a Synod rather than by Parliament, inasmuch as they know that Parliament is mostly composed of unbelievers or indifferentists, and they are inclined to hope better things of a Synod whose members are elected with regard to religion.

HOME MISSIONS.

I have in earlier letters mentioned our Home Missionary Society. This excellent institution gains more and more ground amongst the believers of our country, and the Lord blesses it continually with rich results. It has now forty-seven colporteurs (almost all peasants), several of whom are lay preachers; its income in 1866 was 2,600*l.*; the meetings held by preachers who labour in connection with it are numerously attended; and every year more of the Evangelical clergy regard it in a friendly light. It is, on the whole, a happy characteristic of our home missionary movement that it labours to cultivate a friendly spirit between the believing clergy and laity, and hitherto with great success. Our Bible Society has this year distributed 4,750 Bibles and New Testaments; the agency of the British Bible Society at Copenhagen 19,000 New Testaments and parts. Our Tract Society has now been in operation ten years, and during that time it has distributed about 800,000 tracts. Our Deaconesses' Institution, near Copenhagen, has now three

deaconesses, and seven sisters on probation. Three associations of Christian Young Men are established, but as yet they are on a very small scale.

FOREIGN MISSIONS.

The Danish Missionary Society has its station at Puthabankam, near Cuddalore (Presidency of Madras), where it now has one missionary and three Danish assistants, two of whom are to become missionaries. The missionary interest is increasing, but the school of M. Grundtvig is theoretically against the mission. The Rev. V. Blosh, Rural Dean at

Kjerteminde, and originator of the Dano-Greek Missionary Society (*Evangel. Chris.*, 1866. p. 389), is about going out as a missionary to the Mohammedans. He went last summer to Athens with a young man, who remains there to study the language, to ascertain if co-operation between the Danish and the Greek Churches in this mission amongst the Mohammedans be possible. On the whole, he met with a proud reception. He is now about going out, giving up, as Hans Egede once did, a good living without having any fortune of his own. V.

BOHEMIA.

PROTESTANTISM AND EDUCATIONAL EFFORT.

Our highly respected friend the Rev. Dr. Blackwood has received certain interesting letters from Bohemia, which he has placed at our disposal. If space had been available we should have been glad to print a translation of these letters in *extenso*, but in the meantime we cull from them the following details. We have greatly abridged the writer's language, but have retained his principal facts, and have generally allowed him to speak for himself in his own person. The writer is anxious to supply some details concerning the Bohemian Church in general, and in particular about an educational institution for poor young girls in Krabschitz, founded in 1863.

The Protestants of Bohemia and Moravia are of two languages, Bohemian-Sclavonic and German. The Germans mostly follow the Augsburg or Lutheran confession; the Bohemians mostly follow the Swiss confession, or Helvetic. In Bohemia there are forty-two Reformed and ten Lutheran Churches of the Bohemian tongue, besides fifteen Lutheran and one Reformed of the German tongue. In Moravia the Reformed are wholly, and the Lutherans mostly Bohemian. In comparison with the Roman Catholics, the Protestant churches of both confessions and of both languages are very few; for among about 7,000,000 inhabitants in Bohemia and Moravia, there are scarcely 170,000 Protestants, of which 120,000 and more speak Bohemian. The German-speaking inhabitants in the two provinces are somewhat over 1,500,000, while those who speak Bohemian-Sclavonic are more than 5,000,000. The people who adhere to the Bohemian or Sclavonic Churches are of the lower and a few of the middle classes. While the members of the German Churches include a good number of settlers of the upper ranks,

the Bohemian Churches include none such. "Our material condition is therefore very humiliating, but our spiritual state is even more so. Our poor Bohemians have the Scriptures certainly, and some books of the old Bohemian and Moravian Brethren, as the well-known *Praxis Pietatis*, and a few translations of English religious books, as Bunyan's 'Pilgrim's Progress,' and some others of an old date. But by its language and its material weakness the Bohemian Church is so isolated from the newly-awakened life of Evangelical Christendom as to know little of what God is doing, by home and foreign missions, for example.

"Our school system, too, is badly supplied; and, indeed, our churches have not schools of their own. Our children receive instruction from Roman Catholic teachers; and if Bohemian children should be taught by Protestant teachers, it is not of much advantage, because there is no Bohemian system of instruction for them. Our teachers at best receive instruction from their parents at home as children, but must from twelve to fifteen years old attend the Catholic schools, and afterwards be qualified in Catholic institutions; and not till after they have been qualified by Catholics are they allowed to teach. We have no schools for children over twelve years of age, and Bohemian parents who wish a higher education must send their children to Catholic schools.

"Again, most of the recent Bohemian literature is neither Catholic nor Protestant, but savours of unbelief. The Bohemians had their golden age in the time of the Reformation, and their national reminiscences are ever of John Huss and others of early date. The effect of the current literature has been to alienate many from Church. It is sad to see the desolation of the Lord's house as reared

by Huss and the English Wycliffe. We sigh and cry over this state of things, but our sins have brought us to it, and it is of the Lord's mercies that we are not consumed. We are thankful that our English brethren take so much interest in us, and we regard it as a token for good.

"Since 1863 there has existed at Krabshitz an institution called *Opatrovna*. It is not an ordinary infant-school, but one for training lesser and larger children, both youths and girls; though hitherto it has been limited to girls, and poor neglected girls whom we have received into the house, as far as our own limited means and help received have enabled us. Last year we had eighteen children of from four to fourteen years of age, and four of from sixteen to eighteen, for practical instruction in household duties and other work. These pupils have given us great satisfaction. Of the eighteen, we received eight quite gratuitously; these we must clothe, and they are mostly either orphans or the children of parents who beg from house to house. The other ten pay only in part, though four pay the full fee of eight gulden per month. We supply the deficiency as best we can. We have two houses, one in the village, formerly a Lutheran school; the other is out of the village, and will, with the Lord's help, be now opened for boys, at first but few. Afterwards it is hoped to have schools for teachers of both sexes, which are greatly needed. Eventually it is contemplated that the home mission work may be promoted by these establishments.

"At present our wants are great; we have a debt of 7,000 gulden (700*l.*) We require larger room for the many applicants. The teacher is very miserably lodged. For such a building as we want 1,000*l.* are needed. Again, we require Scripture prints and others. Meanwhile, we have made a beginning, and we trust the Lord will enable us to proceed."

Thus far we have followed the indications of the first letter; we now proceed to the second, only premising that between the two the boys' school had been commenced, and that our notes from this second letter may be much briefer than those from the first:—

The writer observes that from Oct. 23 to Nov. 1 he was occupied by the General Assembly of the Bohemian Church, which met at Krabec. The new school-year commenced on Nov. 1, and then was opened the institution for boys already mentioned as intended. Both institutions are meant for poor children, and especially orphans, and those who

are in danger of being lost to Protestantism, and those who may hereafter be employed in giving instruction. He says: "We not only think of educating poor children, but hope to provide for the teaching of the middle class. We have two girls qualified to go as pupil deaconesses at Kaiserswerth, and who might afterwards return and be associated with us as governesses or deaconesses. Four girls go back to their families, but retain certain relations with us, which will be useful in case of wider operations. One girl goes from us to Herrnhut for further teaching.

The writer then goes into detail respecting the debt due by his institution, the property possessed by it, and the schemes which might be, and some of which it is trusted will be, launched for the moral and spiritual good of Bohemia. It appears that under the head of property acquired or desirable, land is an important item. The reasons for this are various: the value of instruction in gardening and agriculture, the usefulness of the garden-products, and the certainty of an income from it. If a thousand pounds could be raised very great additions could be made to the capabilities of the establishment, as formerly indicated. At least fifty poor children, now absorbed by the Romanists, could then be preserved to the Bohemian Church; and other plans of usefulness could be carried into effect.

Interesting and prudent as are the projects laid down in the letter, it is quite out of our power to enumerate them at length; they are such as a wise and good man acquainted with his country's wants would naturally think of. He refers to efforts actually made in connection with the church at Lyaa, for which the Rev. A. H. Wratisslaw has been so generous and earnest an advocate. He makes an appeal for assistance, and shows what can be done with sums placed at his disposal. Finally, he everywhere breathes a spirit of devout piety, of love to God and man. We have no doubt of the correctness of the statements made, and we know quite well how deep is the intellectual and spiritual destitution of Bohemia; we therefore rejoice that interest in that ancient region is deepening, and we trust that more extensive and systematic efforts will be made in its behalf.

The above was in type, when we received a copy of the "Report on Evangelical Operations in Bohemia and Moravia" for the past year, issued from Glasgow. A few friends in the North are assisting the Bohemian Protestants by small grants in aid of religious and educational objects, which are specifically

brought under their notice, and also by alleviating the temporal distress, in which some widows of pastors and other deserving Protestants are unhappily placed. Thus, we read that at Cernilov, in the north of Bohemia, there is a pastor, assisted by these friends, who is labouring with tokens of success. "The cause there," we are told, "is so far progressing that a new church has lately been formed on the outskirts of his district. The neighbourhood suffered more than any other from the ravages of war, as the field of Sadowa is close at hand. Some of the poor people lost everything, and families in affluence were brought into want. For the relief of such cases we have sent the sum of 10*l.*, and we have reason to think that, with aid from other quarters, it proved very opportune."

Altogether, the sum expended, during last year, by these friends of Bohemian Protestantism, was a little over 200*l.* There was one grant of 50*l.*; others (fifteen in number) varied from 25*l.* to 5*l.* Small as these sums are, the help they afford is felt to be most substantial by those to whom they are granted. The following extracts are from the concluding pages of the report:—

"The province of Moravia, lying direct east from Bohemia, is almost similarly situated as to its Protestant population. Owing to its distance, however, it needs its own training institutions." Two are named: one at Bielitz, near the Polish frontier; the other at Teschen, in the centre of Moravia, to which small grants have been made. The report proceeds:—

"Besides the various items of which we have here noted the objects, there will be found in the financial statement some others of smaller amount, that have been given for the relief of cases of peculiar want among aged ministers and widows. Of most of these we are cognisant through personal knowledge, and we can thoroughly certify both the necessity for the help and the deserving character of those who receive it. The salaries of Protestant ministers in these countries are very small, in most cases not exceeding 40*l.*, so that it is impossible to make any provision for contingencies. When old age comes, or the pastor dies, his family may be brought to the lowest extremity of want. The people are able to help but little, as their own condition has become more depressed through the war, taxation, and the increased price of provisions. If the state of Austria should improve, which there is reason to hope it will, and as the life of religion grows among the Protestants, this will be amended. Mean-

while, these small grants have brought acknowledgments which show how much they were needed.

"In closing the notices of this year we may observe that, while nothing of a striking character has occurred, there is evidence of life and progress in the work which is being carried on. Only a few years ago Protestantism, in Bohemia and Moravia, was almost entirely dormant; but it is wakening up to a sense of its wants, and increasing efforts are being put forth by the people themselves to meet them. The Christian education of their own children is the first felt necessity, and, so far as we can judge their circumstances, no great advance can be made till the means of this are secured. They are already raising sums for this purpose, which, considering their poverty, are very creditable. But foreign help seems, meanwhile, indispensable. The great difficulty lies, as we have sought to show, in the commencement of some institutions for training teachers and students, in their own country and through their own language. The aim is to make Evangelical religion once more a child of the Bohemian soil. Nothing permanent is gained till this is done. But if, with God's blessing, this step were attained, there is a hopeful prospect of success. The old traditions of national greatness turn to the period when the Gospel was the word of freedom. It is at a time like this, when the minds of many are recoiling from the despotism and superstition of Ultramontanism, that we should do all in our power to keep them from the sad extreme of infidelity and licence. No one who watches with any thoughtfulness the state of Europe just now can help seeing that this is the most threatening aspect of the times—a blind bigotry on the one side, and an equally blind unbelief on the other. The hope, under God, is that Bible truth may find its way between them; and it is for this that we should pray and labour, wherever there is an opening. Such an opening is presented in this case. In a most remarkable way, the Austrian Empire, once as much closed to the Bible as China, has gained religious liberty. The seeds of the old half-forgotten truths are springing from the soil, where God has not suffered them to die, and there are men raised up to nurse and water them. They are men in whose principles and character we have every confidence, and who are proving their self-denial and zeal in great privations.

"This, too, may be considered, that in these countries we are touching the edge of a wide-

spread nationality. The powerful Slavonic race, to which they belong, numbers sixty millions in Europe. It has evidently a great future before it, politically, and something should be done to gain it for the Gospel. Through the Protestants of Bohemia, Moravia, and Hungary, we have a door into the very heart of it.

"It may be mentioned that there is some hope of a visit, during this year, from one or

two of the Bohemian ministers, which, we trust, will have the effect of increasing the interest in their work. If any considerable amount could be raised, at once, by donations, so as to set a training institution on foot, the benefit would be incalculable. It would be like floating a vessel that is beating doubtfully on the sand. We trust that beyond the limits of the present subscribers temporary aid may be procured for this object."

ABYSSINIA.

THE MISSIONARY CAPTIVES AT MAGDALA.

Mrs. Stern has received, through the British expeditionary force, the following letter from her captive husband:—

"Magdala, Dec. 28.

"My dear Charlotte,—The imbecile proceedings of Menelik, the absence of all intelligence from the coast, and the distressing conjectures about the advent of the King, have not added to the assurance and comfort which we felt on the first news of the approach of our hoped-for deliverers; these and a variety of minor disappointments imparted a sadness and gloom to the mind which invested with its sombre hues our present and future prospects. On Friday, the 13th inst., tidings, however, reached us which caused our hearts and nerves to quiver with ecstatic delight. England has at length determined to show that she has not only the means and the power, but the will also to chastise an unreasonable and cruel barbarian, who, in his vanity, imagined that forbearance is weakness and magnanimity cowardice. The invading force, we hear, is strong enough, not only to conquer every province in Abyssinia, down to the utmost limits of the Galla country, but it will also carry terror and dismay to the remotest corners of Africa. All those illusions about the forbidding aspect of this land in which fanciful speculators have so profusely indulged, will vanish like a vision of the night so soon as the troops leave the parched and feverish plains around the coast. The difference between the climate of interior Abyssinia and the West Coast of Africa is as great as between an oven in the capital of England and the airy hall of an English nobleman in the country. The atmosphere here is in every respect bracing and salubrious; the vegetation exuberant, but not, as in the lowlands, rank and steaming; and the scenery chequered and picturesque and most lovely. Our friends, the lovers of the sparkling and not inebriating, need not, I can assure them, fear an inveterate drinking of

the pure liquid, or be sparing in their libations from the rivers and springs of Ethiopia, which, if not inferior, are at least equal to those in Europe. The guinea-worm, that agonizing and disgusting disease, is as little known on the mountains and plateaux here as on the banks of the Thames. We have the tape worm, a discomfort which every foreigner can avoid if he does not, hyena-like, riot in reeking collops of raw beef. If our expected liberators who come from the sunny climes of India can appreciate a little frost, they will be enraptured with Magdala and the adjacent provinces. Ever since our second captivity on this rock, which is lower than the Galla and Wadela Plains, we have regularly had our fires morning and evening, and, if we were deprived of the cheering blaze, it would, next to iron chains, be one of our greatest hardships. We yearn—yearn most intensely—to hear the sound of the bugle and the roll of the British drum. Our garrison, if the tyrant is not here, will not offer much resistance to the British legions when they see their glittering arms and witness their noble martial bearing. I hope and pray that the British lion will forestall the Abyssinian tiger, for should that savage anticipate him, we shall have a boisterous funeral of the old and a tempestuous entrance into the new year. The King is at present three days' journey from here, but with his gigantic toys, which he calls cannons, it will take him at least a month to reach the Magdala. If he accomplishes this object it will be one of his most triumphant feats. He is literally encompassed by myriads of insurgents. Unfortunately they all dread the big mouths of his harmless artillery. I wish that Abyssinia had never heard of such inventions as guns. The temper of our captor has not improved. He has of late adopted a new and most cruel method of execution. Formerly he used to burn his numerous victims in their own cabins; but this

merciful mode of despatch he has abandoned in disgust as unbecoming a Theodoros; now grave offenders he pins down with an iron tent-peg, and thus allows them to perish; while those whose crime is of a lesser magnitude he stretches on the hard ground, and then drives his clumsy ammunition waggons across their gory and writhing bodies till they are crushed, mangled, and reduced to an undistinguishable mass. I fear that his European workmen curse the day when they entered the great Negus's service, and made him instruments which he has not applied to maintain order and peace in the dominions which he once ruled, but, on the contrary, to torture and torment the unhappy people. There are numbers in Abyssinia who, like ourselves, long for the arrival of the English, who, as they justly anticipate, will quell rebellion and restore peace, security, and law to a reft and bleeding country. God grant that their expectations be not doomed to disappointment! England has done, and is still doing under the good providence of a covenant-keeping God, much for the progress of civilization and true religion throughout the universe; and if she is in 1868 as generous to enthralled Africa as she was not many years ago, she may from the Alpine

heights of Ethiopia proclaim an act of emancipation to this enslaved continent, which to the very verge of time will cause the sable sons and daughters of Ham to call her blessed. Should anything happen to us (which God forbid) no blame can be attached to those who were sent to procure our release, as they have exerted themselves to the utmost to insure our safety.

"With kindest regards to all who interest themselves in us, I am, &c.,

"HENRY A. STERN."

General Merewether, on sending the above to Mrs. Stern, says:—

"We are most anxious to push on, as you may suppose, and everything is done to promote that object, but owing to the unfortunate scarcity of provisions this year, brought about by such swarms of locusts and want of rain, in addition to the internal state of the country, it is necessary to make sure of a good stock of supplies before the final onward movement can be made. Once that is done there will be no further check, and we shall be soon in the neighbourhood of Magdala. Meanwhile, we hope Gobazye will keep Theodore in check, to prevent his reaching the captives before we come to their rescue.—Jan. 13."

POLYNESIA.

PROGRESS OF THE GOSPEL IN THE HERVEY ISLANDS.

[From our own Correspondent.]

Mangaia, South Pacific, July 2, 1867.

On the 5th of May last we heard with great grief and astonishment of the wreck of our new and beautiful mission bark, the second John Williams, at Nieuve, ere we had even seen her. Our young friends, the Rev. and Mrs. Chalmers, touched here on their way to Rarotonga. I accompanied them to Aitutaki, where our party was joined by the Rev. H. Royle. We then sailed to Rarotonga, in order to take counsel together about our missionary work.

We met with very rough weather in trying to get into harbour. Some hours before getting in, a whale boat boarded us. Isaia recognised the well-known flags of our lost ship, and hastened on board to give us a kind welcome. He is a fine young man and wears well, according to the testimony of our brother, Mr. Krause. It seems that the news of the wreck had preceded us by only a few days. I asked after his aged father, Papeiha, one of the pioneers of the Gospel in this group. He was, Isaia told me, feeble, but not laid aside. This was on Monday. On Saturday (May

25th), in the same week, the good old man passed away, without a struggle, to his heavenly rest. The day after, Sabbath, Mr. Chalmers and I preached in the morning at Ngataugia, where they have a beautiful church, just completed. The cost of timber alone from New Zealand was about 1,200 dollars—defrayed by the natives themselves. The late hurricane had done no material damage to this noble and spacious house of God. In the afternoon we rode on to Titikaveka, and preached in their very substantial church. The people seemed very glad to see us. In the evening, instead of returning to Mr. Krause, whose guests we were, I rode to Ararangi. About an hour after sunset I arrived at the mission-house. Isaia said, on meeting me, "I am glad you have come in time to bury my father." On Monday morning the grave was dug in front of the beautiful "Ziona" (it would not disgrace an English village), originally built by the Rev. W. Gill, of Woolwich. A goodly number assembled at the grave. I preached from Rev. iii. 12. In the course of my address I referred to Papeiha's early

labours in introducing the Gospel to Rarotonga, where his remains were to be laid. I referred to his peaceful end to illustrate what the Gospel can do for the individual. The body was then lowered to its last resting-place. Of such men as Papeiha it may emphatically be said, "Blessed are the dead that die in the Lord."

Papeiha was a native of Barobora. In the year 1821 he was sent, with some others, as an evangelist to this group. He landed on Mangaia in 1823, in company with Haavi and his wife. They were barbarously treated by these natives, and were but too glad to escape with their lives. A fact was mentioned to me by Isaia which greatly interested me, as having peacefully lived on this island upwards of fifteen years. The spot where they landed is about two miles from where I am now writing. As soon as their boxes were landed these savage islanders demolished them with stones and appropriated their contents. Haavi's wife was shamefully maltreated. The teachers were to be killed. A powerful fellow slipped over Papeiha's head the fatal noose so often used here to dispatch prisoners. He began rapidly to twist it round in order to strangle his intended victim, when Papeiha, as his only chance for life, suddenly raised his left arm above his head. Still the warrior kept on tightening the cord, when Papeiha saw a bunch of bananas carried past. He earnestly begged to be permitted to taste a banana ere he died. The ruse succeeded; the fellow relaxed his grasp for a moment, when Papeiha, improving the opportunity, rushed to the edge of the reef and dashed into the surf, and escaped to the ship's boat. How different this from my experience! To what is the change owing? Simply to the power of Christianity.

Papeiha came here from Aitutaki, the first island in this group that embraced Christianity. On my return home from Rarotonga, we again called at Aitutaki, in order to land Mr. Royle. Mr. R. and I went to see the patriarch of the island,—good old Poona, who is about eighty years of age, and who until very lately has been regularly drawn to church on a rough sort of hand-cart. Life is fast ebbing away, but he has a good hope of an eternal house not built with hands. I mentioned to Poona the decease of Papeiha, his old friend and first teacher, some forty-six

years since. Poona related with considerable animation the very narrow escape Papeiha had on his landing at Aitutaki. It appears that he and his companion teacher were on the beach instructing a few natives in the Tahitian catechism. A band of warrior chiefs were in the interior of the island deliberating what they should do with these "teacher guests." They concluded to cook and eat them. The oven was a large hole in the ground, covered with stones, which they forthwith heated. This done, the chiefs sent Poona and some others to kill the teachers and bring their bodies to the oven. Armed with clubs and spears, they stealthily approached their intended victims, when they were brought to a stand by hearing strange words about a God who is a Spirit, and is everywhere present, etc., etc. They were awestruck. They desisted from their foul purpose, and listened intently to these wonderful words. They dared not kill the messengers of a God so mighty. They returned without the intended victims, and related how they had been spell-bound. Some of the chiefs were enraged at their cowardice; others, filled with curiosity, went to hear for themselves the sayings of the servants of Jehovah. Thus were the lives of these brave teachers preserved on that eventful day.

I asked Poona whether the Aitutakians were addicted to cannibalism, or whether this intended treatment of the teachers was to be regarded as exceptional. In reply the Christian patriarch said, that cannibalism was a common event in the dark days of heathenism: that in times of great scarcity like the present (in consequence of the late hurricanes) the practice of the heathen warriors was secretly to fix on a certain number of persons to be strangled or otherwise killed, in order to furnish ovens of food; thus to eke out the food until times of plenty returned. The parties slain were the defenceless and such as had offended the chiefs. Old Poona said that he had been much addicted to fighting under the reign of Satan; but that long since he had enlisted under the banner of the Prince of Peace. In listening to the words of the patriarch, perhaps the last of his generation, one could not help exclaiming, The Lord hath done great things for these islanders; whereof we are glad!

AMERICA.

THE WEEK OF PRAYER.

The services of the Week of Prayer, which were quite numerous in this city (says the *New York Observer*), were very well attended, and a spirit of solemnity pervaded the congregations and marked the exercises. The Union-meeting, which was designed to embrace the several branches of the Presbyterian and other churches, was attended each afternoon, at the Fifth Avenue Presbyterian Church (Rev. Dr. Hall's), by a large assembly, composed chiefly of ladies, the hour being inconvenient for gentlemen having business engagements. Evening meetings were held in the Rev. Dr. John Thomson's church, in Thirty-fourth-street; Rev. Dr. Scott's, in Forty-second-street, and in other churches of different denominations, and the attendance in many of them was large. The Fulton-street meeting was crowded every day, and a ladies' meeting was held every morning at the Broadway Tabernacle. On Tuesday and Friday evenings, the Evangelical Alliance held public meetings, the first at St. Paul's Methodist Episcopal Church, and the second at Church of the Ascension. Our contemporary adds: "We wish to express our gratification especially with one feature of the meetings held last week. The time was devoted chiefly to the main purpose for which the week was set apart, that of prayer, and was not almost wholly occupied, as often before, with exhortation. It has been too frequently the case that days of prayer have been made days for public addresses to the people, and not of solemn, continued approach to the Throne of Grace. We record this change for the purpose of present commendation and for future admonition."

THE DAILY PRAYER MEETING IN NEW YORK.

The blessings of the Week of Prayer (says the *New York Observer* of February 6) continue to be felt in many churches, as appears from letters and statements received and made every day since. A minister said: "I came expressly, on Friday of the Week of Prayer, to ask you to pray for me and my church, and before I got home the answer began to be felt, and now we are enjoying a great blessing. Thank the Lord and continue to pray for us." Such is the tenor of more than fifty letters.

Every day, requests for prayer are presented by those who are in distress from the loss of property and business affairs, and the lessons from the Sacred Word which are read

from day to day appear to be peculiarly appropriate; one day, the 37th Psalm, which all were advised to read at home; on another day, the third chapter of Lamentations, from the 22nd verse; and others of like import on other days. These Scriptures were listened to with marked attention, as a brother said, as though they had just been discovered to meet the present distress, and they seemed to inspire confidence and hope that, although property had diminished, and in some cases had wholly disappeared, all was not lost. The promises of God were still precious to His people, and they need not be, and should not be, without hope in His mercy.

TWELVE HOURS' PRAYER MEETING.

A Cincinnati letter of the 13th ult. says: "Last Thursday was a remarkable day in the history of religious movements in this city. For twelve consecutive hours, from 200 to 800 persons each hour united in singing, exhortation, and prayer, in the Second Presbyterian Church. During these protracted services the interest continued—indeed, it greatly increased during the closing hours. The prayers were short, fervent, and scriptural, abounding in humble confession of sin and earnest entreaty for the outpouring of the Holy Spirit. About 100 different individuals, representing all the Evangelical Churches of the city, took part in these services. It was truly a time of refreshing from the presence of God, and His people were greatly blessed and encouraged."

BURNING OF FARWELL HALL, CHICAGO.

A Chicago correspondent of the *Methodist* (U.S.) writes: "The 7th of January, 1868, will always be regarded by our citizens as memorable for the burning of the beautiful building of the Chicago Young Men's Christian Association. At nine o'clock this morning our magnificent building stood a noble monument to Christian energy and enterprise, and at a quarter past nine o'clock all were paralysed by the awful cry, 'The hall is a-fire! The roof is all in flames!' The fire department was promptly on the spot, and the entire force was called out; but all that could be done was to confine the fire to the association building. Men worked bravely, taking out the association furniture and papers. The whole upper floor over the great hall was covered with lodging-rooms for gentlemen. On this floor the flame was first discovered, as it burst into a job-printing-office, where men were at work, and they barely escaped with their lives. Here on this

floor was a man very sick, who had to be taken down the dizzy fire-escape ladders *eight* stories to the ground, and this was safely accomplished by two noble firemen. From this entire floor, where nearly two hundred young men lodged, but one trunk and one valise were saved from the thousand dollars' worth of property! This loss came very heavily—poor young men losing all their earthly possessions; and the few who were on the floor gladly escaped with their lives. Within ten minutes from the time when we received the first word of alarm the roof had fallen, and the whole upper portion was wrapped in flame."

In another letter we read: "The total loss was 200,000 dollars, upon which there was insurance to the amount of 102,000 dollars. But no disheartenment could be allowed.

The noble thing went down with flying colours. While the building was burning, a hand bill was struck off in red ink: 'Noon Prayer-meeting to-day, while Farwell-hall is burning, at the lecture-room of the Methodist Episcopal Church, the old headquarters of the Association.' And *such* a meeting—crowded—with people and with emotion. It was a glorious sight, to see those dear young men rising by their faith to the altitude of the occasion. Several hundred dollars were there raised to relieve the families of two of the missionaries of the Association, who were burnt out. The managers went into instant consultation as to rebuilding. Without delay the regular work of the Association in relief, and in mission work, is going on. Half of the stock is already subscribed."

Home Intelligence.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

The Convocation of the Southern Province met on the 18th and sat daily until the 21st ult. The most important subject discussed was first introduced in the Upper House and referred to the propriety of adopting a series of resolutions on Ritualism. These were proposed by the Bishop of London—as his lordship said, in moving them,—at the suggestion of the Archbishop of Canterbury. They were as follow: "That this House, viewing with anxious concern the increasing diversity of practice in regard to ritual observances, as causing disquiet and contention, and perceiving with deep regret that the resolutions adopted at the Convocations of Canterbury and York have failed to secure unity, deems it expedient for the peace of the Church—1. That the limits of ritual observance should not be left to the uncontrolled discretion of individual clergymen, and ought therefore to be defined by lawful authority. 2. That some easy and inexpensive process ought to be provided whereby the liberties of the officiating clergy and their parishioners might be protected and the evils of unrestricted licence might be checked." The Bishop said that no one, looking at the whole state of the case, could fail to arrive at the conclusion that the efforts hitherto made had proved a failure, and that the evil remained unchecked, and was as formidable as the resolution stated; that, in point of fact, the evil was increasing. He confessed he thought there was scarcely

anything further that could be done by them except to say that their well-intentioned endeavours had failed, and that some authority must remove the cause of the evil, so that thereby the evil itself might disappear. For this purpose, either a Declaratory Act might be passed by the Legislature, or the ambiguous rubric might be altered by the same authority. But he was sure that the Legislature would not proceed without ascertaining the feeling of the Church on the matter.—The Bishop of Winchester seconded the resolution.—The Bishop of Oxford said the resolution seemed to imply that everything was at present left to the discretion of individual clergymen, which was a very dangerous assertion, and not founded upon fact. He did not believe that the Church of England was drifting to the Church of Rome, and that what was now attempted by such resolutions was to take up an entirely new position.—The Bishop of St. David's thought there had been evidence of a great and growing evil, which it was necessary to arrest, and that would be sufficient to justify them in expressing a very strong opinion.—The Bishop of Llandaff expressed his entire concurrence in the sense of the resolution, and in the opinion of the necessity of Convocation doing something in the course of the present session on the subject.—The Bishop of Salisbury objected to the resolution on two grounds—the one, that it said too little; and the other, that it said too much. The bishops were not of one mind in this matter; therefore to expect that

all the clergy, on the strength of that resolution, would give up everything which they had hitherto held, was to entertain an expectation beyond what any one had a right to do. To say that it was not for every individual clergyman to interpret the law of the Church himself was not the way to gain an influence over the minds of the clergy. He therefore objected to the resolution, because in this respect it said too little. On the other hand, he objected to it because it said too much, because it expressed an opinion—a premature opinion—upon the first report of the Ritual Commission. Again, by passing this resolution they would be stating to the Legislature what the views of the high authorities of the Church were. In his opinion, if anything could tend to produce schism in the Church, it would be legislation on these points. He felt every day more and more distinctly that if legislation were to take place upon many of these points it would break up the Church. Legislation might come, but it was for their lordships to be clear from all responsibility of having produced it. His lordship concluded by moving the previous question.—The Bishop of Ely complained of the manner in which the resolution of the House, passed unanimously last year, had been treated by the clergy who adopted the ritualistic practices in their churches, and dwelt upon the discouraging fact stated by the Bishop of London, that since that resolution was passed ritualistic practices had greatly increased. The result of all this must be the production of a great amount of error and of anarchy in the Church.—The Bishop of Lichfield suggested that greater legislative power should be obtained by the Church. At present all legislative power of the Church was in a state of suspense. If legislation were really required, why hesitate to say so? and then let it embrace not merely one point, but a multitude of points which required such legislation.—The Archbishop of Canterbury said he could not understand how any person could doubt the law of the very rubric which was said to be so obscure. It rested upon the authority of Parliament, as, indeed, did the whole Prayer-book itself. It was very desirable to limit ritual observances to the terms of the rubric. As to divergencies of opinions among the clergy, he did not wish to curb or restrain the liberty of the clergy. On a division, the Bishop of Salisbury's amendment ("That the question be not put,") was rejected by a majority of 12 against 4.

A long and desultory discussion followed

upon an amendment proposed by the Bishop of Oxford. This amendment was described by the Bishop of London as showing the intention of Bishop Wilberforce to "do nothing" in the matter. The Bishop of London went on to say that he thought something ought to be done. Only that morning he received letters from two curates of his diocese, informing him that they had joined the Church of Rome; and this was the case with many. They dwelt so long on these doctrines and practices that at last they began to look upon the system of their own Church as one of subtlety, and at last left altogether. Only two weeks ago some ladies given to good works made a request to him that the reserved elements should always be present in their chapel, because it was urged that it would be a blessing to be able always to offer up prayer before the present Lord. That might be transubstantiation or not, but he was very certain that it was not the doctrine of the Church of England. He said he could not give his sanction to anything of the kind, and since that time those sisters had joined the Church of Rome. The bishops would be traitors to the Church if they allowed these things to go on to sap the foundations of the faith. [It is understood that the clergymen referred to are the Rev. Messrs. Akers and Hammond, two of the curates of the parish of St. George's-in-the-East.]

At length, the Bishop of London's resolution and the Bishop of Oxford's amendment were both withdrawn, and the following resolution was moved by the Bishop of Winchester and carried, all but unanimously, the only dissentient being the Bishop of Salisbury: "That the limits of ritual observance cannot be left to the unrestricted discretion of individual clergymen, and ought to be defined by rightful authority, and that, therefore, means should be provided—A. For enforcing the due observance of the rule already laid down at the end of the Rubric concerning the Service of the Church with the view of duly interpreting all diversely-taken common rules; B. And if necessary for removing ambiguities in the existing law. That this resolution be held to apply to deviations from the rule and directions of the Book of Common Prayer as well by defect as in excess." The last sentence of the resolution was added on the motion of the Bishop of Gloucester, seconded by the Bishop of Lichfield. The resolution was then sent down to the Lower House.

In the Lower House, the resolution thus transmitted was moved by the Dean of

Chichester (Dr. Hook) and seconded by Archdeacon Mackenzie. — Archdeacon Denison proposed the following amendment: "That this House earnestly desires that it may be able to co-operate with the Upper House upon the whole matter now submitted for its consideration. But, having regard to the fact that two formal inquiries, by authority, are now pending—one before a Royal Commission, the other before the Ecclesiastical Court—the issue of both which inquiries will supply materials, now lacking, but indispensable for a sound decision by this House upon the whole case, this House humbly represents to the Upper House that it does not appear to the House to be expedient to proceed by way of any abstract resolution at this time." He said he was himself no "Ritualist," but he looked upon enforcing clergymen to act within defined limits as moral tyranny, which was worse than the physical tyranny which we had surmounted. He held that freedom of worship had its advantages, and urged that uniformity of worship would not constitute unity of sentiment.—Canon Woodgate supported the amendment, and said he "viewed as offensive" the resolutions of the bishops.—The Deans of Westminster, Canterbury, and others, took part in the discussion which followed, and which had not concluded when the House was prorogued.

A petition presented by the Bishop of Oxford from the Rev. James Skinner, and a letter to the Primate from Mr. Brett, of Stoke Newington, brought up the question in the Upper House, as to whether the Sacrament of the Lord's Supper might be "reserved" for the necessities of sick people; or, as it was afterwards put, "whether it is contrary to the law of the Church of England for a sick person to have the Sacrament brought to him from the Church?"—The Bishop of London thought it quite contrary to the doctrine of the Church of England, their lordships concurred, and the subject dropped.

The report of a committee on diocesan synods, was adopted in the Upper House, after some discussion. The report did not recommend the restoration of these bodies, but suggested meetings of the clergy and laity, as occasion might arise.

The following resolution for a reform of Convocation was adopted, on the motion of the Bishop of Oxford: "That a committee be appointed consisting of four members of the Upper House and eight members of the Lower House to examine and report to Convocation on the question whether there be any law,

constitution, or custom to prevent his Grace, if he shall see fit, from increasing the number of proctors for any diocese to be sent to the Lower House of Convocation."—The Archbishop of Canterbury said the course which had been suggested would be a very grave step for him to take, and as at present advised he could not make any promise on the subject.

The Bishop of Salisbury presented to the Upper House a memorial from the English Church Union, complaining of the blasphemies and heresies contained in a volume of sermons entitled "The Sling and the Stone," by the Rev. Charles Voysey, incumbent of Healaugh, in the diocese of York. His lordship said he could not read the extracts, so blasphemous were they. After some discussion, the Bishop of Oxford said the book was very dull, very stupid, and not worth reading. He should propose that Convocation should take no notice of it. This view was acquiesced in, and the matter dropped.

Both Houses had under its notice the case of Bishop Colenso. After a long discussion in the Lower House, on the subject, that body transmitted to the Upper House a *gravamen* as an *articulus cleri*, concluding as follows: "That this House, having in mind that the Church of England is in true and close communion with the Church of South Africa, of which the Bishop of Capetown is Bishop Metropolitan, believes it to be the plain duty of this Provincial Synod to declare on behalf of the Church of England, so far as they are competent so to do, their acceptance of these acts of the bishops of South Africa [the trial and deposition of Bishop Colenso] and that the omission of such a declaration is not only a cause of grief and perplexity to many both in and out of the House, but is also a wrong done both to the Church at home and to the Church of South Africa, and a scandal to all branches of the Anglican Communion. They therefore earnestly pray your lordships to take measures for declaring—first, that the Church of England accepts as valid the excommunication of Dr. Colenso, and that until he be reconciled unto and received into the Church by proper authority they will, as by the 33rd of the Thirty-nine Articles they are solemnly bound, hold Dr. Colenso to be 'cut off from the Church and excommunicated;' and, secondly, that they accept the spiritual validity of the act of the Lord Bishop of Capetown in deposing Dr. Colenso from his bishopric."—The Bishop of Oxford moved a resolution acknowledging the zeal of the Lower House in pro-

testing against false teaching, appointing a committee to inquire into the canonicity of Bishop Colenso's deprivation, and postponing any further decision on the matter. This was seconded by the Bishop of London and carried.

In the Lower House there was also a long discussion on the Episcopal Conference at Lambeth. The discussion arose upon a resolution moved by Mr. Canon Woodford, seconded by Archdeacon Denison, that the letter of the Primate, known as the "Address to the Faithful" should be read, and there was some opposition to this, chiefly on the ground that this reading would be a recognition of the Lambeth meeting as official; and give the countenance of the Church of England through Convocation to whatever was done in secret by that assembly. It was at length agreed that the address should be read, but only "as a mark of respect to the Conference of Bishops lately assembled at Lambeth," and this was not carried unanimously, and a motion requesting the President to publish a report of the proceedings was negatived. Archdeacon Wordsworth moved this resolution: "This House acknowledges with thankfulness the act of his Grace the President in writing to the Eastern Patriarchs, and in communicating to them the episcopal address of the Lambeth Conference." This having been seconded, gave rise to a long debate, in the course of which the Dean of Westminster remarked on the selection of the Eastern Patriarchs as the sole portion of Christendom to which the sympathy of the Primate was addressed. The Dean specially lamented the omission of such sympathy towards the Protestant Churches of Sweden, Germany, and France, and particularly to the Church of Scotland, "as our own Nonconformist brethren."

Both Houses of Convocation now stand prorogued till the 28th of April.

CONVOCATION OF THE PROVINCE OF YORK.

The Northern Convocation, like that of the South, has been of late something more than a mere *pro forma* gathering, and not only assembles, but engages in discussion. Its sessions are more brief, however, than those of the Convocation of Canterbury; the body is a smaller one, and the members of both Houses—Bishops and Presbyters—sit and debate in the same chamber. We believe we are not inaccurate in saying that Evangelical principles are more largely represented in the membership of the Northern than in that of the Southern assembly. It was certainly more apparent in the proceed-

ings which occupied the two days, during which the Convocation of York sat, last month. The meeting was held, as usual, in Archbishop Zouch's Chapel, adjoining York Minster. There were present, the Archbishop of York (President), the Bishops of Ripon, Carlisle, and Chester, the Dean of York (Prolocutor), and a considerable number of members of the Lower House. Three important subjects engaged attention, among others of less moment—a proposal for the reconciliation of the Wesleyans, a resolution on the extension of the home Episcopate, and a motion respecting the Natal scandal. The question of re-union between the Wesleyan body and the Church of England was brought forward by Archdeacon Hamilton, who moved the following resolution: "That, whereas there now exists a very general desire for Christian unity, and the causes which led to the formation of the Wesleyan body as a distinct community are sensibly diminished, it is the opinion of this House that an attempt should be made to effect brotherly reconciliation between the Wesleyan body and the Church of England; and therefore, with a view of promoting this most desirable object, a committee of this House be appointed to enter into communication with the President of the Wesleyan Conference, and to invite him to procure the nomination of an equal number of that body, to meet such committee for the purpose of considering the possibility of a thorough re-union between the Wesleyan community and the Church of England." He thought that in the first portion of the resolution, which might be considered the preamble, the House would unanimously concur. It merely recognised the fact that, through the grace of God, there was a desire throughout the whole Christian world for a wider platform of Christian unity. That desire was seen in the adoption of a similar resolution by the American Church in their Convention, addressed to the Greek Church; in a memorial adopted by the Upper House of Convocation of the Southern Province; in the address of the Pan-Anglican Synod, published in Greek and Latin, which showed how great a desire there was in the Episcopal mind to reconsider the question of the separation of the Churches; and the petitions addressed to the Upper House of the Southern Convocation, praying that steps might be taken for the effecting a union with the Scandinavian Churches. This sighing after unity had extended also to Scotland, where the United Presbyterians—themselves a fusion of

four different secessions from the Established Church—were seeking to join with the Free Church. There was also an effort, by Bishop Wordsworth, to unite the Presbyterian Church with the Episcopal Church of Scotland. The preamble of the resolution, therefore, setting forth that a general desire for Christian unity did exist, would not be disputed. He thought they should hold out the right hand of fellowship to their fellow-Christians; and the difficulties that had caused the Wesleyans to separate from the Church had been diminished. That body numbered in Great Britain, Ireland, France, Australia, Canada, and in Eastern British North America 539,795 members. The Wesleyan body in the United States of America had adopted a system of Episcopacy, which was an additional argument in favour of their reunion with the Church. They numbered 3,000,000 members. They wished to have Episcopacy given to them by our bishops, and on that being refused them they had adopted an Episcopacy of their own. If their wishes had been met, those 3,000,000 persons would have had a proper Episcopacy instead of the spurious one they had set up for themselves. The number of Wesleyan ministers in Great Britain, Ireland, France, Australia, Canada, and in Eastern British North America, was 2,332; of Episcopal Methodist ministers in America, 4,500; of Episcopal Methodist chapels in America, 25,000; in Great Britain and foreign parts, 4,800. They had thus a body of 3,500,000 whom they might hope to reconcile to the mother Church, which the early Methodists had only deserted under circumstances in which the Church was to blame. The Archdeacon went on to quote from the "Life of John Wesley," in order to show that the founder of Methodism was no Dissenter, and wished his followers to continue in connection with the Church of England. Therefore (continued the venerable gentleman) we had to take blame to ourselves as a Church for driving out this very zealous body from amongst us; and the offer of reconciliation should, consequently, come from the Church of England itself. It might be half a century or a quarter of a century before it could be accomplished; but, in Christian fellowship and goodwill, we should hold out the right hand of reconciliation to them. It had been said that the times had altered since Wesley left the Church, and that had he lived in the time of Lord Palmerston, he would probably have been placed on the Episcopal bench, which would have been a wise mode of preventing the schism. (Laughter.) He believed

that that schism would never have taken place if Convocation had then existed with the limited powers it now possessed. A better public opinion would have been formed; and if John Wesley had not been sitting in the Upper House of Convocation, he would have been in the Lower; his opinions would have been thoroughly canvassed and discussed; and his desire for the ordination of travelling preachers, the non-granting of which was the cause of the separation, would have been conceded. The importance of the subject at the present time could scarcely be overrated. The trumpet for battle had sounded on two points—the Irish Church question and the question of religious teaching in schools, upon both of which the Wesleyan body had always supported the Church of England. In Ireland he had seen a respected Wesleyan minister and the whole of his congregation receiving the sacrament of the Lord's Supper from the incumbent of his parish. The same Wesleyan minister had refused to administer the sacrament of baptism and the Lord's Supper; and he was by no means singular in that course. In taking the census, the Wesleyans of Ireland returned themselves as members of the Church of England; and they and their brethren in England had never joined themselves with other political Dissenters in attacks upon the Church, while from the Church-rate controversy they had held aloof. It would be invaluable to have their assistance in the years, not far off, when the Church would be assaulted in the threatened attacks upon the denominational education system, and the question of religious teaching in our schools. They were our natural allies, and we should treat them with kindness, gentleness, and forbearance, confessing that in many matters we had been wrong, and inviting them to meet us on equal terms.

Archdeacon Boutflower seconded the motion. —Chancellor Thurlow opposed it, on the ground that it was undesirable that "we, as the National Church, should offer another body of religious persons the opportunity of rejecting such a proposal." —Archdeacon Churton was in favour of the motion. His most satisfactory parishioners were those who were or had been Wesleyans.—The Rev. C. Cator thought the attempt should be made, even though there might be a fear of its failure. "We are the stronger body," said he, "and it becomes us to make the first advance to the weaker one."

The Bishop of Ripon said that as to promoting unity between the Wesleyans and the Church, there would be only one opinion and

one answer given—namely, that it would be a most blessed thing if the whole Wesleyan body were once again incorporated with the Church of England. Therefore, as regarded the spirit of the resolution, he most thoroughly and entirely sympathised with it, and he went along fully with Archdeacon Hamilton in every expression he had used as to his earnest desire to see the Wesleyans joined again to the Church. He would go further than this, and say that there were many things in connection with the Wesleyan body which seemed to favour such a re-union, and that such a result was not impossible. From what he could gather from Mr. Wesley's written works, there was between him and the Church of England that good feeling which seemed to render re-union not impossible, and upon his deathbed he said that he died in the bosom of the Church of England. In doctrinal points there was nothing to prevent such a reunion, because upon the great organic doctrines of Christianity the Church and the Wesleyans were one. He would now state the reasons why, notwithstanding what he said, he would not agree with the resolution. In the first place, he considered it very undesirable to appoint a committee of that House to enter into communication with the President of the Wesleyan Conference without a prospect of ultimate success, and from what the speakers in favour of the resolution had said, he did not in the slightest degree gather that they had the smallest confidence that the proposal would be attended with success, as they seemed to have the conviction in their minds, from the tone of their remarks, that the attempt was practically useless and hopeless. Looking at the present state of the Church of England, to which he would not further allude, it was his full conviction that any proposition submitted to the Wesleyan Conference for re-union at the present time would only be attended with complete failure. Therefore was it wise or prudent for an important body like that of the Northern Convocation to endeavour to effect an object which they had every reason to believe would be met with a refusal? At the present day there were a great many difficulties in the way as to bringing about a re-union, but he would not despair, because at some future time the present difficulties might be overcome. He believed that these difficulties were now insuperable, it being impossible to master them. Something had been said about meeting the Wesleyans upon fair and equal terms, but he did not see what concessions the Church of England could

make. She could not give up the Prayer-book in exchange for something else from the Wesleyans; and therefore if concessions had to be made they must come from the Wesleyan side, as he did not see what concessions they had to offer upon the part of the Church of England. The "unity of the Spirit in the bond of righteousness" was a blessed thing, and they should endeavour to secure it; but they were apt to forget that there might be the most rigid uniformity without unity. When he said this, he did not mean to undervalue the benefits that would arise by bringing the Wesleyans into communion with the Church of England; but it would be some consolation to them to feel that it was not so much uniformity that they were seeking to attain, but that inward unity which bound them together in one common living faith to Him, although they might not be outwardly knit together in the bonds of uniformity. He could not vote in favour of the resolution, because he was sure it would be attended with failure. To give any such motion a chance of success, the Church of England must be faithful to her great mission, and the clergy must act up to their ministerial vows, endeavour earnestly to win souls to Christ, and be ready to spend and be spent in their Master's service. By zeal and fidelity they would draw over to the communion of the Church of England not only Wesleyans, but other separatists. The Bishop's speech was cheered throughout.

Archdeacon Pollock delivered a speech, which, viewed from the Wesleyan standpoint (as we gather from one of the most influential organs of the Methodist body), was the only really objectionable utterance throughout the debate. We shall not reproduce the harshest expressions used by the Archdeacon. Suffice it to say, that he deems the Wesleyans the "great obstructives of the labours of the parish priest," though politically he admitted that they are nearer to the Church than any other religious body. The Wesleyans (he added) were not at all prepared to receive any overtures from the Church of England, and to pass a resolution like the one proposed was quite useless.—Canon Sale reminded Convocation that as the Wesleyan body had now a very large amount of valuable property vested in the Conference, they were an influential and powerful body in the country. He thought the project had not the slightest chance of success; and therefore that it ought not to be entertained for a moment.—Canon Hornby said the Wesleyans did not deserve the language

applied to them by Archdeacon Pollock. There were ways in which the Wesleyans could be received into the Church of England. Their ministers might receive Episcopal ordination upon easy terms, because, having received a training, they might be recognised as clergymen of the Church without much trouble or delay. He quite concurred with the resolution. To reject it would be to show that there were no feelings of friendship manifested towards the Wesleyans by the Established Church.—Archdeacon Prest doubted whether the Wesleyans would be inclined to join the Church of England at a time when she could not cast out a Colenso. He also questioned whether the President of the Conference had power to nominate a committee to meet a committee of Convocation to consider the question.—Archdeacon Durnford suggested, and the mover concurred, that the resolution should be confined merely to the appointment of a committee to inquire into the probability of re-union, and the terms upon which it would be accepted.

The Bishop of Carlisle said he concurred in the remarks which had been made by the Bishop of Ripon and Archdeacon Pollock. He said that with the greatest pain. No doubt, if the Wesleyans were represented there, they might say, "Look to yourselves; if even upon your Episcopal bench there are not serious doctrinal evils which must be removed before we can rejoin you." He was opposed to the Wesleyan doctrine of conversion. He felt very great regret that the subject had been introduced at all, and deprecated the idea of Convocation going cap in hand to the Wesleyans and asking for re-admission to fellowship with them. He admitted that it was better to ask for union with the Wesleyans than with the corrupt and fallen churches of Greece and Rome; but the Bishop of Ripon had pointed out the way in which real unity could alone be brought about.

The Bishop of Ripon said it was very important that if possible the Convocation should come to a unanimous decision upon the point. He proposed the following amendment: "That, whereas the union of all faithful Christians is earnestly to be desired, and many of the causes which originally led to the separation of the Wesleyans from the Church of England are sensibly diminished, this House would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan Body and the Church of England."

The Prolocutor seconded the amendment. He considered it would be unwise to reject the resolution *in toto*; for in that case a fatal mistake would be committed by the House, and he felt sure that the proposition of the Right Rev. Prelate was the one that ought to be adopted, as it would be well received by the Wesleyan Body, and notwithstanding the failures of former occasions and the unsuccessful efforts at reconciliation, that they were still ready to hold out the right hand of fellowship, and prepared to meet the Wesleyan Body if they would.—The Dean of Ripon said he felt a difficulty in either adopting or rejecting the resolution, and he should cordially support the amendment.—Archdeacon Pollock said that no one more earnestly longed for Christian unity than himself, not only amongst the Wesleyans, but that it should extend to all Nonconformist bodies who agreed in the vital truth of Unity in Trinity and Trinity in Unity.—Archdeacon Hamilton stated that he preferred the amendment to his motion, and he therefore withdrew the resolution.—The amendment was thereupon made the substantive motion, and it was adopted unanimously.

The subject of an extension of the Episcopate was introduced by the Prolocutor, who moved the following resolution: "That, in the opinion of this House, an extension of the home Episcopate is urgently needed, and that such extension will be best secured by the creation of three new sees, and by the appointment of a suffragan bishop in each diocese containing not less than 500,000 souls." After some discussion, the motion was carried, with three or four dissentients. Instead of the latter part of the motion, however, were substituted: "and by the appointment of suffragan bishops in such dioceses as may require it."

With reference to the proposed rival Natal Bishopric, the Dean of Ripon (Dr. Goode) moved: "That this Convocation, while it deeply laments the scandal occasioned by Dr. Colenso's retention of the Bishopric of Natal, after his avowal of doctrines utterly inconsistent with those of the Church of England on some of the most important points of a Christian faith, and earnestly desires that steps should be taken for his legal removal from it, believes it to be unwise and inexpedient that another bishop should be consecrated for that diocese until the see becomes legally vacant." The very reverend gentlemen delivered an elaborate speech in support of this motion, which was seconded by Dr. Sale. The Archbishop of York also spoke at

great length. With characteristic ability, his Grace vindicated the position which he had taken upon this subject, and replied to the animadversions of the Bishop of Capetown upon his successful interference in the proposed consecration of the rival Bishop of Natal. As to the general question, the Archbishop expressed his belief that, in point of law, the Bishop of Capetown was still Bishop of the diocese, which comprehended the whole of Natal. But he was not Dr. Colenso's Metropolitan, and therefore could not depose him. The patent which constituted Dr. Gray Metropolitan was not valid; therefore his first patent remained in force. Subsequently another patent was granted to Dr. Colenso, and "I am afraid I cannot say," added his Grace, "which has the greater force." "All that I contend for is, that the case is not an easy one, and that there is a contradiction not in word, but in fact, which seems to be almost inexplicable." The Archbishop concluded by suggesting that the resolution should be withdrawn. This was accordingly done.

THE NATAL SCANDAL.

The Bishop of Capetown is now on his way to the Cape, having abandoned his intention to consecrate a rival bishop for Natal, either in England or Scotland. The letter to Bishop Gray from the Bishop of London, quoted in our last, was followed by another to the same effect from the Archbishop of York; and when the consecration of Mr. Macrorie was about to take place at Perth, a telegram from the Archbishop of Canterbury recommending delay prevented any further step being taken in the matter.

Intelligence from Natal, dated January 13, has been received, by which we learn that judgment has been declared in the suit of Bishop Colenso against Dean Green. The Supreme Court has decided that Natal was a Crown Colony when the plaintiff's patent was issued; that Dr. Colenso is therefore trustee of all the buildings, and has ecclesiastical jurisdiction. The judgment further ejects Dean Green from the Deanery, and prohibits him from officiating in any of Dr. Colenso's churches. The friends of the Dean have since held a meeting, at which it was resolved not to appeal against the judgment, but to erect or hire temporary churches, and that Dean Green should at once proceed to England.

SION COLLEGE AND ITS NEW GUESTS.

A somewhat singular meeting was held at Sion College the other evening, under the presidency of the Rev. W. Rogers, Rector of

St. Botolph's, Bishopsgate, who (says a contemporary) "had collected together a motley audience. Dean Stanley read his paper on 'The Connection of Church and State,' in which he gave vent to the peculiar views he has often before expressed in his speeches and other literary productions." The Dean said he would make the Church as inclusive as the nation, abolish all subscriptions to creeds and formulas, except, perhaps, the Apostles' Creed, and recognise every man as a minister who "was capable of rendering good service to the community." His model statesman was Gallio, who showed the true judicial attitude towards petty sectarian squabbles. Dean Stanley was followed by the well-known Nonconformist, Mr. Miall, of the Liberation Society, "who," we are told, "seemed a little overpowered by the atmosphere in which he found himself, as well as by the thesis maintained by the versatile Dean, that Church Establishments were infinitely more favourable to freedom of opinion, and liberty of conscience, than the Voluntary principle." The Bishop of London thanked Mr. Miall for the conciliatory tone of his speech, and approved of meetings like the present, in which men of different views exchanged sentiments; at the same time his lordship argued strongly in favour of an Established Church. Among the guests were a number of Unitarian ministers, one of whom, the Rev. James Martineau, spoke, and expressed his agreement, in the main, with the Dean's address. In addition to the above, there were present the Archdeacon of London, Revs. Dr. Irons, W. B. Humphry, Edward Auriol, W. H. Milman, and many laymen. The College-hall was graced on this occasion with the presence of several ladies, Lady Augusta Stanley, Mrs. Tait, and Mrs. Milman. With reference to the strange scheme proposed by Dean Stanley, the question has been pertinently asked, "Is it possible that fatuity can go so far as to imagine that we can get rid of creeds, and yet keep our bishops, deans, and cathedrals?" The Rector of Bishopsgate is President of Sion College; hence this novel gathering.

BIBLE SOCIETY: VALEDICTORY MEETING AT EARL-STREET.

On the 5th ult. a valedictory meeting of the committee and many of the leading friends of the British and Foreign Bible Society took place in the Board-room, Earl-street, Blackfriars, preparatory to the vacating of the old premises and the entering into possession of the new building in the same

locality. The chair was taken by Mr. John Bockett, the Treasurer. The old Committee-room, which is hung round with pictures of former presidents and labourers in the same field, was quite full. Although the meeting was strictly of a devotional character, several most interesting addresses were delivered, bearing upon the past history of the society. Prayer was offered by the Revs. C. J. Goodhart, Dr. Mullens, T. Nolan, and Dr. Osborn; and the meeting was addressed by the Rev. Daniel Wilson, Rev. J. Stoughton, and Mr. Josiah Foster. This latter gentleman, a member of the Society of Friends, who, for nearly half a century has been an active and faithful member of the committee, and who well remembered the foundation of the society sixty-four years ago, was listened to with deep interest. In touching and earnest but simple language, the venerable old man—a link between the present and the past—thanked God for all that had been done already, and affectionately urged those whom he saw around him to hold fast to the catholicity and simplicity of the society's constitution. He observed that it was a remarkable fact in the history of the Bible Society that the members of the committee were never subjected to any test of the soundness of their orthodoxy in religious opinion, and yet that there never had been manifested within these walls or in the committee a departure of any one member from the truths of Holy Scripture which they had received.

PROTESTANT DEMONSTRATION IN IRELAND.

A most influential meeting has been held in the Rotundo, Dublin, in defence of the Irish Establishment. About 3,000 were present, the greater number being persons of the upper and middle classes. The platform was occupied by a considerable body of Irish peers, members of Parliament, and deputy-lieutenants. Deputations attended from Cork, Newry, Wexford, and Tipperary. Not only Churchmen, but the leading Presbyterians and Methodist Dissenters of Dublin took part in the proceedings, and it was arranged that representatives of their opinions should address the assembly. The meeting was orderly but enthusiastic, especially when any reference was made to the "Settlement of 1688." There was loud and sustained cheering for an earnest condemnation by one of the speakers of Ritualist approaches to the Church of Rome. Among those who addressed the meeting were Lord Enniskillen, the Earl of Bandon, the Marquis of Downshire, the Earl of Bective, Lord Oranmore and Brown, and several members of Parliament. There were

five resolutions passed, the most important "claiming it as a right that in all legislation affecting property, liberty, or religion, Ireland shall be dealt with, not as a separate country, but as an integral part of the United Kingdom."

THE BIBLE SOCIETY OF SCOTLAND.

The annual meeting of this society was held in the City Hall, Glasgow, a few days since; the Duke of Argyll occupied the chair. His Grace congratulated the audience on the great advance that had been made in the acknowledgment and practice of the principles of toleration among the nations of the world; for the society was hindered in its work nowhere in Europe but at Rome, the headquarters of the Romish priesthood. He contrasted the demands which these same parties made for civil and religious equality in this country with the denial of this principle where they form the Government. He observed that the society was not heartily supported by some of the great religious denominations in this country, or by those who set excessive value on the orders of the Christian ministry, taking advantage of the presence of the Bishop of Argyll to give point to his remark, by stating that it was the first time he had seen a bishop of the Protestant Episcopal Church at the Bible Society's meetings. His Grace did not believe that the circulation of the Scriptures would tend to unite men in one ecclesiastical body; but he believed it to be the best antidote to the error of those who thought that a religion could be maintained in the mind and heart without some intellectual conceptions as to the definitions of religious dogmas.—The Bishop of Argyll also spoke, and pointed out that the foreign allegiance of Irish Catholics to the Pope was a circumstance that kept England and Ireland from coalescing so completely as England and Scotland had done.—Mr. Howan, the Secretary, read an abstract of the annual report of the society. During the past year ten new auxiliary societies have been formed. There are now 119 of these societies on the list, 102 of which have contributed this year 3,440*l.* The directors are again able to announce an increase in the receipts from all the sources of the society's free income, excepting legacies. The total free income last year was 6,268*l.* 14*s.* 9*d.*; returns for Scriptures, 8,099*l.* 9*s.* 2*d.*; total income, 14,368*l.* 3*s.* 11*d.* These figures show an advance of 568*l.* 11*s.* 3*d.* over the free income of 1866. It was stated that the income of the various Bible societies in Scotland, for the six years previous to their union into the

National Bible Society, was 22,753*l.*, and for the six years since the union more than double—46,552*l.*; thus proving that union was strength. The total circulation during the year has amounted to 251,429 copies or portions of Scripture, being an increase of 8,295 over the circulation of the previous year. The Secretary stated that he had that morning received information that their agent in China, Mr. Williamson, had, in the course of a tour in Manchuria, sold 4,000, so that not only in the portions but in the complete copies of the Bible and New Testament, the

issues of last year considerably exceeded those of any former year. The copies of the Bible and New Testament sold had been distributed as follows: 160,000 at home; 10,000 in the British dependencies; and 74,000 on the Continent, in Manchuria, and in China. The total circulation by the society during the past seven years had been 1,300,386 copies of the Holy Scriptures. Other speakers addressed the meeting, and in the course of the proceedings the Hon. Arthur Kinnaird, M.P., was elected president for the ensuing year.

Monthly Survey of Missions.

TURKEY.

Our Constantinople correspondent writes: "As you know, the Protestants of Geghi have long had a site for a church, and have only been waiting permission to build. The Armenians objected because the lot was in sight of their church, and the Turkish authorities were paid to see the thing in the same light. At last, after years of effort, a man arrived at Geghi a few weeks since and said, 'I have been sent to settle this Protestant church question, but first I must have 700 piastres from the Protestants, and 700 from the Armenians.' The latter knew their man, and paid it at once. The former also knew the man, and refused to pay. They were then thrown into prison, and their property seized. As soon as the man had the money in his hands, he said, 'I have settled this case; the Protestants cannot build a church here, and they must at once stop holding a religious service in the private house where they are now worshipping.' He would listen to no argument and to no remonstrance. If this were a solitary case it would not be fair to quote it against any Government, but it is only a specimen of everything else. And what are these poor Protestants to do? They must simply bear it and make the best of it."

INDIA.

An interesting combined missionary gathering took place on the 27th of December, in the Memorial Hall, Madras. The Bishop of Madras presided, and there were present the Governor and Lady Napier, the Commander-in-Chief, and other of the *élite* of Madras society. The great attraction was the Scottish deputation—Dr. Macleod and Dr. Watson, both of whom addressed the meeting. The interest of the other speeches lay in the representative character of those by whom they were delivered. The Rev. A. R. Symonds gave an account of the work of the Propagation Society; and the other speakers—who also detailed operations of their respective missions, were—the Rev. G. Hall of the London Society; Rev. D. Fenn, Church Missionary Society; and Rev. A. Burgess, Wesleyan Missionary Society. The unavoidable absence of Dr. Paterson prevented any statement being made on behalf of the Free Church. An Indian paper remarks that Dr. Macleod's missionary tour through India seems one continued round of ovations.

ABYSSINIA.

Since the receipt of the letter from Mr. Stern, which appears in an earlier page, two other communications, also addressed to his wife, have been received from the captive missionary. In the first of these, dated December 31, Mr. Stern writes: "The tyrant is still three days' journey hence, and a day from the river Djiddah, in whose deep chasm he dreads to descend, as the insurgents are swarming around it, and only long to see him at the bottom, where they know their sharp-pointed native stones will prove far better weapons than those unwieldy foreign machines called cannons." The second letter is dated January 6, but contains no additional facts. A letter from Mr. Flad has also been received in England, from which it appears that they are in a sad plight in the tyrant's camp.

CHINA.

In the village of Bopien, about ninety miles from Amoy, Christianity was introduced through a convert, baptized at Hai-Chung, who could not rest content till he had told

the truth to his relatives in his native place. As a result of the movement thus begun, the Rev. Mr. Stronach, of the London Mission, has baptized twenty adults—thirteen men and seven women. Other cases are reported in which inquirers came from a distance asking instruction.

We hear of numerous baptisms in connection with the mission of the English Presbyterian Church. At Chin-Chew there have been three on two occasions, making 6; at Liong-bun-si, 5; and at Yu-boe-kio, 2; in all 13. During last year 100 baptisms have been reported from the three districts occupied by this mission (Amoy, 80; Swatow, 15; Formosa, 5); making, with the previous numbers, a total of 450 native Christian communicants, with a proportion of baptized children, besides a large number of candidates for baptism, and of general hearers. A few deaths have occurred to be deducted from the above total. There are ten missionaries sent out by the English Presbyterian Church, assisted by about thirty evangelists and helpers.

The Baptist Missionary Society invite proposals—in particular for China—from brethren who are self-reliant enough to seek their support chiefly from the country evangelised. The committee would render only such aid from time to time as it may be in their power to afford; but engage to receive and forward funds specially contributed at home for these special missions. A few instances, they say, in which men of ability and means devoted themselves thus to the cause of Christ, would, without upsetting present plans of operation, or creating new organisations, or discouraging those already in existence, impart to them the warmth and glow of a renewed life. They refer to the late Mr. Cassidy, and to Mr. Gillott, who proceeded to Poonah to join him; and to Mr. Taylor, formerly connected with the Chinese Evangelical Society, who returned from China some years ago to study in the medical schools of London, and left for that country about eighteen months since, taking with him a considerable number of men and women. As to the latter, they depend on no society; but a friend, who deeply sympathises with Mr. Taylor, receives contributions; from these funds they have assistance as it may be wanted. They have no salaries, and hope, mainly, to obtain support in China itself, either from personal labour, or from the people they may gather together.

JAPAN.

The missionaries of the Reformed Church in America (the new designation of the respectable body hitherto known as the Dutch Reformed Church), after long waiting, have commenced religious teaching from the Scriptures to a class of Japanese young men. They have been incited to this by what they saw done by the Romanists. The Rev. J. H. Ballagh writes: "Since November 11th, the sixth anniversary of my arrival in Japan, I have held a Bible meeting on three nights of each week. The first night I had a room full. It is very delightful to meet with those men. Our Sabbath services in Japanese, held by Mr. Thompson and myself alternately, are attended by about the same number of persons as heretofore, but different hearers for the most part. The Romanists have shown their true colours, by putting out a beautiful life-size image of the Virgin, in front of their chapel, which stands in a praying attitude, with hands placed very supplicatingly together, and has a gilt crown upon the head. It made me very indignant when I first discovered it, and the crowd of innocent-minded Japanese gazing on it. I began at once to expose the profanity of worshipping the true God by means of idols. Some of my pupils happening to be in the crowd also joined in declaring the opposition of the Bible to all such worship. I felt it was time to begin work, and so the very next evening began my Bible-class. You will hardly have the opportunity of interesting the Evangelical Alliance in behalf of religious liberty in this country. I think it is pretty well accorded here already. I hear that the Romish converts have no further trouble at Nagasaki. It is said to be true that they are forbidden to receive foreign priests, but I learn that they have native ones. Every one seems to regard them as the descendants of the Romanists who were here long ago, who were supposed to be exterminated, and they tell of their hidden church's history during the long interval." It has been generally supposed that Roman Catholicism had died out in Japan, in consequence of the terrible persecutions that raged against it many years ago. It turns out, however, to be otherwise. It has been discovered that there are some 3,000 in the immediate neighbourhood of Nagasaki, and the priests say that there are 1,000 more in another part of the country, also the descendants of the Christians of former days. About sixty of them were put in prison for attending the services of the foreign priests, and a small chapel was

burnt down. The French Minister at Yeddo then interfered, and we presume, from the information given above, that the prisoners have been released in consequence.

The Rev. W. Muirhead, of the London Society, has recently visited Japan, and reports an interview with a Buddhist, the disciple of a priest in the capital, who has a number of young men under his care, professedly training for the same office. This priest has long been in the habit of coming to Nagasaki, and availing himself of the instruction of one of the American missionaries on religious subjects, and has acquired a large and familiar acquaintance with Bible truth. The disciple wishes, like his master, to learn in order to teach Christianity to his countrymen. "On the eve of my leaving," says Mr. Muirhead, "he gave me a list of Christian books in Chinese, that he was anxious to receive from Shanghai, amounting to about 800 volumes, which will be readily paid for, and which on receipt will be forwarded to the distant interior for careful use and study. In this way hundreds and thousands of Christian books have been carried to different parts of the country already, where they are treasured and read."

POLYNESIA.

The British Consul at Fiji reports that Thakombau, the King of Bau, is preparing his forces to surround the district, for the purpose of capturing the principals and accessories in the murder of the late Mr. Baker and his companions. Thakombau claims to be supreme chief of all Viti Levu, and expresses his intention of hanging the guilty parties.

Monthly Retrospect.

FOREIGN.

In spite of the uneasiness and rumours of war which have so long disquieted Europe, peace has still been preserved, and with the approach of spring the general tone of quietness and assurance is confirmed. "Black clouds," to use the French Emperor's expression, continue to float in the atmosphere, but there is nothing in them more alarming than others that have in turn excited alarm and disappeared. Prussia has at present two causes of complaint—one against France and one against Austria; and both are connected with the late kingdom of Hanover. The French offence is that a number of Hanoverians, anxious to escape the Prussian conscription, formed themselves into a Hanoverian corps and settled just within the French border. The French Government, however, promptly removed this complaint by distributing the fugitive Hanoverians in the interior. The complaint against Austria refers to the ex-Hanoverian King. The "silver wedding" of the blind and deposed monarch was celebrated with much pomp at Hietzing, near Vienna, where his Majesty has taken up his residence. It was attended by a great number of Hanoverian nobles, who hailed with enthusiasm a speech the King addressed to them, in which he predicted a speedy return to the country and the dominion of his ancestors. The Austrians protest that they are not to be blamed for what took place in the King's private apartments, and the Prussians will hardly make a cause for war out of it. As something to be set on the opposite side to peace, it must be stated that France is pressing forward with great urgency the new powers she has obtained for the re-organisation of her army; and it is said that she has secured the alliance of Italy by engaging to withdraw her troops very shortly from Rome. But this may be from other causes than a quarrel with Prussia. The intrigues at Rome itself are beginning to attract attention. It is said that these are no longer confined to the subversion of the Italian kingdom, but aim at the restoration of legitimacy all over Europe—France included. In connection with this, it is at least curious that "his Holiness" has just sent his most prized gift of "the golden rose" to Isabella of Spain, a Sovereign who, whatever her goodwill, has done little for the protection of the Pope, but who is almost the only legitimate and absolutist ruler now left in Europe. The gift is highly valued by Romish Sovereigns, and it is rarely bestowed. Some of the occasions have not been fortunate either to the sender or the receiver. Dr. Merle D'Aubigné's readers will remember that the presentation of this rose to the Emperor immediately preceded the outbreak of the Reformation. The last recipient was King Ferdinand of Naples, and his family are now dethroned and in exile.

It might have been supposed that if the forms of state did not allow of this highly-prized gift being presented to the Empress of the French, her devotion to the Romish cause

would at least have elicited some mark of Papal benignity. But the orthodoxy of the wife cannot make up for the Gallican tendencies of her husband; and it would now appear that France is not even to be rewarded by the elevation of any of her prelates to the cardinalate. The Archbishop of Paris stops the way. There are other prelates whom the Pope would willingly advance, but the Archbishop is too liberal for him. On the other hand, he is the exponent, in the Church, of the Emperor's policy; and to pass him over would be an affront levelled at his Imperial master. The result seems likely to be that there will be no Frenchmen in the forthcoming list of cardinals. Another cause of divergence between the Empire and the See is the new plan for the education of girls by which the Government endeavours to emancipate them from the narrow views inculcated in convents. The letter of our Correspondent gives an interesting account of the institution of Deaconesses, which appears to flourish in Continental Protestantism free from the Ritualistic or semi-Popish tendencies which too often taint the existence of sisterhoods among ourselves.

Our Italian correspondent refers to the rumours which are generally afloat of a great conspiracy against the liberties of Europe, which has its centre at Rome and its ramifications everywhere. To him also we are indebted for a graphic account of the present position of the Presbyterian congregation which was driven outside the walls of Rome. The Papacy does not succeed in commending itself to the Italians by its high-handed proceedings. A foolish attempt by the Bishop of Padua to hold a public ceremony of thanksgiving for the Papal victory of Mentana nearly led to a riot, and was finally prohibited by the civil authorities; and every instance of intolerance is taken advantage of by the Protestant evangelists to show the people the more excellent way.

Prussia is still occupied with the reconstruction of her constitution as rendered necessary by the great additions to her dominions. As all the provinces added had laws and constitutions of their own—some of them, it was thought, superior to those of Prussia—the difficulty of the task is proportionately enhanced. The Roman Catholics in Prussia have had their hopes greatly raised by a speech of the King, in which he expressed his sympathy for the position of the Pope, and his disposition to render him assistance.

At last there is a forward move in the Abyssinian expedition. Sir Robert Napier leads on the advance force to Antalo, about half-way to Magdala, where, however, it is probable the Emperor will arrive before him. The fate of the captives is now approaching its crisis. We give in another page a deeply interesting letter from Mr. Stern to his wife.

HOME.

Parliament last month entered upon the real business of the session, to which the opening in November last was but the prologue. A Reform Bill has been produced for Scotland, which does not give much satisfaction either to Englishmen or Scotchmen, and will probably be much modified before it passes into law. But the most important measure before Parliament is one introduced by Mr. Gladstone for the settlement of the long pending and irritating question of Church-rates. The right honourable gentleman, adopting a hint once thrown out by Mr. Bright, proposes to retain all the existing machinery of Church-rates, minus the power of compulsion. In some previous schemes it has been proposed that every parishioner who declared himself a Dissenter should be exempt. Mr. Gladstone adopts the converse of this, and his bill provides that only those who declare themselves willing to be rated shall be liable. Only the subscribers to this declaration are to be summoned to the meeting for levying a rate, and the minority is to be bound by the majority. This meeting is to have the further power of electing officers who are to superintend the expenditure of the money raised, who may or may not be the churchwardens. The only compulsory power contained in the bill is that which every voluntary association has at present—the right of compelling a person to pay a subscription after he has promised it. The new measure met with remarkable favour in the House. Mr. Hardcastle is willing to waive his bill for total abolition in Mr. Gladstone's favour; Mr. Hubbard thinks it is as well worth consideration as his own plan of commutation; the Government are willing to see how it can be improved in committee. On the other hand, Mr. Newdegate pointed out how a few rich men in a parish might, by the magnitude of their subscriptions, obtain the control of the parochial services, and introduce ritualistic or other innovations, to the disgust of the great body of the people. Undoubtedly this is an evil that will require to be guarded against in committee.

Convocation has also been busy during the month. The Upper House was

occupied for two days in the discussion of a resolution, which was moved by the Bishop of London, declaring that individual clergymen ought not to be allowed to introduce innovations in the services of the Church at their own pleasure. This was strongly combated by the Bishops of Oxford, of Salisbury, of Gloucester and Bristol, and, we are sorry to add, by the new Bishop of Lichfield, who, under the specious plea of standing up for liberty of private judgment, insisted that no restriction should be put upon the inferior clergy. Another attempt to get rid of the resolution by moving the previous question was made, but supported only by the four prelates above named. A slight alteration was then proposed by the venerable Bishop of Winchester, after which it was adopted, with the further proviso that this resolution was intended to censure all deviations from the rubric as well by defect as by excess. The Bishops were unanimous, with but one exception—that of the Bishop of Salisbury, who alone held up his hand against the resolution.

In the Lower House an interesting debate took place on the subject of the Archbishop's letter to the Greek Church, enclosing the pastoral of the Conference of Anglican Bishops. The High Churchmen moved and carried an address of thanks to his Grace for the epistle. The motion could hardly be said to be seriously opposed, but the letter and the writer met with some sharp criticism. The selection of the Greek Church alone for correspondence was the subject of special remark. Dean Stanley wanted to know why the Protestant Churches on the Continent, and at home, in Scotland, had been passed over. Why was no communication addressed to the Pope? The one is not less corrupt than the other; indeed it is said by those who have had special opportunities of knowing both, that in point of ceremony, rite, and general stagnation, the Greek Church is to the Romish what the Romish is to the Protestant. They anathematise us and we anathematise them, both, it is true, indirectly; and both, it may be hoped, without attaching much meaning to the curses.

The Northern Convocation has also held its meeting, which had an interest of its own. It is the usage of the Northern Province for all grades of the clergy to meet in one house, so that bishops, deans, archdeacons, and proctors hold conference together. One of the archdeacons started a proposal to endeavour to win back to their fold the Wesleyans body, and that the Wesleyans should be invited to appoint a committee to meet a committee of their own, in order to endeavour to arrange terms of union. The motion was not adopted—no one expected it would be; it is something that it was so respectfully entertained. Sharp things were said of the Wesleyans by some of the speakers, but the general feeling of the meeting may be inferred from the resolution which was moved by Bishop Bickersteth, and the adoption of which closed the debate: That the House would gladly hail any practicable steps that might be taken for bringing about terms of union.

There was a remarkable meeting at Sion College in the course of last month. The Dean of Westminster had undertaken to read a paper on the relations of Church and State, and not Churchmen only, but Nonconformists of all grades were invited to attend and take part in the discussion. The invitation was largely accepted. Mr. Martineau, of the Unitarian body, was present, as well as Mr. Miall and other leading Nonconformists. The Dean rested his defence of the Church of England mainly on the broad toleration of opinion that found shelter within its pale—an argument that would not commend itself to many earnest men either in Church or Dissent. The discussion that ensued was highly interesting, and both sides had an opportunity of stating their views in person to many who had never heard or seen each other before.

The case of Dr. Colenso of course came before Convocation. Resolutions in support of the course pursued by Bishop Gray, and approving of the consecration of a new bishop, were carried in the Lower House, and transmitted for the consideration of the Upper. There, however, an unexpected incident occurred. The arrival of the Cape mail brought home the report of a judgment in a cause in which the orthodox Dean had refused to submit to the heretical Bishop, on the ground so much relied on by the law courts at home, that the letters patent appointing the Bishop were void, because previous to their issue the colony had ceased to be a Crown dependency, and had received a constitution. The African judges have now discovered that in point of fact this was not so, and that the Bishop's appointment was made before the constitution to the colony was granted. The authority of Bishop Colenso over his diocese is thus made firmer than ever. In this emergency the Upper House unanimously agreed to suspend their judgment, as there is little doubt the Lower House also would have done, had the news of this decision arrived before their deliberations were begun.

Evangelical Christendom.

BRITISH POLICY IN IRELAND.

A FATALITY hangs over the connection between England and Ireland, of so strange and mysterious a sort, that Pagan philosophers would attribute it to the action of Nemesis. The relation between the two islands has now existed for seven centuries, and yet, in spite of the intercourse, and even the admixture between the races which that long lapse of time has produced, it has effected no change in the sentiments with which they regard each other. Severity and kindness alike have failed in inducing the Irish to submit to their fate or in reconciling them to their conquerors. It is a mistake to suppose that conciliation was never tried before the last thirty years. Anyone who is familiar with the history of the country must know that in the reign of Elizabeth, and afterwards, there were various attempts made to come to terms with the native races, and even to tolerate a degree of limited regal sway among the chieftains, in order to secure general tranquillity. And again and again those pacific plans were thwarted, and the fierceness of the English blood was stirred to vengeance by the treachery, the revenge, the horrid cruelty of the native races. We talk now in penitent tones of the misgovernment of former times, of the severities, and even the atrocities, of the old penal code which was in force from the times of the Revolution till far down into the present century. It is certainly difficult to speak in terms of too great severity of the injustice and hardship which that code inflicted. But when we remember the stern and cruel laws, we ought not to forget the rebellions and wholesale massacres which provoked them. The true difference between the England and the Ireland of the past and the present, is not that the former has for the first time learnt to be just and generous, but that she has persisted in that course for a longer period, and under greater provocations, than she ever did before. Two insurrections, general disaffection, and frequent manifestations of disloyalty, have not led to the shedding of a single drop of blood, as a penal infliction, by the Government. On the armed rising of the Fenians our first thought, of course, was its suppression; but our second, and almost simultaneous with it, was, what is there in our conduct that has provoked the outbreak? And under the influence of this feeling the House of Commons has been engaged in the course of the last month in a grand inquiry into the condition of Ireland. Much that is valuable has, no doubt, been elicited; but we venture to think that the information obtained has not been so important or so full as it might have been, simply because it was so one-sided. The men who profess to represent the Irish peasantry of course speak of them as a persecuted and submissive race, while the English members have been too ready to accept this view as completely exhausting the facts, and to admit that all the wrongs under which the country labours are inflicted by the strong hand of England. It was only here and there that a member had courage to remind the House that Ireland herself was not so innocent nor was England so guilty as both were represented. These words fell for the most part unheeded; and yet no impartial mind can refuse to believe that they are true. The difference in religion was frequently alluded to, in the course of the discussion, as a reason for the disestablishment of the Protestant Church; but there were few who adverted to it as one cause of the difficulties which stand in the way of the Irish Government. The difficulty arising from that source has been greatly increased of late years. The spread of Ultramontane opinions has bound the Irish peasantry and priesthood more

closely to the Vatican than ever, and this at a moment when the political difficulties of the Pope—difficulties in which Ireland may help him—have greatly increased. We do not believe, indeed, that the project has ever been entertained at the Vatican of erecting Ireland, as it certainly was of erecting Poland, into a separate kingdom, whose resources should be devoted to the support of the Papacy; because it must have been known from the first that such a scheme was impracticable. But it is not at all inconsistent with this, that it was intended to make the government of Ireland by England as difficult as possible. Every form of agitation in Ireland so far weakens the hands of England, and prevents her taking an active part in the movements on the Continent for the limitation of priestly despotism. We see the effect of these machinations in Prussia, where the Protestant King officially announces that he is disposed to support the temporal power of the Pope for the sake of his Catholic subjects. England has not yet been reduced to that humiliation, and therefore England must pay the penalty in the shape of Irish agitation. In addition to this, the Irish priests have grievances of their own. Late events have greatly thinned their flocks, diminished their stipends, and weakened their influence; they have, therefore, every motive for denouncing the changes which work so disastrously for them, and the Imperial Government which allows them to take place. Every evicted tenant is a martyr, every expatriated Irishman a patriot, every extension of pasture lands a preference of brute beasts to human beings; and the landlords who do all this, and the Government whose laws permit it to be done, are the Neros and the Diocletians who are once more persecuting God's chosen race. But all these causes of irritation, rancour, and national animosity were quietly put aside in the course of the debate, except just so far that on both sides of the political arena the priest was recognised as more important than the peasant, and greater efforts were made to gain him over.

The Government of Mr. Disraeli, speaking through the Earl of Mayo, the Irish Secretary, is determined to uphold the Protestant Establishment. Less than this could not be expected from a Government which has always drawn its inspirations from Churchmen, and which in particular counts at this moment upwards of fifty Irish Churchmen among its followers. But the Earl dwelt more on the danger than on the injustice of disendowment; and he made it clear that the course he adopted was dictated rather by expediency than by equity. And, accompanied with this determination, he took no pains to conceal his wish that the Romish hierarchy could be persuaded to accept of an endowment too. The model settlement of the Irish question, in the Premier's eyes, is the plan proposed by Mr. Pitt at the time of the Union, when the Roman Catholics were not only to be emancipated, but their priests salaried at the expense of the State; and if there were no obstacle on the part of the Romish authorities, we fear it would not be the opposition of the English taxpayer that would prevent him from proposing his scheme. But the Irish Bishops have so often, so solemnly, and so recently protested against accepting an endowment which was never offered them, that they could not in decency recant their protestations; and it remained to be seen what other inducements could be offered them. The University presented, it was thought, a fitting object. In a country which has already more colleges endowed at the expense of the State than any other in the British dominions, the Roman Catholics have established a University of their own, mainly, it is said, by contributions received from abroad, and for years past have been besieging Downing-street for a charter by which it may grant degrees to its students. It is exclusively under the control of the Bishops; and the professors are, to a man, of the Ultramontane school. The doctrines laid down in the late Papal Encyclical, hostile

to every idea of modern thought or progress, are there received with unquestioning submission and promulgated with passionate zeal. There is, we believe, only one University like it in Europe—the University of Louvaine, to which the Belgian Government was some time ago coerced into giving a charter; and it has been a thorn in their sides ever since. It is, in fact, a second Maynooth; but with this important difference, that it is not, like Maynooth, intended exclusively for the priestly order, but is essentially a lay college, for the sons of the Catholic gentry in Ireland, who would there receive an education better befitting the cloister than enabling them to take a part in the every-day business of life. So truly, indeed, is this the case, that the rich and the educated among the Roman Catholics—the men for the use of whose families it is ostensibly intended—have from the beginning looked at it with suspicion. They have not subscribed to its funds, nor petitioned for its charter, nor sent their sons to receive its education. It is in vain that the Romish Bishops have heaped upon it every encouragement in their power—in vain that they have condemned and all but excommunicated the “godless colleges”—the Catholic students still flock to them; even in ancient Trinity they abound, while the halls of the Romish institution on St. Stephen’s-green are deserted. The reason usually assigned for this is, that whatever may be the merits of the Roman Catholic University, as a place of education, it is practically useless for men who wish to enter upon a professional career, as the want of a power to confer degrees deprives its students of that official stamp of distinction which is so necessary to make one’s way in life. Hence it has always been felt that a charter conferring this power was of vital interest to the success of the institution. Possessed of that potent instrument, the Roman Catholic Bishops might then execute their often-brandished threat, and compel all wealthy Catholic parents to send their sons to this University, on pain of excommunication. But it was felt by every Minister who preceded the present that it would be unwise and unstatesmanlike to patronise an institution with ideas of education so opposed to all we hold dear, and which was avowedly set up in hostility to the English scheme of policy; and hitherto the demand has been steadily refused. It has been reserved for Mr. Disraeli to reverse the policy of his predecessors, and to place the English Government, together with the youth of the Roman Catholics of Ireland, under the feet of the prelates of the Church of Rome.

But the main question in which the debate issued was the condition of the Irish Church and the opinion of the leaders of parties respecting it. It was remarked, in the course of the four nights’ debate, that, up to the last hour, no member of Lord Russell’s Cabinet had risen to express his sentiments on the great topic then under discussion. Mr. Lowe, Mr. Horsman, Mr. Mill, and Mr. Bright were all statesmen of great eminence, but their utterances committed no one but themselves; and though Mr. Chichester Fortescue had been Irish Secretary under the Liberal Government, he was hardly in a position to be considered as the mouthpiece of his colleagues. But when, late on the last night of the debate, Mr. Gladstone rose, it was felt that all further uncertainty must be at an end, and that his speech would be one to colour and guide the whole course of party action with respect to Ireland and her Church. And this anticipation was not disappointed. Never was the right honourable gentleman more clear, decided, or outspoken, than on this occasion. And never was there a more complete recantation of former opinions, a more decided breaking-off from all the associations and principles of a man’s past life. We do not mean that there was any formal recantation or any apology for change; the man was too evidently in earnest to trouble himself with personal questions of what might be thought of his own consistency; but those who remembered the principles of the fervid young follower of Sir Robert Peel must have

found much matter for reflection on the transition character of the times, when they beheld this champion and child of the University of Oxford ranging himself side by side with the members of the Liberation Society. Mr. Gladstone will oppose the charter to the Roman Catholic University mainly because Lord Mayo associated an endowment with it; he further thinks it unnecessary, because Trinity College will soon be open to all. He is not only for the disestablishment of the Irish Church, but he insists that there is not another moment to be lost in carrying that disestablishment into effect, having a due regard, of course, to vested interests; and, by way of showing how he understands disestablishment, he objects to Mr. Bright's scheme of Government buying up land in order to sell again to the tenants, because the Church lands will soon be in the hands of the State, without any payment for them at all, and those lands will give the opportunity for trying Mr. Bright's experiment on a sufficiently extended scale. He intimated further that the present session would not pass without the Opposition taking action with a view to the settlement of the question.

Here, then, we have at last the question of Ecclesiastical Establishments fairly raised before the country. At present it concerns only the Irish Establishment, it is true; and could the controversy be settled offhand, it might, perhaps, be confined to that institution. But the most sanguine must be aware that Mr. Gladstone has proposed to himself a difficult, an arduous, and a protracted task, in which success is by no means certain. The Irish Church will die hard. The Irish people regard it with no love; but its own adherents are, on that account, all the more passionately attached to it; and they are the most intelligent, the most high-spirited, the most resolute of the population. Mr. Disraeli, in his reply, indicated plainly enough that, if he is defeated upon this question, he will at once dissolve the Parliament and appeal to the country, so that it is possible the question of Establishments will be brought home to every constituency, become the theme of every hustings, and a subject of consideration to every elector within the three kingdoms. Even if it be staved off for the present, it must appear again in a short time. The question of Church Establishments, for the first time in our history, has become a dividing mark of our political parties. The Opposition, with Mr. Gladstone at their head, have ranged themselves on the side of Voluntaryism, as far as Ireland is concerned. The Ministerialists support the Irish Church, avowedly on the ground that it cannot be dealt with apart from the general question of Establishments. The contest begun on the narrow ground of Ireland is sure to spread to the other parts of the empire. Henceforth this will be the battle-ground of our politicians. The controversy has sprung up at a time when there is nothing else to distract attention from the issue. It is remarkable, on looking back on the events of the last few years, to see how silently, yet how decidedly, Divine Providence has been leading the country up to this point. All the old quarrels—reform, protection, and such like secular questions—have been settled and disposed of, and the ground has been cleared, so that the great question—the question of questions—the relation between the Church and the world, may be brought to a clear, an intelligent, and a decisive issue.

THE FIFTY YEARS' UNION OF THE LUTHERAN AND THE REFORMED CHURCHES IN PRUSSIA.

BY M. LICHTENBERGER.

THE causes which gave birth to the idea of the "Union" between the Lutheran and the Reformed Churches in Prussia were various and complicated. It was finally realised because it had become quite apparent that the differences existing between the convictions of theologians belonging to the *same* Church, without imposing the necessity of

separation, were much more important than those existing between the doctrine of the two Churches. The barriers between these no longer existing in respect of faith, why should they not be abrogated in outward fact? Hence the desire for effecting, an amalgamation of the two Churches; it was supposed that, by abolishing party names, party spirit would be deprived of every pretext for recommencing its fruitless conflicts. Motives truly elevated and religious animated the men who co-operated with King Frederick William III. in introducing the Union into Prussia and the other Protestant Churches of Germany. They thought to close the era of confessional discussions, and to accomplish by the combination of all the vital forces of the Protestant Church, the great practical duties which the necessities of the age imposed upon it. Rationalists and Pietists hailed the thought of this Union with equal eagerness; the former, partly because they saw in it the progressive action of Christianity, tending, in successive developments, to become the religion of the whole human race; but especially because they hoped, under the wide folds of the Union, to conceal their own indifference and poverty in doctrine; the latter, because this Union would realise their dearest wish, the union of all Evangelical souls under the same banner, for the purpose of promoting the one thing needful, and of devoting themselves, without obstruction, to the work of edification which is incumbent on the Christian Church.

We may properly inquire, now that fifty years have passed since the establishment of this Union, if the anticipations respecting it have been fulfilled. No one certainly will affirm this. Instead of quieting men's minds, it has become amongst the Churches of Germany a veritable apple of discord; instead of aiding progress, it has wasted its best powers in fruitless conflicts, and paralysed the most noble enterprises. The changes and the uncertainties which its history present make but a lamentable narrative. The great evil of the Union was the mode of its accomplishment; it was the work of princes and of theologians. The parishes were not consulted; it originated in an order of the Royal Cabinet. The baptism of the Holy Spirit and the consent of the people were alike wanting; the policy and the counsels of the Government had too much hand in its formation. This was very soon perceived. From the outset it encountered keen opposition. Protests were raised—some in the name of misunderstood historical traditions; others, whether sincerely or otherwise, in the name of wounded religious sentiment. Denunciations were levelled against the division of the country into new ecclesiastical districts, not less than against the uniformity of the rites prescribed for the observance of the Lord's Supper.

This opposition, originating especially with the Lutheran party, was based, as we well know, upon prejudice, narrowness of feeling, and illiberal theological prepossessions; but it was sustained by the sympathies of the multitude, and supported by not a few entire parishes. It wore even an appearance of justice and of liberality, since it claimed for the Church the right of deciding for itself in matters of faith, and of resisting every burden sought to be imposed upon men's consciences. Such resistance was made especially to the *Agenda*, or regulations for ritual, promulgated and enjoined upon the Church by royal authority. This new mode of celebrating divine worship was as unsatisfactory to the Reformed as to the Lutherans. The former regarded it as too Popish; the latter found fault with it for not laying emphasis on the Lutheran doctrine respecting the Lord's Supper. Of this last party a section separated themselves from the National Church, and underwent a persecution which lasted more than ten years. It was not until the death of Frederick William III. that they obtained liberty of worship. Nevertheless, this prince himself felt the necessity of reassuring uneasy consciences within the pale of

the United Church. By a decree dated February 28, 1834, he acknowledged the necessity of his work being explained, and of its true significance being set forth. The Union was not designed to create a new Church, but simply to establish an alliance between two sister Churches, on the basis of their respective confessions of faith. In other words, the question of doctrine remained in abeyance; only the differences which existed were not deemed sufficiently important to necessitate an outward separation. This decree revealed the impotence which had paralysed the royal work of the Union; in reality it only strengthened the doubts and the repugnance of those who never had confidence in the virtue of the new ecclesiastical organisation. And to the present day this most knotty question of theological controversy is involved in it, Is or is not the civil power competent to decide points of doctrine—to proclaim as either minor or essential any particular doctrine on which the judgment of the Churches differ?

Incessantly assailed in its weak points by the theologians of the Lutheran party; undermined by the royal power itself, especially after the accession of Frederick William IV., who united to a very demonstrative piety a marked sympathy for certain Catholic institutions; defended with talent, but without success, by the disciples of Schleiermacher; converted into a secure asylum of the Rationalists, who never ceased to extol it;—the Union has never become a power, has never taken deep root in the life of the people. It never had any semblance of popularity until, after the revolution of 1848, the reactionary party, under the direction of Hengstenberg and of Stahl, favoured the progress of strict confessionalism. According to a decree of March 6, 1852, the Supreme Ecclesiastical Council had no other mission than to preserve within the pale of the United Church the rights of the different confessions. The members of this council were to declare whether they elected to defend the interests of the Lutherans or those of the Reformed. This measure was regarded as the token or the forerunner of the dissolution of the Union; and, by a just reaction of feeling, men recalled the services which the Union had rendered to piety and to theology, by enlarging their horizons, by bringing them back to the essential doctrines of the Gospel, and by destroying the germs of hatred and of religious fanaticism still so extensively diffused.

On the other hand, this same revolution of 1848 had strikingly manifested the state of men's minds in Germany; the progress of Socialist ideas, the profound estrangement of the masses, and also of the educated population of the cities from Christian doctrines, the hatred of the periodical press and of the chief literary circles to the Church and to its leaders. The alarm thence occasioned stimulated the adoption of measures variously efficacious. The ecclesiastical diets (*Kirchentag*) deliberated, the Inner Mission was organised, Christian labours were multiplied, and marvels of self-devotedness were thus elicited; but how could life be restored to so diseased an organism? It was as if one should galvanise a corpse. From 1817, it had been a question of creating presbyterial councils, and of endowing the Church with synodal institutions; in a word, of calling on the laity to take their part in the business of the Church. In this manner had been actually organised the Churches of the Rhenish Provinces, where there were still found traces of the more liberal *régime* introduced under the Empire, and of a very active religious life. In 1846, a National Synod, assembled at Berlin, and the members of which had been appointed by the Government, warmly recommended the extension of these measures to all the provinces of the kingdom, and passed a series of wise resolutions. But the Government took no heed of their counsel, and the tempest of 1848 swept away all these projects. Afterwards came the reaction, with its insurmountable distrust of every-

thing which might favour the progress of democracy and of liberal ideas. It is true that the Constitution of 1850, by its 15th article, guaranteed to the Protestant Church of Prussia her independence and self-government; but this article remained a dead letter, and the hopes to which it had given rise were speedily changed to cruel disappointment. Under the pretext of restoring to the Church her governing powers, and of confiding her administration to "fitting hands," the King detached from the Ministry of Worship a particular section, which was thus no longer under the direction of the Ministry and the control of the Chambers, but derived authority directly from the King, who thenceforth was supposed to administer the affairs of the Church, in his capacity of Supreme Bishop. By a decree of June 29, 1850, this section of the Ministry of Worship was converted into a Supreme Ecclesiastical Council (*Oberkirchenrath*), all the members of which were appointed by the King, and to which was confided the supreme administration of the Church. A project for the organisation of parochial councils, elaborated at the same period, remained only on paper for ten years, and it was not until the Ministry of M. Bethmann-Hollweg that it was attempted to be carried out, very timidly and without sufficient means for securing success. The presbyterial councillors were to be appointed from a list, to be revised by the pastor and the patron of the Church. This scheme encountered two classes of opponents—those who met it by sarcasms and ill-will strongly manifested; and those who met it by *inertia*, and a want of confidence which was but too well grounded. The creation of district synods in the six provinces of Eastern Prussia encountered the same difficulties and was impeded by the same obstacles.

On the part of the Government, the maintenance of the *status quo*, and avowed sympathy for the ancient consistorial *régime*, with feeble concessions made to the liberal aspirations of the times, always more apparent than real; amongst theologians, barren discussions upon doctrine, and confessional distinctions, which do not interest the masses, and clerical pride which will suffer no diminution of its authority, and no division of its power; lastly, amongst the masses, thorough indifference and abstinence from interest in ecclesiastical affairs;—such was the state of things in Germany previous to Sadowa.

We have hitherto spoken only of Prussia. If we glance at the history of the other states of Germany, we shall see that the Protestant Church there has passed through almost the same phases during the last fifty years. With some unimportant exceptions, the institutions of the Church everywhere preserve the character imparted to them by the Reformation—dependence upon the State, the preponderating power of the clerical body, a very slender influence exerted by theological schools upon the masses. Piety indeed exists, but without any salient character or expansive force. The people are variously interested in or indifferent to the Union, but from motives mostly foreign to religious conviction; prevented from taking part in the business of the Church by an organisation which forbids them access to its counsels, they apprehend not the drift of the controversies which agitate it, and do not mix in them, except when impelled by the spirit of party. It is the same in Oldenburg, in the grand duchy of Baden, in Bavaria, and more recently in Hanover, in which states synodal institutions have been established, and in which, thanks to the habits induced by modern parliamentary life, the laity are called to take part in the counsels of the Church; the populations, however, are but little prepared to do so. Hence ecclesiastical contests have, as their end, only to displace the majority, to overthrow a ministry of worship, and to turn the preponderating influence of the sovereign to the advantage of the triumphant party.

Such, notably, has been the character of the ecclesiastical contests of which, in

these latter years, the grand duchy of Baden has been the theatre; the self-government of that Church, there so loudly vaunted, is but a vain pretence, since nothing, so to speak, is changed in the relations between the Church and the State. The Supreme Ecclesiastical Council is appointed by the prince, who exercises the right of a veto upon the decisions of the National Synod. Yesterday it was Orthodoxy, to-day it is Rationalism, which presides over the counsels of the Government, and dictates its decrees in Church matters—that is all the difference. It is true that, owing to the influence of Schenkel, of Rothe, and of the Protestant Union (*Protestantenverein*) which they have created, we see developing itself a new ecclesiastical theory, which, under pretence of reorganising the Church upon the principle of parochial liberty (*Gemeindeprincip*), tends to the most dangerous confusion between Church and State. This theory starts with the supposition that all the citizens of a parish are Christians (often, it is true, without knowing it), and that hence they are called to take an active part in the affairs of the Church. Universal suffrage is identified with universal priesthood, and the commonwealth with the Church; the limits of the Church are the same as those of the State, and the prince remains the supreme guardian of the interests of both.

Such was the ecclesiastical situation in Germany when the events of last summer occurred. When, after Sadowa, Prussia, thereby aggrandised, elevated herself upon the ruins of the Germanic Confederation, and, by the annexation of a portion of the North-Western States, and a close alliance with the rest, cleared the way towards national unity, it was thenceforward understood that these changes must exert great influence upon the constitution of the Protestant Churches in those countries. These churches, from their territorial character, were closely connected with the fallen sovereigns, by several of whom they were governed *directly*—i.e., without the intervention of a superior ecclesiastical authority. What was to become of these Churches? Should they be placed under the authority of the Prussian Minister of Worship, or under that of the Supreme Ecclesiastical Council? In the first case, they would be subjected, with all their interests, like the entire department of this Minister, to the control of the Chambers, and would lose every shadow of independence; in the second, they must of necessity enter the Union, since, in fact, the Supreme Council governs the United Church. From the outset it was seen that the question of constitution was complicated with a question of belief. Now, the duchy of Lauenburg (bought by Prussia in 1865), Hanover, the duchy of Schleswig-Holstein, and Hesse (annexed in 1866), protested against entering into the Union, partly from ecclesiastical motives, but especially from a spirit of political opposition. It was quickly perceived at Berlin that to impose the Union upon the annexed states would be to commit the greatest possible imprudence. Count Bismarck's Government was wise enough to avoid adding new difficulties to those which it already had to encounter by any step likely to infuse fresh elements of hatred amongst populations but indifferently satisfied with the enormous sacrifices imposed upon them by their union with the Prussian monarchy. It was accordingly announced, with some ostentation, to the Superintendent of Lauenburg, and to the President of the Consistory of Hanover, that no change would be made in respect of the theological position of the newly-annexed states; and the power of directing the affairs of the Church was conferred upon the Commissioners provisionally charged with the administration of civil affairs.

But if the privilege of not entering the Union be conceded to the Churches of these new provinces, will it be possible, ultimately, to refuse to the Churches of the old provinces the privilege of leaving it? Shall the Government have two weights and two measures? Shall there be two different ecclesiastical constitutions?

—the old provinces continuing to be under the Supreme Council, whilst the new depend upon the Minister of Worship? Or must the Government, as some demand, dissolve the *Oberkirchenrath*, and return purely and simply to the state of things fifty years ago? There are, besides, still further difficulties. The majority of the Churches of the new provinces, being directly governed by the councillors of the sovereign, have no ecclesiastical bond amongst themselves; so that the Minister of Worship is obliged to correspond, in these provinces, with each group of Churches separately; whilst the old provinces have their clearly-defined boundaries, and at their head, since 1828, Superintendents-General, who exercise functions analogous to those of bishops. It is thus that, without its own knowledge and will, the Church is now in the midst of an ecclesiastical crisis, arising solely from the recent political annexations.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, March, 1868.

LETTERS AND ALLOCUTIONS OF PIUS IX.

The Pope has reached a very advanced age; but still he displays great activity. He speaks and writes a great deal; he participates in all business which has, more or less, a bearing upon religious matters, and he never seems to sink beneath the weight of so much labour. But in proportion as years grow upon him, Pius IX. is more and more ruled by a spirit of narrowness and bigotry. Everybody recollects that he was very liberal at the commencement of his pontificate; and now, on the contrary, he quietly obeys the suggestions of the Jesuit party.

These remarks occur to me in consequence of a letter which Pius IX. has recently addressed to Bishop Dupanloup on the instruction imparted to young women. It appears that this subject strikes the Romish priesthood where it feels most sensitively. Cardinal de Bonald and many other prelates had, as I have told your readers, interfered in this quarrel. Now, the "Holy Father"—the "Sovereign Pontiff"—has thought it necessary to raise his voice also on the question of female education. In truth, Pius IX. would have acted more wisely if he had preserved complete silence in this respect; for he has gone beyond all reasonable bounds. Bishop Dupanloup, an intelligent, clever man, by birth a Frenchman, knowing well the ideas and sentiments of our people, had at least the art of conceding what is true and just in the matter under debate, and of ac-

knowledging that a woman may be very estimable, and quite worthy of confidence, though she may have studied literature or the elements of the natural sciences, etc. But Pius IX. declares that any woman who acquires this *profane* knowledge becomes a stumbling-block to society, a germ of discord in the family, a source of corruption to her children! That is to say, that a woman should have learnt only her catechism or the litanies addressed to the Virgin Mary, and that this is the only means by which to protect her against the snares of the world and temptations to evil.

It would be superfluous seriously to refute such atrocious charges. The Pope and the cardinals cannot deny that at Rome, as elsewhere, ignorant women are not more modest or better than others. Have we not recently read a long philippic by the Pontiff against Roman ladies who display extreme vanity and affectation in their extravagant toilets? Well! these ladies were educated in convents, by Sisters of Charity, and they never studied astronomy, natural philosophy, or metaphysics: so true is it that these invectives against the education of the female sex are founded on no solid reason whatever! But the voice of Pius IX. and his declamations will not prevent the continuance of the work commenced by the Minister of Public Instruction. The lectures for young ladies are already numerous, and are well attended.

INTERFERENCE OF THE ROMISH CLERGY IN THE ELECTIONS.

There is another question which equally

*[The above is a free translation, somewhat abridged, of part of an article which has appeared in the *Revue Chrétienne*. In our next number we hope to give, from the same source, a sketch of the present state of parties with reference to the Union.]

deserves to be elucidated; it will place us on wholly different ground. Striking examples have demonstrated, in these last times, that the bishops, the priests, and the rural clergy exercise considerable influence in the election of members of the Legislative Chamber. A political candidate in the Département du Nord has been, thanks to the active interference of the clerical body, appointed representative of the people. The fact is curious and significant.

This singular state of things, which affords the Popish clergy the power of interfering in public affairs, may be easily understood. Universal suffrage, established in our country since 1848, gives the most ignorant peasants, the most illiterate mechanics, the right of pronouncing on the choice of deputies. Now, these people, who possess no education, no knowledge of the true interests of the State, blindly follow the advice of the village priests, and unhesitatingly give their votes to those who are mentioned to them by their *curé*. Is this a benefit, a real advantage to the Popish clergy? Is it a position favourable to religion in general? I do not believe it. History teaches us whenever ecclesiastics are mixed up in that political quarrel, true piety has lost rather than gained. In fact, this interference of the bishops and priests in the domain of civil society provokes keen resentment, and infidelity gains not a few friends, because it seems to protect civil liberty.

It is true that the members of the Romish priesthood have always claimed a large share in the government of human affairs, and they hope by this means to obtain the support and favour of the Crown. Accordingly, Napoleon III. sent his troops to Rome, to prevent its being invaded by Garibaldian bands, because he wished to retain the goodwill of the clerical body, and to be supported by the bishops in the political elections. But is it not, on the other hand, indisputable that the Romish Church has been forsaken by a great number of those who had been received into her bosom, and that scepticism in various forms makes rapid progress in the midst of us? Here is a serious danger to the future of France.

DISCUSSIONS ON FREEDOM OF THE PRESS.

I shall say a few words upon the new law respecting the freedom of the press—viewing it, however, particularly in a religious point of view. Periodical publications will be no longer subjected to the same obstructions as in former years. Everybody is now free to publish a journal, without previously soliciting a licence for that purpose, and it is the

province of the judicial authorities to adjudicate upon the offences of journalists, as well as of other citizens. The Government will no longer exercise the arbitrary and tyrannical power of suppressing newspapers at their own will. This is a step in advance; and Napoleon III., in taking the initiative in this reform, has merited the gratitude of the nation. But we must also acknowledge that the periodical press of this country is generally animated by a bad spirit. Truly religious men, disciples of Christ, take very little share in editing the political newspapers. The press, save with rare exceptions, is in the hands of Rationalists, *soi-disant* philosophers, who reject the essential doctrines of the Christian faith, and turn into derision whatever is most venerable and sacred in the Gospel.

What is the consequence of this state of things? The newspapers do more harm than good. In the humbler classes, among whom they have a large number of readers, they excite increasing opposition to the teaching of Holy Scripture; they obscure the intellect, corrupt the heart, and spread the venom of infidelity in all directions. It is evident that the French nation will have to pay the penalty of this. A people which abandons, little by little, its religious convictions, is exposed to the loss of all its elements of grandeur, morality, and prosperity. There never was a human society in which irreligion was predominant which has been long flourishing or happy; and this is proved most incontestably by the past history of France. But where is the remedy? How are the authority and influence of the Evangelical faith to be re-established among us? Alas! it is easier to point out the evil than the remedy; and even our co-religionists, who ought to be the "salt of the earth," often fail in obligations imposed upon them.

M. RENAN'S NEW BOOK.

These remarks naturally lead me to mention M. Renan's new work, entitled, "Questions Contemporaines." By publishing his "Life of Jesus" M. Renan acquired universal notoriety. Assuredly no religious man will envy him the melancholy glory—if it be really "a glory"—of having attacked the character of Jesus, disputed his perfect holiness, rejected his miracles, and propagated opinions the most opposed to the faith by which souls are regenerated and saved. But without going back to these discussions, I may say that, in his last writing, M. Renan examines subjects of all kinds—politics in general, matters re-

lating to public education, the organisation of the churches, the moral and religious state of France, etc. It is a sort of panorama or magic lantern, in which the most varied scenes pass, one after another, before the eyes of the reader.

M. Renan still displays decided talent. He is a writer, an artist, who takes the attention captive, and seduces the imagination. But this book presents a special character, which must be indicated, because it clearly shows what are the results of scepticism. The author is a prey, it seems, to "great depression;" his thoughts and language are "melancholy." In other words, the predominant impression in his intellectual and moral being is pessimism; or even, as a philosopher says, who will not be accused of being too credulous, M. Renan experiences a sort of "nightmare," which shows him everything under the blackest and most gloomy aspect. He prophesies frightful catastrophes! He asserts that in the course of some generations decent people will have almost entirely disappeared, and that the horrible scenes which covered the Roman Empire with ruins and blood during the reigns of Tiberius, Nero, Caligula, Domitian, and others, will re-appear throughout Europe.

What predictions! What depression! What a desperate view of humanity! M. Renan expects nothing else than the "bloody game of civil war" ("*jeu sanglant des guerres civiles*,") to use his own words. "The man covered with blood, perfidy, and crime," he says again, "will be proclaimed the saviour of his country, because he shall have conquered his rivals!" So this pretended prophet is the victim of his splenetic reveries. And why should we be astonished at this? M. Renan has completely given up belief in religion; he is a sceptic; his heart is cold; his soul is empty; he has lost all hope (*ogni speranza*, as Dante says, in relating that which is written over the door of hell). But there is here—as everybody can understand—an instructive and serious lesson: it is that piety is the parent of joy, and impiety of despair. Happy those who respond to the invitations of Christ; they enjoy, they find, in the Saviour's presence rest unto their souls.

INTOLERANCE OF THE RATIONALISTS.

We now come to French Protestantism, which will not occupy much space in my present letter. The Protestant Radicals, or disciples of the Rationalist or negative school, boast very much of their spirit of forbearance, latitude, and charity. This is very seductive in words; but what are the acts of

the Radicals? "That is the question," as your great poet says. Sonorous and splendid sentences prove nothing; let us see what takes place in reality. Well, the recent electoral conflicts positively showed that wherever the negative men were certain to obtain a majority of votes, they excluded, without hesitation or shame, all the defenders of Evangelical doctrine. This is exclusiveness or intolerance pushed to its extreme limits, and without the least regard to the wishes of the minority. In vain did the Orthodox candidates present in their character, their moral life, their services, their devotion to the most precious interests of the Church, the most eminent and undoubted claims: the door of the consistories was not open to them. The question may be summed up in the following dialogue:—

"Are you one of the Orthodox?"

"Yes."

"So much the worse for you; you will never secure a seat as one of the members of our consistory."

"But I regularly participate in the exercises of public worship."

"That is nothing."

"But everybody knows that I have spared no sacrifices when the cause of religion was involved."

"No matter."

"But my wish is to labour, so far as I have strength, for the good of the Church."

"No, you will not be appointed; for you are Orthodox, that is to say, intolerant, fanatical, and disagreeable to us, who are *truly Liberal*. Go about your business."

I might extend this dialogue; but it suffices to indicate the thoughts and deeds of Protestant Radicalism. I only add, that in several parishes, men the most distinguished by their ecclesiastical position and their intelligence have been sacrificed to individuals without solid education or personal dignity. Such is the *toleration* of the Rationalists; they say one thing, and they do another, precisely the reverse. But we must have patience and hope for the best. It is written, "The wicked worketh a deceitful work" (Prov. xi. 18); and the same principle may be applied to the enemies of the Gospel.

THE SYNOD CONTROVERSY.

I have already given your readers some information on the Synod controversy. But it is necessary to return to it, inasmuch as this discussion becomes daily of greater importance.

All who have studied the ecclesiastical organisation of the French Reformed Church,

at its origin, know that Calvin and his disciples established the synodal system, or General Assemblies, consisting of pastors and elders, who were convened at regular periods, in order to decide on the more important Church questions. This system was maintained by our fathers so long as persecution did not present insurmountable barriers to it. But, notwithstanding the repeated requests of the Consistories, the Synods have not been convened since the commencement of the nineteenth century. A deputation was sent to the Emperor in the month of May, last year, and again solicited the convocation of the Synod or General Assembly. Napoleon III. showed himself not unfavourable to this request. But the Radical Protestants, supported by certain influential personages, have obstinately and violently combated the re-establishment of this time-honoured institution.

Whence comes their ardent opposition? The reply is very clear and simple: a General Synod would have the right, the ability, and the power to determine articles of belief, regulations for the conduct of public worship, the duties of pastors, the functions of elders, and other similar questions. Now, the men

of the negative school accept no religious authority; they assert that the pastors ought to be absolutely independent in their doctrines and preaching. The Synods are therefore opposed to them. Let us await the future; a good cause is never completely lost.

RELIGIOUS AND CHARITABLE INSTITUTIONS.

A few words, in conclusion, on our religious and charitable institutions. Thank God the friends of the Gospel do not remain inactive. I have before me several reports of the Bible, Missionary, Tract, Elementary Instruction, and Sunday-school Societies, and of asylums for orphan boys and girls, old men, sick persons, deserted children, etc. This is not the time to enter into detail on the operations of these excellent institutions. The year which has recently commenced has brought with it numerous pecuniary difficulties. Whatever is necessary to support physical life is dear; our population is suffering; and the receipts of our societies have diminished, while their expenses have increased. But we hope that the generosity of faithful men will supply what is required. Sincere faith is always accompanied by true charity. X. X. X.

ITALY.

[From our own Correspondent.]

Florence, March 16, 1868.

THE NEW CARDINALS—THE CANADIAN LEGION.

During the last few weeks the subject which has chiefly occupied the attention of the Romans, has been the Consistory which the Pope had expressed his resolution of holding about the middle of this month, and the views which he was expected to express in his allocution respecting the relation in which Austria and the Papal Government now stand to each other. The official Roman paper of the 13th inst. furnishes us with a list of the new cardinals and bishops who were created on that day, but says nothing respecting the allocution which was to have been delivered at the Public Consistory to be held to-day. The only one of the new cardinals who attracts any attention is the cousin* of the Emperor of the French, whose appointment has excited interest on account of the bearing which it may yet have on the Roman question. At present this new cardinal is residing in the palace of the

French Legation, and receives honours—such as a guard of French soldiers—which are not conferred on Roman cardinals.

Another thing which has excited interest in Rome, and is looked upon by the priests as a triumph, is the arrival of the Canadian Legion. This legion consists of one hundred and forty-seven men, collected from different parts of that extensive region. The passage of each of these has cost the Roman Government the extravagant sum of eight hundred francs; but this Government spares no expense on any object which will bring glory to the Papal power. A legion from Spain, and another from Hungary, are also expected. With such arrivals it might be supposed that the Papal Army would soon reach the number aimed at; but it must be remembered that the desertions are so numerous, that for every fifteen men who arrive ten take their departure.

BRIGANDAGE IN NAPLES.

Some of the provinces of Naples are suffering so severely from attacks by brigands, that

* [Monsignore Bonaparte, who is about forty years of age, is the son of Charles, who was the son of Lucien, who was the younger brother of Napoleon the First. Little is known of him personally, except that since he was ordained priest, about fifteen years ago, he has been kept near to the person and councils of the Pontiff. He is described as a man with an inestimable faculty of silence, and with the brow of a Bonaparte.]

they have petitioned the Government to take as prompt and energetic measures as possible to crush them. Without very extensive supplies of assistance, it would be impossible for such bands of robbers to subsist for any length of time. Those who supply these means of support may be divided into two classes—those who do so voluntarily, and those who do so involuntarily. To the latter class belong the peasants and shepherds who dwell in the mountains, and gain by their labour the merest pittance. These carry provisions to the brigands, and supply them with the information which they wish regarding the movements of their pursuers. To such work they feel themselves constrained, because were they once to refuse to do so, their destruction would be inevitable. The other class of persons—namely, those who voluntarily support these brigands—are the reactionists, who often belong to the richest and most influential families. These supply provisions, money, arms and ammunition, and also endeavour to bribe those who are sent to defend their countrymen, so that the brigands are very often informed as to the movements and plans of the troops, and thus are able to effect their escape. Hence it follows, that if the country is ever to be delivered from this scourge, something more is necessary than sending forces to fight with these robbers; some plan must be adopted to cut off the supply of means which they now receive. It has often been denied that these men are favoured by the Papal and Bourbon party. An event which lately took place will show the falseness of this statement. About the end of last month, a party of eighty brigands entered Vallefredda, a small town near to Teano, and after having pulled down the national arms, nominated a kind of provisional government in the name of Francis II. They then shot one of the principal inhabitants, and on taking their departure asserted that in a few days they would return to set up the government of the Bourbons in that place.

NEW AMERICAN MISSION STATION.

As most of the south of Italy is sunk in the lowest depths of ignorance and superstition, every attempt that is made to introduce the pure Gospel of Jesus Christ must be hailed by all true Christians with delight. The American Mission in Italy have lately opened a station at Lecci. At first it was thought prudent, on account of the difficulty of the work and the fanatical character of the people, to commence with private meetings with a few persons who were anxious to be-

come acquainted with the truth. It was soon, however, found that if any effect was to be produced upon the people at large, the meetings must be no longer held in private, but in public. Accordingly, after some search, a *locale* was secured, and the first public meeting announced, which was attended by only ten persons, in part Catholics, and in part Rationalists. The next meeting was more numerously attended. Soon after these meetings had commenced, the chief of the police called upon the evangelist, and recommended him to suspend his services, as the people might be led by their fanaticism to commit some act of violence. Finding that this recommendation was not followed, he then took him before the prefect, who used the same counsels and arguments as the chief of the police had done, and with the same results. Though the prefect has thus shown that he has no leaning to Protestantism, yet he has given proof that he is determined to use his efforts to preserve liberty of worship; for on the priests afterwards making a complaint to him against the Evangelici, and desiring that the place of meeting might be closed and the evangelist sent away, he replied that he would not interfere with the work in the slightest, and told them to beware of repeating the scenes of Barletta. Although foiled in this attempt, yet the enemies of the truth did not give up their efforts. Having failed in influencing the Prefect to prohibit the meetings, they next attempted to persuade the landlord in whose house the meetings were held to break his engagement and refuse his room any longer for that purpose. In this they were more successful. The landlord wished at once to expel them, but as the rent was paid till the end of January they refused to leave. He then offered to refund the money, but this also was refused. He was, therefore, obliged to permit the meetings to be held till the time specified, but in revenge he carried away all the chairs of the room. When, however, those who are most interested in the Gospel heard of this, they procured as many seats as were required. Although the evangelist was obliged to give up this room at the end of the time for which rent was paid, yet he has been successful in obtaining another, and the work still continues.

SCHOOLS IN NAPLES.

Among the efforts that are being put forth for the regeneration of Italians in the South, special mention ought to be made of the Evangelical schools in Naples. The success of these institutions is well known to almost

all Christian travellers who have visited that city. Among the many beautiful sights in Naples, there is perhaps none more cheering to a Christian mind than a visit to these schools, which are attended by so many of those sharp Neapolitan children, who give evidence not only of their advancement in secular knowledge, but also in the truths of the Christian religion, which for so many ages was unknown in that city. These schools still continue to flourish, as may be seen from the following statistics. The school which meets at Cavone is attended by 96 boys. At present, on account of want of funds, there is no female teacher in connection with this school; but could a school for girls be opened in that quarter, there is no doubt that it would be well attended. In the school which meets in Magno Cavallo, there is an attendance of 122 boys and 54 girls. The Asilo Garibaldi, or school held in the Chiaja, numbers 40 boys and 65 girls. In addition to these, there is a fourth Evangelical school, attended by about 120 children. Had the committee the funds, other schools might easily be opened in other parts of the city; and if similarly conducted, would effect similar results. This is not a work, however, which is unaccompanied with difficulty. The priests and nuns are most active in their endeavours to lead the children away from these schools, and get them once more entangled in their old superstition.

EVANGELICAL EFFORT IN CATANIA, ETC.

The work still continues to prosper in Catania. Sig. Appia has again paid another visit to that infant congregation, and while there met with much to encourage him. At one of the services he baptized a child belonging to Evangelical parents. The baptism naturally attracted attention and brought together a great number of spectators, while the parents rejoiced at having this opportunity of giving such a testimony to their faith in Christ.

A new and very promising station has just been opened in Terni, a town in Umbria, which contains a population of about 15,000 persons. This place was one of the chief centres during the last Garibaldian movement, and sent forth a greater number of volunteers than any town of a corresponding size. The hatred which the people there have to the priests is intense; but although many of them have in one sense thrown off the yoke of Rome, they are now without any religion at all. Having lost faith in the priests, the majority of them have lost faith in all religious teaching. For some time, an evange-

list and colporteur have been at work in this place, and many religious books have been sold. Several meetings were held in private in the house of the evangelist, but at last a suitable room was found, and on the 8th of this month the Rev. Mr. Moorehead, an American missionary, commenced a public service. The place was crowded, and the people apparently interested in the instructions which were given. After service, the congregation were told that any of them were at liberty to put any question they chose. This led to a very animated discussion with one of the hearers, who declared that he believed Jesus Christ was a great man, a patriot like Garibaldi; that He was able to do more than he, because He lived in better times; but that when He died, He and His work were at an end. The discussion continued for a considerable time during that evening, and next day the sceptic, along with a number of his friends, called on Mr. Moorehead in order that he might have further conversation on the subject. At last, he expressed himself as convinced that the Gospel which he had just heard was true, and attended regularly the services which were held during that week. One of the things which most forcibly struck these persons was the manner in which the Christian pastor reasoned with them, and endeavoured to convince them of the truth of the Gospel which he had preached. "You do not speak to us," said one of the people, "at all like our priests. Had anyone spoken to one of our priests in the manner in which my friend spoke to you the other evening, he would have called him an infidel and other hard names, and ordered him immediately to leave the room." The great difficulty which evangelists have to encounter in labouring in places like Terni is that the people feel no religious want. They have a dislike to the priests, and as long as one continues to speak against them, or as long as their curiosity is unsatisfied, they are willing to listen, but when the simple doctrines of the Gospel are declared, and their curiosity has been satisfied concerning the new teachers, very many cease to attend these services.

GAVAZZI IN TUSCANY.

Signor Gavazzi has been holding a series of conferences in Leghorn, Florence, Pisa, and Lucca. The subject of these addresses has been the errors taught in the Creed of Pius IV. Wherever he has held meetings, the room has always been crowded, and many have thus had an opportunity of hearing some of

the errors of the Church of Rome most unmercifully exposed. At the conclusion of one of his conferences at Lucca, he defied anyone to prove that his statements concerning the Church of Rome were incorrect. On that occasion no one accepted the challenge, but as he was descending from the pulpit after his next lecture, he was informed that a priest wished on the following day to discuss with him and refute his statements. The report of this soon spread through the town, and next evening the Evangelical church could not contain the third part of those who had assembled to hear the discussion. Not one, but many of the priests presented themselves in order to defend the Romish faith. After the discussion had been carried on for some time, the audience insisted that it should be postponed, and a larger place secured, so that more might be able to be present. It was then agreed that the discussion should take place in the church of St. Romano, which is capable of containing 4,000 persons, and that the subject should be the mass. The day fixed for the discussion arrived, and the excitement in Lucca became intense. Numbers of priests came from the country, accompanied with peasants, who had armed themselves, evidently with the intention of exciting a

disturbance. The Prefect, finding that, should any disturbance occur, there would not be a sufficient number of troops in the town, prohibited the discussion. He has, however, agreed to permit it on a future day, on condition that he be allowed to choose the place, and that it be in the presence of one hundred persons, fifty chosen by each party.

CIRCULATION OF THE SCRIPTURES.

I have been favoured by Mr. Bruce with a list of the sales of Bibles and Testaments by the British and Foreign Bible Society during 1867. During that time they employed on an average 34 colporteurs, who sold 4,080 Bibles, 10,157 Testaments, and 23,789 portions of Scripture. At Bergantino, the Scriptures in the possession of one of this society's colporteurs were destroyed at the head of an infuriated mob. The Delegate took up the case, and the priest, with two men, were tried in January at Rovigo. They were sentenced to pay for the books and also the expenses of the trial, and the two men were further condemned to three months' imprisonment. They have appealed to the tribunal at Venice, and whatever the result may be, the colporteurs are not likely to be molested again in that province.

GERMANY.

[From our own Correspondent.]

Berlin, March 17, 1868.

THE SCHOOL LAW—GAMBLING-HOUSES.

The representatives of the nation have again separated without settling the school question, I mentioned in my last letter. Nobody seemed to approve of the new bill; it has not even been brought under discussion in either of the two Houses. We need not complain of this, as there seemed to be little chance of its being passed. The report which the Committee of the House of Lords has published on the subject does not express approval of the bill; it only recognises the necessity of increasing the salaries of the schoolmasters; but as to the ways and means proposed, and the other regulations, there are differences of opinion among the members. As, however, these differences relate chiefly to questions of administration, they are not of sufficient interest for your readers to discuss them in detail. It is enough to state that the school reforms have been postponed to a future period.

I now turn to another still less satisfactory act of our legislation. For many years gambling has been forbidden in Prussia, and

gamblers, who are here subject to criminal prosecution, had to retire to the petty states to continue their unholy pursuits. By the annexations of 1866, three well-known gambling-houses, at Homburg, Wiesbaden, and Ems, have been subjected to the Prussian rule. However, the hopes of many that these houses would be instantly closed, have not been realised. The gambling-house at Wiesbaden was shut by the first Prussian officer who entered it during the war, but it was reopened a few days afterwards. Last year the Prussian Penal Code was introduced into the new provinces, but the operation of those provisions which relate to gambling were expressly suspended. This state of things continued for some time, although the North German Parliament almost unanimously approved of a petition for the closing of the gambling-houses, which originated with the Central Committee for Home Missions. At length a bill upon the subject was submitted to both Houses by our Government, but the measure fell short of what we could wish. The gambling-houses are to be closed, but not till the end of the year 1872. So five years longer the sinful practice is to be con-

tinued. It certainly is true that the tenants of these gambling-houses had to pay considerable sums for the embellishment of these places, and for charitable objects; and that many innocent people are involved in the business by holding shares in it, and that these would sustain considerable losses were the establishments suddenly closed. These practical, and, to a certain extent, fair arguments, have induced the Government to seek permission to allow gambling to go on for five years longer, while, on the other hand, they are empowered to bring it to an end at an earlier date. We must, however, deeply regret this step. It has been justly remarked by a religious journal here, that as Prussia did not hesitate to sacrifice the rights of sovereigns for the sake of a great national and political idea, so it ought the more readily to have sacrificed the rights of a few individuals for the sake of a moral and religious principle. We therefore regret that this bill obtained the sanction of our Parliament. In both Houses there were speakers who, with great zeal and ability, showed the dangers of such a step, but they did not succeed in convincing the majority. I do not believe, however, that the majority really wished to give a legal sanction to gambling. They voted as they did because they did not wish to reject a proposition of a Ministry to which, in other respects, Prussia owes so much. In one point, however, the bill has been amended for the better by the House of Deputies. The gambling-houses must be closed on Sundays.

CIVIL MARRIAGES.

In the meantime another question has been discussed in Bavaria, which may soon easily become one of the great questions of the day. The State has naturally to watch that all births are registered, and all marriages duly sanctioned. The sanction of marriages is now merely an act of the Church. The Church at the same time has the register of all the births, or I may as well say baptisms, because all children must be baptized. In this respect our clergymen are public functionaries. The clergymen of the Established Church, of the Roman Catholic Church, of the Dissenting Lutherans, and of the Moravian Brethren, have the same rights, while the Jews and Dissenters have their births registered and their marriages sanctioned at a Registration Office attached to our Courts of Justice. It is now the wish of the Liberal party to make the registration of births and marriages at these offices compulsory on all, and to leave it to the free will of each whether or not he will obtain the sanction of the Church for his

marriage. The matrimonial service would be then merely a religious ceremony, quite unnecessary to the public validity of the marriage. This would certainly have one advantage. It would deliver the clergy from much secular work, and at the same time render it more difficult for the Romish priesthood to refuse the sanction of a marriage between Protestants and Roman Catholics unless the promise is given that all the children shall be brought up in the Romish faith. But, on the other hand, it would completely alienate many people from the Church who have now, at least in the great events of their life, an opportunity of hearing the Lord's Word. The Conservative party is therefore most strongly against any innovation of this kind; and though our Constitution declares that a law regulating this question is to be provided, it is quite certain that our present Ministry will not attempt to introduce civil marriages, and that if it did, the House of Lords would never sanction such a law. In the Bavarian House of Deputies a proposition to introduce civil marriages has just been rejected.

THE ROMAN CATHOLICS.

The progress of the Roman Catholic Church is still occupying the minds of many. Our papers have stated, on different occasions, that communications have taken place between our Government and the Roman See, with a view to appoint a representative of the Pope in this capital. There is no doubt that the Pope, as an earthly sovereign, has quite as much right as any other European sovereign to send hither a diplomatic agent, and perhaps it would in some respects be better for Prussia if a Papal nuncio could communicate directly with the Pope from this capital, instead of having such communications forwarded to the Pontiff by his representatives in Vienna and Munich, who are unable to judge fairly on matters of which they are but partially informed. But, on the other hand, it seems unsatisfactory to see Prussia treated in more friendly spirit by the Pope than any other Protestant country; and, besides, we can hardly foresee what consequences may result when a representative of the Papacy has the power at any moment, as a privileged official, to bring before the king all the complaints and claims of the Roman Catholics, and who may place himself, if I may so say, like a foreign mediator between the King and his Roman Catholic subjects. We therefore anxiously await the confirmation of these rumours. The official papers have not mentioned anything on the subject; the

semi-official papers have denied the rumours in a way which gave rise to doubts as to the sincerity of the denial. It seems now, however, that if a proposition of that kind really emanated from Rome, it did not meet with approval here.

ECCLIASTICAL CONFLICTS AT BREMEN.

The city of Bremen has been the scene of severe ecclesiastical conflicts during the last few weeks. After the death of the well-known and venerable Menken, his pulpit was given to a man of another spirit—Rev. Dr. Schwalb. When this gentleman was appointed to St. Martin's Church, he said that he was a man of liberal views. You must know, however, that, in the mouth of unbelievers, "liberal" means nothing else than desiring absolute liberty from the authority of the Holy Scriptures. Dr. Schwalb did not long hesitate to explain what he meant by his liberal views. In January last he delivered a lecture entitled "The Old and the New Faith." One of the Bremen papers, the *Courier*, gave an account of this lecture, in which there appears the following brief general statement of Dr. Schwalb's opinions: "Christ, as the object of the new faith, is not God; but really, truly, and only man. His birth was in the ordinary course of nature; he had not only a mother, but also a father, Joseph the carpenter. Before his birth he had no existence, either on earth or in heaven. He performed no supernatural works. He did not die as a sacrifice, but as a martyr to truth. He is not risen from the dead; he did not ascend into heaven, because since Copernicus, there exists no longer any heaven fitted for such an ascension." All the believing clergymen in Bremen have publicly protested against these blasphemies, and declared their belief in the Apostles' Creed. The elders of St. Martin's Church have also taken the matter into consideration; but their decision is that Christianity does not consist in any dogma, but that they respect the truly Chris-

tian ministry of Dr. Schwalb and claim for him all the rights of Evangelical liberty. The four elders who alone stood up for belief in Christ as very God of very God, felt it a duty in their conscience publicly to declare that they did not assent to the vote of the majority. May their brave and manly behaviour find many imitators!

LECTURES IN BERLIN.

In this city there are also many lectures of different kinds. The well-known materialist, Carl Voigt, is here now and lectures. "There is no God; matter is eternal; there is no material difference between men and animals;"—these are the fearful doctrines he teaches. We are, however, accustomed to hear unbelief proclaimed aloud. There are also testimonies for Christ here, witnesses for Him, showing that true science is not in opposition to God's Word. At the same time, the Irvingites here have arranged lectures on the second advent of Christ. Last, not least, let me mention a lecture by Dr. Wichern, which he delivered in the hall of the Evangelical Society on the means of bringing the Gospel to those who do not attend divine worship. With the great principle that "the Church must go to those who do not come to her," Dr. Wichern showed what is the imperative duty of Christians in our days. He quoted as examples, the preaching in the streets and in the theatres in London. He mentioned also the evangelising activity of Lord Radstock and others, and referred to Professor Naville's lectures at Lausanne. I am happy to say that this address has induced many people to consider this important subject more deeply. Last week a free discussion took place on the subject at the rooms of the Evangelical Society; and I hope that, besides, many other schemes for home missions, popular lectures and addresses will be arranged. The City Mission is beginning with meetings for cabmen, which seem to be attended with interest.

BOHEMIA.

APPEAL FOR A PROTESTANT CHURCH AT SEMONITZ.

The Bohemian pastor whose appeal (translated from the original) we subjoin, like some clergymen in our own land, has, much to his honour, relinquished a portion of his charge and of his stipend, in order that a separate congregation might be formed, having its own minister. In this country a living will often be worthy of that name after it has undergone, in the same way, a considerable diminution. In the case before

us, the "fixed salary" of the pastor is 27*l*. At the close of last year, however, Pastor Szalatnay formed a portion of his own flock, which resides at an inconvenient distance from the church at Czernilov, into a distinct congregation; he obtained the requisite Government recognition of it as such, and he is now seeking to build a church, and to secure for it a pastor. The appeal reaches us through the Rev. Dr. Blackwood, Vicar of

Middleton Tyas, Richmond, Yorkshire, to whom any contributions in aid of this object may be forwarded :—

“Semonitz, near Josephstadt, Bohemia,

“January 28, 1868.

“Dear Brethren in England,—As one beloved sister approaches another to confide her sorrow with sisterly trust, and to seek from her comfort, strength, and help, thus there approaches you a poor Reformed Bohemian congregation, to the leadership of which the Lord in His grace has called us; and may the beloved Reformed Church of England listen with sisterly love to the voice of her oppressed sister, though it comes from afar—from a foreign country and people, and in a foreign tongue. May she comfort the faint-hearted and support the weak! It is the Reformed Congregation of Semonitz, which was only constituted in the course of last year which call urgently to you, beloved brethren. It consists of 572 souls, who live in thirty-one communities, between the fortresses of Josephstadt and Königgratz, in the north-eastern part of Bohemia, scattered among a bigoted Catholic population, and belonging to the poor peasantry, who are scantily supported, in the sweat of their brow, by the produce of the land. As the hart panteth for the water brooks, so these souls pant and thirst for the Living God. They long for the Gospel of Jesus Christ, and desire the courts of the Lord's house. The bird has found its house, and the swallow her nest where she may bring forth her young; yet these neglected ones still see the place where their Bethel is to be raised desolate and empty. Old men and children, husbands and wives, young men and maidens, daily raise their hands and their supplicating voices to the throne of grace of Him who creates both the wish and its fulfillment, crying, ‘One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.’ But the small means of this flock are quite inadequate to the work and the aim which they have in view. They possess neither church nor parsonage. The only school is, indeed, under a roof, but in so miserable a hut, and with such limited accommodation, that the work of instruction, as well as the meetings for divine service, is carried on under the greatest difficulties; for, while a part of the worshippers are crowded together in the small place, so that fainting, resulting from the sultry, polluted air, is quite common, the others must stand outside,

before the door and windows, in the snow and water, bidding defiance to the storm; the consequence of which is there are frequent colds, and even, in some cases, dangerous illnesses; yet this cannot destroy the desire for the Word of life, nor even weaken it, in this little community. Private sacrifices, and the help of friends of the kingdom of God, have already placed it within our power to procure ground, on which the church, parsonage, and school will be built, and from the produce of which the future pastor will be supported. Yet this undertaking could only be half carried through under unfavourable circumstances, so that a debt of 4,100 gulden (400*l*.) still burdens it, towards the extinction of which nothing can be done, much less towards the building of the church, parsonage, and school. The war of 1866 brought nearly all the members of this congregation to beggary. The great battle of Königgratz and Sadowa, on the 3rd of July, 1866, was fought on the very cornfields of this scattered congregation. In a few hours the whole harvest was annihilated, the ground trampled as hard as a threshing-floor, the houses for the most part burned or demolished, and what remained became the prey of the victorious army. Famine and misery were the result. The painful consequences of these terrible days are even at the present time keenly felt. The late harvest may indeed be said to have been good; yet, to pay the arrears of the land-tax, which is now strenuously enforced, and to heal partially the many wounds caused by the war, the peasant is obliged to sell the whole of his produce, and in many cases has been forced to give up the coming harvest to usurers, in order to discharge his obligations, while he and his family are already starving, and can only look forward to still greater starvation. In such sad circumstances it is no wonder though the greatest self-sacrifice and the most praiseworthy eagerness are weakened and checked, until the Lord again have mercy on us. Yet if a true hungering and thirsting for the Word of Life be really roused, bodily want is more easily borne than spiritual. Where the people are groaning and lamenting under the chastening rod of the Lord, repentance and desire after the Gospel of the Prince of Peace become stronger and more sincere; then the Comforter is not far distant, and the Lord is near all those who call on Him. Therefore the Lord admonishes us to patience and hope, and comforts us with the promise, ‘Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;’ referring us

also to His chosen instruments, who have made it their task to do good to all, but especially to those who are of the household of faith. Therefore we raise our eyes to you, beloved brethren, and supplicate you for Jesus' sake to support and help us, as far as possible, according to the means and strength lent you by God; to collect the stones for the walls of Zion, in a land where Huss once laboured to raise on high the light of God amid surrounding darkness; where the pious Bohemian Brethren practised the faith and discipline of the Reformed Church; where many martyrs for the truth joyfully gave up, not only honour and goods, but life and blood, only that they might win Christ. Help, dear brethren, a small, scattered, poor Reformed congregation, as far as you can, to procure a simple church, parsonage, and school, in a land which now loves darkness rather than light, but where the Lord has secretly preserved a little flock out of the terrible judgments of the seventeenth century to this time, to erect a renovated building in this country for His honour and their own salvation, upon the stone which the builders rejected, and, like a city upon a hill, to let their light shine afar. Help, that in this land, watered by the martyrs' blood of our fathers, after two centuries, the voice of the truth may again mightily sound forth, bringing salvation to those who believe, but to the unbelieving judgment. For if the disciples of the Lord in this land were to keep silence, the very stones would cry out. Help, for where one member suffers the whole body suffers with it; when the weak sister lies fainting, the

true and loving sister cannot rejoice. But though no service of works is of any value before Him in whose presence we are all sinners and unprofitable servants, yet love remains eternally the bond of perfection which unites the unknown as well-known, the distant as near, and the strangers as brethren, and the Lord who says, 'Verily, I say unto you, that which you have done unto the least of these my brethren, ye have done it unto me.' The Lord will not only add his blessing to every loving mite given among us here, but will unite the friendly giver to the blessed of his Father, that they may reach the kingdom that is prepared for them from the foundation of the world. This is our wish, this is our petition. Now to Him who can do exceeding abundantly, above all that we can ask or think, according to the power which worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Grace and peace be with you, dear brethren, and with all those who love our Lord Jesus Christ in sincerity. Amen.

"SZALATNAY JUSTUS,
"Administrator in Semonitz, and
Reformed Pastor in Cernilov."

Signed also by other ten of the Presbytery Session.

[We learn that the Rev. Pastors Schubert and Janata, from Bohemia, perhaps accompanied by Mr. Van Andel, from Prague, intend to visit this country at the end of April, as a deputation from the Protestant Churches of Bohemia to their brethren in the faith in Great Britain.]

SWEDEN.

THE LATE CARL OLOF ROSENIUS.

To me the death of Carl Olof Rosenius is a great sorrow, and his removal is as heavy a loss as the interests of spiritual religion in Sweden could have sustained by the taking away of any one man. I cannot, of course, expect that those who knew him not can share my feelings respecting his decease; but I deem it a duty at once to the departed and to the Catholic Church of Christ that I should request room in your periodical for a brief notice of this extraordinary man. How he was estimated in Sweden appears from the following extract from an article in the *City Mission Journal* of Stockholm, for February 29: "Last Monday evening, about nine, the Lord's chosen instrument, who, for more than a quarter of a century, so faithfully fed the flock of Christ with Gospel teaching, fell

asleep. He was a pillar in the Church of God, a tried servant of the Lord, who preached the truth in his life as well as by his doctrine. The loss will be deeply felt over our entire country, for his *Pietist* carried every month comfort for penitents and encouragement to believers. But the Lord knows what he does. The work given to Rosenius to do was accomplished and the workman is called home. Blessed be the name of the Lord." The Revs. Dr. Steane and J. Howard Hinton, in their published "Notes of a Tour in Sweden," say of this man of God: "In none of the distinguished persons to whom we were thus kindly introduced did we feel a more lively interest than in Mr. C. O. Rosenius. He is the editor, and in considerable part the author, of a religious periodical called the

Pietist, a name used by the enemies of earnest religion in Sweden as a reproach, but boldly adopted by the projectors of this publication as an honour. Although not a clergyman—he has a brother who is so—he has for some years past held public religious services, which are in Swedish law *conventicles*; and he now preaches regularly in what is called the Bethlehem Chapel, the chapel built and formerly occupied by Mr. Scott. He had been called to account by the authorities for this practice, and forbidden to proceed, but he has, without flinching, persevered; and he is so strongly supported by public opinion in Stockholm that the magistrates have been glad to compromise the matter, on an understanding that he will not preach during the hours of Lutheran Service.*

I send you, translated into English, an article inserted in the *Stockholm Watchman* on the death of Rosenius, adding, where I have thought it necessary, an explanatory note. A letter, dated March 9, addressed to me by the mourning widow, states that although Rosenius was speechless from the time of his final seizure, he had, on the 29th January, when surrounded by many friends, under the evident impression that his removal was not distant, said: "In the event of my being removed by paralysis, and God on my bed of death should see good to deprive me of speech, I wish to say to my relatives and friends that they must not on this account be perplexed, for he who is a friend of God in life is also a friend of God in death. It is well with me, and at my death I shall go straight to paradise." "These words," writes Mrs. R., "were proved true by the unspeakable peace which during his sickness and death overspread his countenance."—Believe me, yours very truly in Christian love,

GEO. SCOTT.

Macclesfield, March 17, 1868.

Carl Olof Rosenius was born on the 3rd of February, 1816, in Nysätra parish, in Westerbotten, where his father, Anders Rosenius, was co-pastor. The father died in 1841, in the parish of Burträsk; the mother, a daughter of

Rector Novenius, in Upsala, still lives, at the advanced age of eighty-one, and has, during the last two years, resided with her recently-departed son. Carl Olof was the second son among eight children, of whom four yet live. He married, on the 2nd August, 1843, his now bereaved faithful partner, Agatha Ulrika Lindberg, daughter of Collector Lindberg Umeå. Rosenius received in early life instruction in the schools of Pitea and Luleå, and after a course at the gymnasium (or upper grammar school) of Hernösand, entered the University of Upsala. He had difficulty in continuing his studies, in consequence of attacks in the head, and he became tutor in the family of Count Schwerin at Lenna. He frequently visited Stockholm, to converse with the English pastor, G. Scott, then residing there, on spiritual matters. Rosenius was awakened to concern for his salvation when he was fifteen years old, and found peace with God through faith in his Son. In his childhood he said he had lived a stranger to God, and had experienced many marvellous deliverances from danger and death, which powerfully knocked at the door of his heart, and during his preparation for confirmation he underwent the mighty change which gave decision to his future life. Whilst at Count Schwerin's he had many severe inward conflicts, and insidious questionings as to the truth of Christianity. He had heard much about Pastor Scott, by whose convincing and practical preaching many awakenings from spiritual death and indifference took place in Stockholm. He sought this servant of God to obtain counsel and aid. Scott spared no pains to aid the young man in escaping from his inward perplexities. He advised him to put down, under prayer to God for enlightenment, all the evidence for and against Christianity, and then to compare their force. He followed this advice, and became gradually easier and convinced.*

In the meanwhile the prospect of not completing his studies stood before him as an insuperable barrier in the way of his future course.† Scott discovered the gifts possessed by this young man, and began to employ him

* One form of conflict, and the manner of deliverance, was characteristic of the man. He said, "I have been sorely tempted with this thought, How do you know that God hears your prayers? This conflict has been agonizing, but under strong excitement I threw myself on my knees, crying out, 'O Lord, if thou dost not hear me now that I am praying, thou didst not see me when I was sinning,' and the snare was at once broken by the compassion of my God."—G. S.

† The writer of this article, doubtless, did not know that amongst the anxious inquiries addressed by Rosenius to the translator, one specially affected his future course. He said that he would find no great difficulty in preparing for and obtaining ordination in the Lutheran Church. But whilst cordially attached to the doctrine and discipline of that Church he hesitated to seek ordination. "As soon as I am ordained," he said, "I am confined to the parish where I am appointed curate, the staple of my neck-chain is driven into the parish-wall, and beyond my chain I cannot go." He intimated that whilst dreading vain self-confidence, he had an inward conviction that God called him to more general labours for the awakening of sinners in the land. The translator felt all the delicacy of his position in the face of such an inquiry, and

to conduct spiritual services in the meetings, constantly increasing in numbers, which gathered around the English pastor. At the so-called class-meetings, which are peculiar to the Methodists, and in which those present give some expression to their personal experience, Rosenius began to feel himself stirred up to speak on spiritual subjects. Amongst others, a woman stood up one day, with the complaint that she had sought week after week to get nearer to God, but without success. One and another present exhorted her to strive on and she would eventually be successful. Rosenius had, with his father, and among the seekers of salvation in the North, learned to understand and love Luther, and to know from his preaching the free and open way of a sinner's return through Christ to God. He felt that he could not be silent, but declared to all present, and the anxious female in particular, the truth that they must at once go forward to the Saviour who justifies the ungodly, and receive from him grace without money or merit. That occasion produced a deep impression on all present and on himself. Ever afterwards it appeared with growing clearness to be the work of his life to declare the righteousness of another reckoned to us as the firm ground of our peace. By this doctrine, constantly made prominent, and in many ways illustrated, he has, so far as man may see, been the means of leading many to the faith of Christ.

Scott soon perceived that there was a wide difference between the doctrine taught by Rosenius and his own, but said, with that adaptiveness which belongs to Methodism, that Luther's teaching, and the form of doctrine preached by Rosenius, suited best the Scandinavian people.*

Scott persuaded and encouraged Rosenius to co-operate with him in his work, the more especially as he was not reinforced by labourers from England†. They both began together to issue the *Pietist* in 1842,‡ which paper, on Scott's return to England, fell

entirely into the hands of Rosenius, and, with the perseverance peculiar to him, he continued it up to the time of his death. It had an extensive circulation among the people, reaching in later years to 10,000 monthly. During the last year, though prostrated by paralysis, and enfeebled in all his powers, he resolved to continue the *Pietist*, though not at fixed times. He issued thirteen numbers, the last fruit of his labour.

After Scott left Sweden, the chapel built by him was purchased by a company of Christian men, and under the name of Bethlehem Church, was reopened for the preaching of the Word by serious servants of God invited by the directors. Rosenius, who had, after the closing of the Methodist chapel, held his meetings in large rooms, where the number of hearers constantly increased, was now called to remove them to Bethlehem Church, where he for many years preached twice a-week. Specially endowed by gifts and experience to be a preacher and leader to the "common people," he stood in close relation to the peasantry in the remotest districts of Sweden. Many an humble undistinguished man in far-distant solitary forests exhibits as a precious document a letter from Rosenius, in which he powerfully struck down the claims of self-righteousness, or pointed to the free grace of Christ, or removed the doubts occasioned by Baptist publications as to the right and efficiency of infant baptism. Long in feeble health, Rosenius had his first paralytic attack in the spring of 1865, but recovered again, and continued his various labours. During the spring of 1867 he was warned not to preach frequently, but could not desist, notwithstanding increasing inability. On a journey to a watering-place, he preached in St. John's Church, Göteborg, but had an attack of paralysis, so severe that he was carried from the pulpit as he himself thought in a dying state. Subsequently he was able to be removed to Watholm, near Stockholm, where he had

* A more exact statement would be that Rosenius saw Scott labouring, not to extend his denomination, but instrumentally to save the souls of Sweden; and Scott saw in Rosenius a gifted young man, sound in the great doctrines of repentance, faith and holiness, and earnest in working the work of God, and with mutual confidence, oneness of aim, and a pure and growing affection, the *Methodist* and the *Lutheran* worked together as Evangelical Alliance brethren, true yokefellows in the Gospel of Christ.—G. S.

† When, early in 1841, the translator was authorized to accept the urgent request of the late Rev. Dr. Robert Baird to visit the United States, in order to interest American Christians in our truly catholic Swedish work, Rosenius willingly undertook to conduct all the Swedish services of the Methodist missionary during his seven months' absence, and as an inmate in his family won the confidence and affection of all by his thoroughly consistent Christian deportment.—G. S.

‡ The idea and plan of the *Pietist* were given by the translator, Rosenius ever calling this monthly "Scott's Child," and the first numbers, issued at the beginning of 1842, were prepared by him with assistance from Rosenius and others; but when, in April, Scott was driven away by persecution, Rosenius took the entire charge, and ably discharged this duty.—G. S.
declined indicating the course he ought to take. After a time, Rosenius gave up all thoughts of ordination, and became a sort of national evangelist. It became more and more evident that his peculiar vocation was of God, a rich gift to the Swedish Church and nation.—G. S.

often spent a part of the summer, and where his health improved. But his appearance was changed, his power broken; he could no longer take public service, but worked at his writings, and gave special attention to his spiritual improvement. Most instructive were his communications as to his experiences in this time given him to prepare for eternity. On his last birthday, February 3, he had premonitions of his approaching end, and was deeply affected whilst surrounded by many friends. On Saturday, the 22nd, he had a slight attack as an intimation of what was coming. He sent his last salutation to the Fatherland Society, in the direction of which he was a leading member. During the night betwixt the 22nd and 23rd he became speechless, and lay in stillness till Monday, the 24th of February, at nine in the evening, when he peacefully and blessedly fell asleep.

Rosenius was, by his immediate friends, and all who knew him, a man greatly beloved, full of patience and gentleness towards the erring, mercy and sympathy with respect to the suffering, carried to an extent which has prevented his leaving much of this world's goods behind him. He showed great uprightness and goodness to all who had to do with him. Even with respect to worldly affairs he was often asked to give counsel, as a very wise and understanding man.

Although not naturally bold, he was never afraid of the reproach of Christ, of which a large share was allotted him.* *For God's Word and in God's Word* he sought unintermittingly to live, and although possessing a specially open, and almost playful and child-like disposition for the wonders of nature and art, he gave but a very passing and hasty attention to such things.

Rosenius felt, especially during the first period of his active life, some uncertainty, lest his calling as preacher and pastor should be questioned, and often explained to his friends and others how he, by God's special providence and guidance, had been pressed into the sphere of labour he occupied.

He was not indifferent to the Church of his fathers; on the contrary, he spoke in its be-

half, and endeavoured to persuade many to shun separatists, and yet his own position, and his, on certain points, somewhat undecided church views, influenced several to a measure of separatism in that they preferred Rosenius's Bible expositions to the full service of the Church.

Notwithstanding Rosenius's great success, and the admiration and homage paid to him by so many, who looked to him as their chief, the spirit of fear never left him; he readily acknowledged his failings, the defects which accompanied his announcements of the truth, and found his comfort in the thought that wherein he had built "wood, hay, stubble," God would forgive him, and also heal where he had injured. In his later days, he warned with increasing zeal against loose notions of the Gospel, or inconsistent conduct; pride especially was his declared mortal foe, and the source, according to his opinion and observation, of the principal apostacies from Christianity. This is not the place to institute a critical examination of his system and mode of teaching. The present truth, to him, for which he lived, and which, according to his measure, he sought to illustrate, was that our righteousness, peace, and salvation are to be found in another, not in ourselves, by undeserved grace bestowed upon us when we believe, and that we continuously every moment possess by faith this secure refuge outside of ourselves in another. May this truth never grow dim with us! This, our precious treasure, which Rosenius made it the business of his life to exhibit, may it shine forth among us with ever-increasing brightness, and may fresh examinations of Scripture tend to confirm what he, with Luther in his hand, sought to demonstrate, that other ground can no man lay than that is laid! But may the preachers who lay this ground also teach with yet greater efficacy to build thereon by the pure, rich, comprehensive, precious silver and gold of God's own word, preaching Christ as He is made of God unto us, wisdom and righteousness, sanctification and redemption, thereby training the Church of God to wholesome purity, strength, and growth!

* During our trouble from infidel and revolutionary persecutors in 1841-2, I called a number of our friends together that we might encourage each other. Many spoke, but Rosenius was silent until I called upon him by name to give us his thoughts. "My words," he said, "will be few; if there be a God in heaven there is no fear of us; and if not, it is all the same how it goes." G. S.

ABYSSINIA.

ANCIENT ABYSSINIAN CHURCHES.

The Special Correspondent of the *Times* gives a very interesting account of a visit paid to a church at Goon-Goon. He says:—

"It is a low, narrow building, containing seven rooms, if they may be so called. The first of them has no door or windows, and only half a roof of stakes and thatched straw, a natural projection of the rock being cunningly made to do duty for the other half, and excluding the sun, but not the wind or rain. The only article of ecclesiastical furniture was a lectern of the rudest workmanship, standing shakily upon three short legs, and requiring to be propped by stones; but the walls were profusely covered with queer many-coloured daubs of horses in impossible attitudes, armless male saints in blue surplices, stiff red stocks, and yellow wide-awakes (apparently intended for auriolles), and inexpressibly grotesque faces of female saints in widows' caps of the liveliest hues, and with round, staring, black and white eyes. Beyond this room was another, painted over in much the same fashion, and containing a huge time-worn Amharic Bible, illuminated with portraits of the Virgin and Child, evidently the work of the artist who adorned the walls, or of at least a kindred genius. Behind these two rooms, and somewhat apart from them, lay a third, containing a stone mortar and oven for preparing the sacramental bread, though in other respects the room had the appearance of being used as the parsonage, a small square window leading from it into a hole cut out of the very heart of the rock, which seemingly did duty as the principal sleeping apartment. If so, the Abyssinian clergy deserve credit for abstemiousness, for no sleek priest in good condition of the conventional type could possibly have insinuated himself through the narrow window. The bedroom seemed to run some way into the rock, but it was so dark and dirty, and, worse still, so populous with swarming insects eager for prey, that I did not venture to enter it.

"These five rooms formed, I fancy, the comparatively profane, or rather the less sacred, portion of the building. My guide made no objection to my exploring every corner of them as closely as I pleased, contenting himself with the general fact that I was supposed to be a 'Christian.' But when I tried to penetrate further, and wished him to open a little door covered with curiously-worked leather—the first door which forbade progress—he began to dis-

cover religious scruples and conscientious qualms which nothing but a vigorous reiteration of 'Raal' could soothe. At last, however, he stripped himself to the waist, although the raw chilly atmosphere of the place made his teeth chatter, and then most devoutly and reverentially picked the lock or fastening of the door with a bit of wood, pausing occasionally to prostrate himself, until his forehead touched the damp floor. Declining to do the same, I had to compromise the matter by a very profound 'salaam,' falling back upon my two great standpoints Raal and Christian. On entering the room I found that all this difficulty had been occasioned by the fact that it communicated with an inner room—a dirty cloth, the 'veil' of the Jewish tabernacle, dividing them—which contained the Abyssinian Ark of the Covenant, or, more strictly, an imitation of the ark. The real ark is at Axum, having been brought there miraculously through the air by Menilek and some other devout Jew; but every Abyssinian church contains an imitation of it. Owing to the very imperfect light and the scruples of my guide, who shook with cold and pious horror, I could not well make out what this ark was, but it appeared to be a square wooden stand, about 2ft. broad and 8ft. high, holding a few illuminated MSS. and a great many evil-smelling relics and rags, probably the cast-off clothes of Abyssinian saints who had lived and died in the strongest odour of sanctity. Cleanliness is certainly not, in Abyssinian eyes or practice, next to godliness. In the next room to that containing the "Holy of Holies," there lay in one corner a wretched truckle-bed, covered with religious books, some of them in massive boards an inch thick, and richly illuminated, while in the other corner lay a dustheap! Indeed, the holiest rooms seemed the dirtiest, though they were better protected from the weather, being constructed of solid masonry and huge beams, and completely covered over, one small shutter offering the only means of admission to air and light. They were at the narrow end of the ledge on which the church stood, and almost overhanging the brink. 'No man, barring a bird,' could have reached them from this quarter, and as I have already said, it would be a very easy task to defend them from Shohoes at least on the other. One of the most curious features of the place was the number of wells. I

think I counted four, formed by water exuding from the mountain side, and caught in basins hollowed out of the solid rock. It was doubtless this natural supply of water, combined with the inaccessibility of the place, that led to its selection as a site for a sanctuary and stronghold. Christianity has had in its day to choose many strange places of refuge from pagan persecution, and has too often been tainted by admixture with impure or senseless rites, but it may be doubted whether it ever chose a stranger place, or one presenting a more revolting compound of piety and superstition, than the little church, which its half-naked, half-savage votaries have built for it in the rock of Goon-Goon.

The same correspondent writes from Attegrath, the capital of Agamé:—

"The church of Attegrath is ornamented within by rude pictures of saints and incidents in Biblical history, executed without any ideas of perspective. Nor is the absence of art redeemed by antiquity, as they have been finished little more than half a century. Among other errors of the artist critics have discovered a glaring anachronism in one design. The subject is the passage of the Red Sea. Moses, standing on the further bank, is shaking his rod with mocking irony over Pharaoh, whose horse is rapidly being submerged, while the Egyptian infantry, already nearly engulfed, are holding their firelocks

above their heads. It was vain to suggest that those which appeared firearms might have been intended by the artist for cross-bows. None of the connoisseurs would accept this reading. It is a curious coincidence that the people of Abyssinnia own the same patron saint as ourselves, St. George. Their Christianity is, considering, or, perhaps, in consequence of, the little intercourse they have had with the rest of the Christian world, remarkably pure and free from superstition. In the churches there is no altar, but in the centre a relic of the Jewish ceremonial, a holy of holies, is placed, into which the priests alone are permitted to enter, and where the religious books are kept. To these, however, no mysterious reverence appears to be attached. The great church of the kingdom of Tigré is said to be at Ascum, near Adowa, the capital of the province of Tigré. There tradition asserts that it is built on the ruins of the temple raised to the true God by the Queen of Sheba, when she returned to that town from the Court of Solomon, bringing with her a Jewish colony, a copy of the tables of the law, and the tabernacle, which had been replaced at Jerusalem by Solomon's temple."

No one of the British expeditionary force has yet, however, been able to visit the site of the Queen of Sheba's temple at Ascum.

AMERICA.

THE IMPEACHMENT OF THE PRESIDENT.

Referring to the proceedings now taking place at Washington, by which the President of the United States has been placed upon his trial before the Senate, the *New York Observer* remarks: "It is impossible to exaggerate the gravity and solemnity of the crisis that is upon us as a people. When we know from all history that the passions of men once roused are as uncontrollable as fire, and see the excitement into which the impeachment of the President has already thrown the country, we can only pause with bated breath and await the issue. Looking at the case from a merely political point of view, and knowing how desperately both parties in such a struggle will fight for mastery, we might fear that our institutions are in immediate danger. But there is another light in which to contemplate the subject. There is a great mass of intelligence, patriotism, and virtue in the people that must serve to check the rashness of party, and govern the result. And as Chris-

tians, who have been strengthened in stormy days by the assurance of Divine protection, we may with confidence believe that God will be with us in this convulsion, and lead us safely through. Now is the time for the people to look unto Him who was the God of our fathers, and is our God, and will be to the end."

"CRISIS IN THE PROTESTANT EPISCOPAL CHURCH."

Such is the heading with which one of our transatlantic contemporaries lately commenced a reference to the "Tyng case," as it is called. "That case," says the writer, "is comparatively unimportant. It concerns simply a question of statute law, which may be modified at any time; or, if not, may be enforced without serious results to the cause of truth and righteousness. The principle involved in it is, however, of vital importance. The whole question of a free Gospel or a bound Gospel; of liberty to go into all the world, or only into selected and defined parishes, to preach the Gospel—this is the principle in

question; but the Tyng trial is not to settle it. It agitates it; the settlement is to come afterwards. The crisis that is coming, and perhaps has come, is the struggle between the Romanising party and the Evangelical in the Church."

The facts of the case are these: The Rev. Stephen H. Tyng, jun., a young Episcopal clergyman, who has a parish in New York, some time ago accepted an invitation to preach in a Methodist church in the town of New Brunswick. Mr. Tyng accordingly officiated in that pulpit, and conducted the services according to the Methodist forms of worship, and without the usual vestments prescribed to be worn by the rules of his own Church. This Methodist church is situate in an Episcopal parish, over which a Rev. Mr. Stubbs is rector, and he, with a Rev. Mr. Boggs, protested against Mr. Tyng's officiating in his parish. The protest was made in due form to Bishop Odenheimer, of the diocese of New Jersey, and the latter presented the alleged offender for trial to his own ecclesiastical superior, Bishop Potter, of the diocese of New York. Bishop Potter accordingly convened an ecclesiastical court to try Mr. Tyng for having violated the canons of the Church. The court, consisting of five clergymen, was held in St. Peter's Church, New York, the Rev. Messrs. Stubbs and Boggs, the presenters, and Mr. Tyng, the respondent, both being represented by an imposing array of counsel, and a vast crowd attending, who showed a deep interest in the proceedings. The trial was closely contested, and after an adjournment for some weeks, was resumed and concluded towards the end of February, the proceedings having occupied several days. A majority of the court pronounced Mr. Tyng guilty of having violated the canons. The punishment for the offence (as it is Mr. Tyng's first one) is an admonition given by the Bishop publicly in a church of the diocese, and in the presence of at least three other clergymen.

A similar but stronger case has occurred in Westerly, Rhode Island, where another clergyman, the Rev. J. P. Hubbard, exchanged pulpits for one Sunday with a Baptist minister, against the express protest and prohibition of Bishop Clark. Mr. Hubbard acknowledged his receipt of the Bishop's letter conveying the prohibition, and announced his intention to effect the exchange notwithstanding. In his answer to his Bishop, Mr. Hubbard said: "If by any such legislation you cut me off from you, I shall not cease to be an Episcopalian. I shall still remain in the communion of the

Protestant Episcopal Church. Many beloved brethren like myself thus cut off will be with me. We shall, if thus forced to it, form a new and more pure branch of the Protestant Episcopal Church." On the following Monday, Feb. 17, Mr. Hubbard wrote a second letter, informing his Bishop that the exchange had been made. He endeavoured, in the Baptist Church, to follow exactly the order of their services, making no attempt to use the liturgy, in whole or in part. The Baptist minister, on the other hand, used the Common Prayer, being particularly requested by Mr. Hubbard to read the declaration of absolution, which properly may be done by none but presbyters. He plainly acknowledges that he has done this with the full intention of testing the recognition by his church of the validity of non-episcopal ordination; and he says: "I never felt the power of the word I was preaching more than yesterday morning. I never felt the presence of Jesus more manifestly. And never in all my experience was the Holy Ghost more evidently poured out than upon that worshiping, listening throng in the Baptist Church, as I spoke to them of Christ's eternal love for His Church, and His purpose to present it to Himself a glorious church." He adds that while he is writing this letter, an old man comes to his study to say that that sermon has been blessed to the conversion of his soul.

A third case is that of the Rev. F. D. Hoskins, of Towanda, Pennsylvania, who has allowed the anniversary of the Local Bible Society to be held on a Sabbath evening lately within his church, attended by the clergymen of other sects, who made addresses from within the chancel. The rector preached the sermon; but the "Prayer Book was not used beforehand, as the law of the church requires."

NUMEROUS AND EXTENSIVE REVIVALS.

All the religious journals of the United States are occupied with accounts of the revivals which are taking place in connection with the various Evangelical Churches of that country. Generally the religious interest dates from the Week of Prayer, and in many instances the work has been carried on by continuing the union meetings where it had originated. In Philadelphia, "with less excitement and probably with more effect than in the days of the great revival at Jayne's Hall, a general revival of religion is in progress, and churches of every name are feeling the blessed influence." In Brooklyn, also, the religious interest is general. "At one church 150 conversions have taken place,

and at another several entire families have been led to profess their faith in Christ." The third all-day prayer-meeting was recently held in Cincinnati, and the interest was well sustained to the close. At Westerly, R. I., a powerful revival is in progress. The testimony of the rector of the Episcopal Church (mentioned in another portion of our American intelligence as having exchanged pulpits with a Baptist minister), Rev. J. P. Hubbard, has been given to the glorious work. At Sedalia, Mo., the converted embrace Catholics, Jews, Infidels, Germans, and Americans; the work seems only beginning.

In the *New York Observer* of February 20 we read of "three hundred revivals." Our contemporary says: "To the sixty revivals noticed a fortnight ago, we add this week the record of five times that number. In the reports of one hundred of the revivals estimates of the conversions are made, and amount to more than four thousand, of whom 1,300 have already united with the Church. These welcome tidings come from twenty-three different states. In Indiana there have been thirty-one revivals, in Iowa twenty-three, in Illinois twenty, in Michigan nineteen, in Pennsylvania seventeen, and in both New York and New Jersey fourteen." The same journal, in a more recent issue, mentions that during the preceding fortnight there had been revivals in 170 more churches, located in 23 different states. "Thus, since January 1, in all 570 revivals, 9,000 converts, and 2,700 additions to Evangelical churches, have been reported. Yet, in this computation, the largest of these denominations—the Methodist—is not included. The number of revivals among them has been great, and the reports in many cases so indefinite, as to make accurate estimates very difficult. It would be safe to say that the revivals and conversions mentioned in our Methodist exchanges far outnumber the aggregate of those reported from all other Evangelical churches."

In the *New York Independent* of March 5 we read: "The tide of religious interest is still sweeping over our land with even greater power. The various organs of the Methodist Episcopal Church are crowded with local information of this kind. We have taken pains to add up the accounts of converts recorded in the Methodist papers for the single past week, and we find 8,201 cases of hopeful conversions reported by Methodist preachers. The numbers reported in other denominations are, as might be expected, much less, but yet large, including about two thousand among the United Brethren, over a thousand

among the Presbyterians, and nearly a thousand among the Congregationalists, the Baptists, and the Lutherans. The Week of Prayer has been abundantly blessed, and the Churches are revived in many places where no great outpouring of the Spirit has been experienced."

HOW ARE THE FREEDMEN CONDUCTING THEMSELVES?

This question is answered by the Boston *Congregationalist* in the following satisfactory manner: "Seeing is believing, and we have the testimony of our own eyes to the good conduct of the freedmen in that portion of the South, at least, which we recently visited. They have for the first time in the different election precincts deposited their ballots, and have discharged this function of a free citizen with as much dignity, self-respect, and quietness of deportment, as if they had been voters for many years. . . . Meanwhile the work of education is going steadily on among the freedmen. In one voting precinct in which a late army officer was register, one-half of all the blacks subscribed their own names to the roll, while of the white voters in the same precinct, only one in four were able to do it. This result is due to a freedmen's school which has been sustained in that vicinity for two years. No friend of the coloured people will claim that they are immaculate. Unprincipled men are found among them. They are necessarily ignorant and inexperienced in the arts of a self-sustaining industry. But they are shrewd, docile, disposed to appreciate their privileges, and grateful for their new-born freedom. Instances of violence or revolting crime are rare among them, though petty thefts in starving times may be expected to be frequent. They have laboured the past season *as well as they ever did*. The recent failure of the crops is the result neither of Yankee rule, nor of negro indolence, but is a part of His plan who is bringing this nation through great tribulations, 'that He may purify unto Himself a peculiar people, zealous of good works.'"

SUPPOSED POPIISH INCENDIARISM.

A Boston letter of the 21st ult. refers to the burning of the Ursuline Convent at Somerville, in 1834. "It was three miles from Boston," says a writer, "and located on one of the most commanding sites in this region. A popular school was connected with the convent, which the daughters of many sturdy Puritans attended. From the convent a nun escaped and published a small volume, detailing her privations and sufferings. In a

little time sundry rumours were afloat as to the forcible retention of others in the institution. It took but surmises to furnish necessary fuel for a wide-spread and deep prejudice against the convent. This prejudice ripened into a popular tumult, so that, apparently without much preparation or concert, the building was fired. Several appeals were made to the legislature for damages. The laws did not, as in New York, compel the county to compensate losses by riot. Although almost every year the appeal has been renewed, the legislature has refused to cover the losses by the riot. This has incensed the Catholic population. And now, as compensation seemed to be a doubtful matter, *revenge* has been inaugurated, or rather it is suspected

that revenge is now in order. Somerville has a population of six or seven thousand. Within two years, *five* Protestant churches have been burned and *four* large school-buildings. Last night the Universalist Church was consumed. A watch had been set over all the churches, going on duty at 7 P.M. In the storm last night, the incendiary probably entered the church about six. Surely there is ground for suspecting some of the emissaries of the Man of Sin in this matter. *Nine* Protestant institutions in two years laid in ashes! How long will such things be tolerated? Woe to the man caught in such acts! Even Puritan opposition to capital punishment will hardly save the neck of the fellow."

Home Intelligence.

ANTI-RITUALISTIC MEETINGS.

Two meetings of the Church Association have been held within the last few weeks. There was a crowded and enthusiastic gathering, on the 17th ult., at the London Tavern, consisting of citizens and others opposed to Ritualism. Many eminent bankers and merchants were present. The chair was occupied by Mr. R. C. L. Bevan, who remarked that it was one of the largest meetings he had ever attended in the City of London. The other speakers were Mr. J. G. Hoare, Dr. McNeile, Mr. J. C. Colquhoun, Mr. T. Chambers (Common Serjeant), and Mr. G. Moore. A subscription was opened in aid of the 50,000*l.* Guarantee Fund, which is to be called up *pro rata* as it is required, and no more than 20 per cent. per annum. The other meeting, which took place about three weeks previous to that just mentioned, was held at St. James's Hall, and celebrated the third anniversary of the association. Mr. Colquhoun was in the chair, and delivered an able address. The report was read by the Rev. E. Wilmot, and referred to the efforts making by the association to test in the courts of law the legality of Ritualistic practices. The resolutions were moved and seconded by Mr. Horsfall, M.P., Mr. W. Morley, the Rev. Dr. McNeile, Dr. Cowan, and the Rev. J. C. Ryle. At both these meetings Dr. McNeile's speeches were most pointed, powerful, and practical, and elicited warm expressions of approval. At the St. James's Hall meeting, he urged the council of the Association to follow up the cases already before the judicial tribunals, which

have reference to outward observances, by a suit against one or more of those who are contravening the doctrine of the Church of England by the teaching of Popish doctrines. At the City meeting the Doctor was able to announce that his advice had been taken. "Another action is," he said, "to be commenced at once, involving doctrine. I believe I may say that every necessary precaution is being taken against technical evasions; that a case is known suitable to the purpose; that funds are ready; and that no needless delay need be apprehended."

A large anti-Ritualistic meeting has also been held at Islington. Here the proceedings were interrupted by sympathisers with those whose practices the meeting had assembled to condemn. The resolutions, however, were carried with but few dissentient voices, and the speakers were loudly cheered as they denounced the Romanising conduct of certain of the clergy, and especially the immoral practice of auricular confession.

WALDENSIAN CHURCH MISSIONS IN ITALY.

A large and influential committee has been formed, at the house of the Hon. Arthur Kinnaird, to assist the Waldensian Church in carrying on her evangelistic work in Italy. The Rev. Dr. Guthrie, of Edinburgh, and Dr. Revel, of Florence, addressed the committee, the one giving encouraging accounts of the interest that had been awakened in the Waldenses throughout several of the large towns in England, and the other describing the successful efforts in spreading Gospel truth in Italy, even in the face of the most

violent opposition of the Romish priests, backed sometimes by the police.

A *conversazione* in connection with this interesting object was held at Willis's Rooms on the evening of the 13th ult. The attendance was so numerous that the rooms were crowded to their utmost capacity—so that many were unable to obtain admittance. The influential company present included General Sir Hope and Lady Grant, Sir Wm. and Lady Bovill, the Duchess of Argyll, Admiral Vernon Harcourt, and General Spottiswood, and other persons of distinction. The Hon. A. Kinnaid occupied the chair, and introduced to the meeting Dr. Revel, who, our readers are aware, is Professor of the Vaudois College at Florence. He described to the audience the work in which the Waldensian Church is engaged in Italy, as detailed in the pages of *Evangelical Christendom*, showed that the hand of God has been visibly at work there, and indicated the opportunities for extensive spiritual usefulness which that country now affords. He stated that the Waldensian Church employs, at the present time, twenty ordained ministers, nine lay evangelists, and twenty-seven teachers of schools. Dr. Revel concluded by saying that he and his brethren were poor; they were ready to give themselves to the Lord's work, but more than they had they could not give. They would give the men, and he asked England to give her money and her prayers. Dr. Guthrie followed, in a highly-eloquent address, in the course of which he sketched the history of the ancient Church of the Waldenses, and described what he had seen on a visit which he had paid, not long since, to its home in the Valley of Piedmont. The Revs. Prebendary Burgess, Newman Hall, and Dr. Chalmers, also took part in the proceedings.

These meetings have been followed by several others, both public and private, resulting in the receipt of liberal contributions, the formation of local committees, and the creation of a sympathy which bids fair to be permanent.

PROPOSED DIOCESAN SYNODS.

It would appear from a passage in the Bishop of Lichfield's forthcoming pastoral letter to his clergy, that it has been decided to abandon the attempt to endow the proposed synods with legislative and judicial powers. The passage referred to runs thus: "It is now generally understood that the synods shall not assume judicial or legislative functions, but shall confine themselves to such matters of practical importance as fall within

the province of a body associated together by voluntary compact for religious, charitable, and educational purposes." It remains to be seen whether this alteration of the original scheme will meet the principal objection entertained against it by a large number of Churchmen in the diocese, who were of opinion that the institution of synodical councils upon the basis first proposed by Dr. Selwyn would lead to an interference with the religious liberty, both of the clergy and laity, in his lordship's see. It is certain that the scheme as originally propounded by his lordship, has met with decided opposition in some quarters, especially from a meeting of laymen at Shrewsbury, presided over by Mr. Clements, one of the members for the borough.

PRESBYTERIAN UNION IN SCOTLAND.

An important debate has lately taken place in the Free Church Presbytery of Edinburgh on union among the unendowed Presbyterian Churches. It extended over two days, and on one of these the proceedings lasted from half-past ten in the morning till about two o'clock the following morning. There were four motions before the Court, but they really resolved themselves into two—one in favour of the prosecution of the union negotiations, and the other against it. The former was proposed by the Rev. Dr. Charles J. Brown, and the latter, which was the original one, and gave rise to the discussion, by the Rev. Dr. Horatius Bonar. Dr. Bonar, Rev. Dr. James Buchanan, Professor Smeaton, Rev. Dr. Begg, and others of the party opposed to union with the United Presbyterian Church on the basis indicated, took a determined stand. Their ground of opposition is that the duty of the civil magistrate to support and extend the Church of Christ, and the lawfulness of national religious Establishments, is one of the distinctive articles of the Free Church, and that in agreeing to make it an open question in the United Church, so as to meet the views of their United Presbyterian brethren, who hold what is called the voluntary principle, she is compromising her distinctive harmony, and will make herself a laughing stock to the world, after what she has done in defence of it—in fact, will be guilty of making sin an open question. Dr. Candlish, and the supporters of the motion in favour of the continuance of the union negotiations, argued, on the other hand, that the question of the lawfulness of State endowments of religion was at present virtually an open one in the Free Church; and that by acting on the advice of Dr. Bonar

and Dr. Begg, and those associated with them, they would be making it a term of communion, and adding another article to the creed of the Church, which they had no right to do. They also declared that they had no wish to hurry on the union so as to prevent the utmost deliberation; but while stating they were favourable to caution and delay, and were desirous to have a regard to the conscientious scruples of those on the other side, they could on no account hear of the breaking off of the negotiations at this stage, as this would be fraught with irreparable mischief to the Church and to the cause of Christ in the country. The discussion was throughout keen, and somewhat personal. The result of the voting was that Dr. Brown's motion, which contains a clause that full time is to be afforded for deliberation on all questions that may arise, was carried by a majority of 17, the numbers for it being 38, and for Dr. Bonar's 21. The same subject has been discussed in other presbyteries of the Free Church; and it is beyond question that the party opposed to union is increasing in number and influence. Co-operation instead of incorporation is the cry which they are setting up.

THE PRINCESS OF WALES AND THE BIBLE.

A Bible has been presented to the Princess of Wales by the Sunday-school children of Great Britain and Ireland. Her Royal Highness's state of health not allowing her to receive a deputation, Mr. H. N. Goulty, the originator of the movement (who was introduced by Lord Harris), presented the Bible, with an address, to which her Royal Highness returned the following answer: "I accept the very beautiful Bible which you present to me with, I hope, a full appreciation of the sentiments you express concerning its inestimable value, as the Word of God. I am very sensible of the exertions which you have made to supply me with this proof of your interest in my welfare and of your loyalty to the Throne. I offer you my very sincere acknowledgment, and will only add, that the gratification with which I receive your present is enhanced, when I regard it as a token of the Christian union subsisting between those who have joined together to give it to me." The schools uniting in the subscription numbered 1,514—1,238 English, 146 Scotch, and 130 Irish. In regard to the religious communities to which they are severally attached, the English schools are thus classified: Church of England, 546; Independents, 166; Baptist, 123; Wesleyan, 95; Primitive Metho-

dist, 23; United Presbyterian, 8; Jews, 3; Unclassed, 274.

THE BISHOP OF LONDON'S FUND.

The annual general meeting of the members of the Board of this fund was held recently, the Bishop of London presiding. The report of the Executive Committee, which was read, stated that the total receipts for the year 1867 amounted to 45,130*l.*, and exceeded those for 1866 by more than 4,000*l.* The total amount expended was 60,423*l.* In May next the Bishop of London's Fund will have been in existence five years, or half the period proposed for its duration. It was originally proposed to raise 100,000*l.* a-year for ten years. The total amount received up to the end of last year was 235,047*l.*, which was at the rate of 55,000*l.* a-year. These receipts fell far short of the amount proposed, which took into account the sums likely to be realised, in addition, from other public and private sources. The Committee explained the way in which they had dealt with the money entrusted to their care, adverting particularly to new schemes for Somers Town, Clerkenwell, Holloway, Stepney, Bromley, Bethnal-green, and other densely populated districts of London. The total amount of single grants was 135,021*l.*, together with an annual charge of 303*l.* for mission-rooms. Turning to the charge for agents, it appeared that there had been expended on these objects, up to the end of 1867—for clergy, Scripture-readers, and mission women, 51,471*l.*; and that the present annual charge for 83 clergymen, 35 Scripture-readers, and 22 mission women, was 485*l.*; making a total of 12,882*l.* The report went very fully into the manner in which the fund had been helped by private efforts, and announced that in the present year the Bishop would invite the clergy to read a pastoral letter on the 10th of May, and to make a collection on the following Sunday. The Bishop of London, in an earnest address to the members of the Board, dwelt upon the main facts which the report had presented. He spoke hopefully of the prospects which the next few years held out. Sir Edward Pearson moved, and the Rev. Harvey Brookes seconded, the adoption of the report, which was unanimously agreed to. The meeting was subsequently addressed by Mr. Thos. Turner, Sir Walter Farquhar, and other gentlemen.

MIDNIGHT MEETING MOVEMENT.

The eighth annual meeting of the friends of this movement, held on the 5th ult., at Freemasons' Hall, was presided over by

Mr. Robert Baxter. The report which was presented stated that during the previous year sixteen meetings had been held, and 173 poor girls rescued. The committee stated that their funds had been well sustained during the past year, so that, though fewer meetings had been held, the committee had been able to discharge the debt of 200*l.*, under the pressure of which they commenced the year. 1,320*l.* 10*s.* 6*d.* had been raised, besides 100*l.* for the Home in Paris. The following statement indicates the social condition of those who have been rescued through the efforts of the society between January, 1867, and February, 1868: In service, 206; at needlework, 10; factory girls, 20; married, 4; charwoman, 1; union case, 1; of no previous occupation, 13; no account given, 29—total, 284. Upon the motion of the Rev. G. H. Stanton, the report was adopted. Several addresses were then delivered, amongst the speakers being the Rev. S. H. Hilliard (of New York), Mr. W. Morley, and Mr. Baxter (the Chairman), and the claims of the society and the objects it has in view were urged in appropriate terms upon those present.

COLPORTAGE IN IRELAND.

The annual meeting of the Bible and Colportage Society of Ireland was held recently in Belfast. The annual report was read by Rev. Dr. McCosh, and the treasurer, Mr. John Arnold, read the financial statement; while Rev. Wm. Johnston, in the absence of Rev. Francis Pettigrew, gave an abstract of the society's operations during the year. From these we learn that the number of book-agents getting regular monthly parcels is 306, scattered over all parts of Ireland. Exclusive of sales to Derry, there had been disposed of 86,570 books (including the Holy Scriptures), and 463,776 periodicals, or, in all, 550,347 separate publications. Total value of sales by the united society during the year, 4,888*l.* There is thus, as compared with the previous year, an increase of 4,634 in the number of publications, and of 463*l.* in cash.

THE LATE REV. DR. TIDMAN.

It is our painful duty to record the decease of the Rev. Arthur Tidman, D.D., one of the oldest Dissenting ministers in the metropolis, and long the Foreign Secretary of the London Missionary Society. He breathed his last on Sunday evening, March 8, having a few weeks previously attained his seventy-fifth year. Dr. Tidman was born in the West of England, and in his youth was articled to a medical man. After his conversion, in 1810, he became a student of Hackney College. He first settled

as minister at Salisbury, then removed to Frome, and in 1828 became pastor of Barbican Chapel in London, at the age of thirty-six. Here he was recognised as an earnest, forcible preacher; but he also displayed great aptitude for official business, and ere long he became Secretary to both the Irish Evangelical Society and the Congregational Board. As a pastor he built up a strong church and congregation. His people were a united, happy people, "full of good works," and formed a devoted attachment to their pastor. It was among them that his deep interest in missionary work first displayed itself in a very strong form. Long before his official connection with the Society, Ellis, Williams, Moffat, Medhurst, and others were invited again and again to his pulpit and to his house. In 1839, Dr. Tidman became Foreign Secretary to the London Missionary Society. His powers found full occupation. The missions grew apace, correspondence increased, a thousand questions required settlement, and the society was at times greatly pressed for funds. On several occasions unhappy controversies arose, in which he felt it right to take, on behalf of the society, a leading part. The amount of labour he performed was very great. He worked to late hours, he rarely took holidays, he gave himself wholly to the one thing which, as a Christian and a minister, he held in no common esteem. He has often declared that with him missions were a passion. And the earnestness of his life and labours, his clear, strong speeches, his eloquent reports and appeals, proved that these words were true. The last six weeks of his life were a time of almost unclouded sunshine. He was himself again, calm, patient, submissive. He spoke with the deepest affection of his younger colleagues and successors in office; he expressed the warmest approval of their vigorous measures, and prayed for them and their work, and for the missionaries abroad, with the simple earnestness of a child. His last words were, "Jesus Christ, the same yesterday, and to-day, and for ever."

The funeral took place at the Abney-park Cemetery, and a large concourse of friends and representatives of various religious societies attended. The first part of the burial service was conducted in Abney-park Chapel, which was filled to overflowing. Amongst the societies represented were the London Missionary, the Church, Baptist, and Wesleyan Missionary Societies, the Bible and Religious Tract Societies. The Rev. T. Binney, in delivering the funeral address, referred to Dr.

Tidman's work as a minister, but especially to his fitness for the post which he had so long filled.

THE LATE DR. R. LEE.

The Rev. Dr. Robert Lee, Minister of Old Greyfriars Church, Edinburgh, and one of Her Majesty's Chaplains for Scotland, died at Torquay a few days since. The Doctor never recovered entirely from a severe shock of paralysis by which he was attacked in May last, and he left Edinburgh for the south in

October, for his health. His death renders vacant the Professorship of Biblical Criticism in Edinburgh University. Dr. Lee was also a dean of the Chapel Royal. In England he was chiefly known for his innovations in the mode of conducting worship in the Scottish Established Church. He was the leader of the movement for introducing a liturgy into the Presbyterian worship. Dr. Lee was in his sixty-third year.

Monthly Survey of Missions.

GREECE.

The venerable American missionary, Dr. Jonas King, has been again summoned before a court of justice at Athens, on the accusation of the Metropolitan Bishop of that city and three other bishops. The charge is that of having reviled the Christian religion, blasphemed the Virgin, denounced transubstantiation, and having condemned other doctrines of the Greek Church. Dr. King, who only returned to Athens within the last few weeks, and found this accusation awaiting him, writes: "This is, I believe, the sixth time that I have been cited to appear before the courts of justice here to answer to nearly the same accusations. The present is essentially the same as that brought against me in 1851, and for which I was tried in 1852, and condemned to imprisonment and exile."

INDIA.

The missionaries of the London Society in Benares have adopted a resolution, at a meeting held for the purpose, expressing their "high approbation of the vigour and wisdom that characterise the new system" of economy and retrenchment resolved upon by their directors at home. The suddenness of the change will cause them, they say, "temporary inconvenience, and even perplexity;" yet these they are cheerfully prepared to suffer, as they are confident of the good which will result from the new policy.

The discipline of the British Army in India is imperilled (so says the *Times*' correspondent) by the Ritual controversy. "The Bishop encourages the Ritualist chaplains, the General of Division plays into his hands," and hence this result. The controversy has extended from the Rifles to the 25th Regiment, one man of the latter, a Highlander, having grounded his arms at the door of the Dum Dum Church, and refused to enter. The Viceroy, Commander-in-Chief, and their colleagues are now deliberating upon the Bishop's proceedings. The absurd order of the General is to be recalled, and soldiers are to be marched in military order to any Church they may prefer.

The following order has been issued by the Governor-General in Council: "Order 'relative to a proposal for providing a room in the lines of European regiments in India to which the men can resort for private reading and prayer, and for holding prayer-meetings and other meetings of a similar character.' Taking into consideration the difficulties and inconvenience experienced by pious and well-disposed soldiers of British regiments, owing to the want of some place of retirement for prayer and reading God's Word, and for holding prayer-meetings and other meetings of a devotional character, the Right Hon. the Governor-General in Council has determined that a room of a suitable size, with such furniture as may be deemed necessary to fit it for the purposes above mentioned, shall be considered one of the recognised requirements in the barracks of every British regiment or considerable detachment of British troops." The order goes on to say that the room will be in a central position, but not in the barracks; that a residence will be assigned to a Scripture-reader in the married quarters, that the room will be under the "general control" of the chaplain and commanding officer, that the men will be allowed "the utmost freedom and latitude" so long as they avoid "sectarian and proselytising discussion," and that Government is assured the men will be orderly and not abuse this privilege." "There are four classes," says the *Times* correspondent, "who will have reason to bless Sir John

Lawrence—the English soldier, the sailor, the native peasant, and the third-class railway passenger.”

The presence of Drs. Norman Macleod and Watson at Calcutta has stirred much enthusiasm. Shortly after their arrival, there was a “pan-missionary meeting,” at which all Christian bodies were represented. There was also a public dinner in honour of the deputation, presided over by Sir William Muir, and attended by the Viceroy, the Commander-in-Chief, the Lieutenant-Governor of Bengal, and Sir. R. Temple. Speaking of Dr. Macleod, the *Times of India* says: “The warmth of his reception in such an assembly almost overpowered the reverend Doctor, who—quoting the expression of some nameless old Scotch-woman—said, ‘Let me alone, for I want to greet’ [weep]. But he did better than that. He spoke with keen animation and deep fervour. He admitted there is yet a great gulf between European and native, but asserted his conviction that ‘Christianity is the key to unlock the door of separation,’ and his strong feeling that a ‘brighter day is dawning for India.’” Sir John Lawrence gave an excellent short speech of welcome.

CEYLON.

In the beginning of 1866 an awakening of religion commenced, on the smallest perceptible scale, at Morotto, in the Singhalese District of the Wesleyan Mission in South Ceylon. Since that time it has grown in strength until its influence has been felt in every hamlet in Morotto. More than one week of prayer, with fasting, has been observed, and during the last occasion of the kind “more than forty persons stood up, and declared with joy and gratitude that God had pardoned them.”

SOUTH AFRICA.

Dr. Casalis, Director of the French Protestant Missionary Society, announces the receipt of positive intelligence from the Cape, to the effect that the Queen of Great Britain has taken the chief Mosheah under her protection, and that the Governor, Sir F. Wodehouse, has written to the President of the Free State, calling upon him immediately to cease hostilities against the Basutos. “His Excellency,” says Dr. Casalis, “was about to visit the territory in person, to arrange everything, and to watch over the interests of our mission.” We have reason to believe that no permanent arrangement or annexation to Natal of the disputed tract of country will be made without the sanction of the Legislature of that colony; but for the present, at least, the poor hunted Basutos will have peace; and our French Protestant brethren will be able to resume their useful labours among the tribe without the fear of molestation.

There has been a remarkable religious movement among the Kaffirs at Springvale, in Natal, a station of the Propagation Society, under the care of the Rev. Dr. Callaway. This gentleman did not encourage the movement, but feared it. Still the work continues to prosper, and the revival is “passing over the population like a great wave, and strikes down baptised and unbaptised alike.” Some cases are mentioned in which the change wrought has been wonderful. Many of those who have come under the influence of the movement were once thieves and persons of bad character. Dr. Callaway mentions one instance after another in which the very countenances of those in whom God’s Spirit was working changed their expression of “levity, coarseness, and ferocity, to one of devotion, purity and peace.”

POLYNESIA.

The island of Aniwa, one of the New Hebrides group, was occupied for the first time in November, 1866, by the Rev. J. G. Paton. The natives were at first either shy, or forward, covetous, and imperious. Now, the entire population profess Christianity. Mr. Paton writes as follows: “Heathenism and Christianity have had a desperate struggle on this island during the last six months; but the Gospel has so prevailed that now all the inhabitants are professed Christians, many observe family worship, and nearly all ask a blessing on their food. During the contest we were often placed in very trying and dangerous circumstances, which in the result tended to promote the interests of our great work. I fear it is not over yet.”

Full-blown Ritualism is flourishing at Honolulu, in the Sandwich Islands, in connection with Bishop Staley’s mission. In the chapel of the new school of the Sisters of Mercy there is an altar covered with cloth of gold, trimmed with costly lace. In the centre of the altar is a revolving case or casket, with a crucifix. Altar lights, and on each side a candelabra, a lamp, usually burning, and incense vessels, are all part of the furniture of the “altar.”

Literature.

Our Dispensation ; or, the Place we Occupy in the Divine History of the World. By JOSHUA MILLER, M.A. London : Jackson, Walford, and Hodder.

A THOUGHTFUL little treatise on a weighty theme. Having been delivered in two different parts of the country, before audiences largely composed of ministers, it is now published by request. Those who have read any of the older writers on the work of the Holy Spirit, are aware that they have said but little of its bearing upon the present dispensation. This is Mr. Miller's subject, to the elucidation of which he brings extensive reading, a deep reverence for the teaching of Scripture, and a thoroughly practical aim. The work is in two parts. In the first part the author sets forth the evidence that the present is the Holy Spirit's dispensation. This is indirect and direct ; and among other proofs advanced under the latter head, it is shown that this dispensation was the great promise of Christ's ministry ; that it was inaugurated by miracles and supernatural wonders and by the fulfilment of prophecy ; and that its early history was marked by the appearance of new and superior spiritual workers, greater gifts of inspiration than had been enjoyed before, and greater spiritual success. The second part of the work is devoted to exhibiting the superior glory of the present dispensation over the past ; it being shown to be a dispensation not of bondage and fear, but of freedom and love ; not veiled, but open ; and in which the human spirit reaches the highest result of religion, because it knows God as "a Spirit," and having become spiritual, is satisfied in Him. In conclusion, the author urges that the fuller recognition of these great verities would have a most important effect upon the position of the great religious questions of the day, and upon the life and progress of the Christian Church ; often would repel the advances of Ritualism, promote Christian union, and lead to greater Christian growth and effort. We believe the author has called attention to a subject which is too often overlooked, even in pulpits reputed to be Evangelical ; and we shall be glad if this attempt to restore to its proper place in Christian teaching the doctrine of the Holy Spirit's influence as a "present truth" should be in any measure successful.

Life of Pastor Fliedner, of Kaiserswerth. Translated from the German by CATHERINE WINKWORTH. London : Longmans, Green, and Co.

In a day of voluminous memoirs, it is to be hoped that the philanthropic Fliedner will be commemorated in—if we may be allowed the phrase—a full-length biography. Few men have

deserved it so well as he, and his life must have been rich in lessons for which mankind will be the wiser and the better. Meanwhile, Miss Winkworth presents us with a miniature sketch of the good pastor's life, translated from the German. It first appeared in the *Kaiserswerth Almanac*, and is the only complete narrative of the kind which Fliedner's family has as yet authorised. The whole is comprised within less than two hundred pages, and is necessarily brief upon some points on which we should be glad to know more. But there is no lack of information on Fliedner's great work as "restorer of the apostolic office of deaconess." Besides the facts in the life, Miss Winkworth contributes a preface, in which she states such particulars relating to the principles and working of the *Kaiserswerth Sisterhood* as would have been superfluous if introduced by the German writer, but which are very acceptable as an introduction to the work in its English dress. It is unnecessary to say that the translation is well executed. We shall not attempt any analysis of the life ; our readers should secure it for themselves. A striking portrait of Fliedner is prefixed to the book.

John Wesley : sa Vie et son Œuvre. Par MATT. LELIEVRE, Pasteur. Paris : Librairie Evangelique, Rue Roquépine.

BRITISH Methodism has reproduced, on the other side of the Channel, a Church having the same completeness of organisation and discipline as the parent communion. There is a Wesleyan Methodist Conference in France, as in England ; and a Wesleyan "Book-room" in Paris, as in London. The French Conference offered a prize for the best narrative of the life and labours of the founder of Methodism, and the volume before us, published by the French Book-room, is the result. It is a compact little book, of three hundred pages, in which is compressed a vast amount of information, drawn from authentic sources, and lucidly arranged. There is here, in fact, not only a life of Wesley, but a history of early Methodism. We know of no book on the subject, in the English language, so comprehensive as this. The volume published on occasion of the Centenary Commemoration of Methodism, which our French author has very naturally laid under contribution, is not so wide in its range, or so full in its information, on some points, as the work before us. This account of the life and labours of John Wesley will doubtless find readers in our own country as well as in France ; and deservedly so ; for the facts which it embodies are only to be met with elsewhere in a less accessible form, and scattered over many more pages.

The Secret of the Lord. By ANNA SHIPTON. London: Morgan and Chase.

THE authoress thus addresses her readers: "You commit yourself to the guidance even of a stranger who knows the point you desire to reach, and when you hear his voice cheering you onward, you take courage, though the mountain-path is steep, and mist blinds your eyes. Will you give less confiding trust to Him who saith, 'All power is given unto me in heaven and in earth.' 'Follow me?'" The wisdom and reasonableness of yielding to the Divine guidance in the events of daily life, are enforced by Miss Shipton not only from Scripture and by considerations with which all Christian persons are familiar, but from facts in her own experience. Some of these certainly leave the impression that incidents had been interpreted aright and that providential aid had been granted. But the work contains some unguarded remarks and passages of doubtful divinity. There are those who, equally with the authoress, seek the guidance of the Divine hand, yet who would denounce her method of determining the certainty of that guidance. The lesson of the book, however—the duty and the privilege of the Christian ever to live to pray, and to trust, as "seeing Him who is invisible"—cannot be too often enforced, especially in an age like the present.

Missionary Labours and Scenes in Southern Africa. By ROBERT MOFFAT. London: John Snow and Co.

THIS work has been before the public between twenty and thirty years. On its first appearance, it at once attained a widespread popularity, and took its place beside John Williams's "Narrative of Missionary Enterprises in the South Seas." The venerable writer entered on his labours as a missionary of the London Society in the year 1817, and in these pages he has traced the history of its missions in South Africa anterior to that date, and subsequently in detail, until the time at which he wrote. Since that period another generation has arisen, and for their benefit the work is presented in a surprisingly cheap form. A portrait of Mr. Moffat, from a photograph taken in 1866, adds to the interest of this edition.

The Young Man Setting Out in Life. By WILLIAM GUEST, F.G.S. London: Jackson, Walford, and Hodder.

FOUR addresses, severally entitled, *Life: how will you use it? Sceptical Doubts: how you may solve them. Power of Character: how you may assert it. Grandeur of Destiny: how you may reach it.* These themes are treated with a fervour of feeling, a power of appeal, and a closeness of reasoning, which we have rarely seen so admirably blended in addressing any class of young persons. Mr. Guest allows neither dif-

ference in age nor of position, as a teacher addressing the taught, to permit him to forget that rising spirit of independence which at some epoch in the formative period of perhaps every manly life is its leading characteristic, and his tone is that of the great Apostle of the Gentiles, "Men and brethren, let me freely speak unto you." He regards his audience on the same intellectual level with himself, except only in the matter of experience; and he discourses as a man to men, with an earnestness, a conclusiveness, and a solicitude for their welfare, which are well adapted to make this work instrumental in promoting the best interests of what, under some aspects, must be regarded as the most important class in every city population.

Decision. By the Rev. ASHTON OXENDEN, Rector of Pluckley, Kent. London: Hatchard and Co.

MR. OXENDEN thinks that the prevailing fault of the present day is not opposition to the truth of God, and contempt for it, but a want of earnestness and decision, a kind of half-heartedness and indolence. He therefore urges the necessity of religious decision; illustrates the subject by citing instances of decision as recorded in Scripture; discusses the hindrances to decision, on the one hand; its advantages, on the other; and concludes with some hints as to the means by which it may be promoted. These ideas are set forth with a manifest desire to promote the spiritual improvement of the reader, and in language suited to the humblest capacity.

Bright Glimpses for Mothers' Meetings. By a MOTHER. London: James Nisbet and Co.

THE Rev. T. Vores contributes an introductory notice to this useful little book, in which he thus accurately describes its character and contents: "It is written in the spirit which was found in Lois and Eunice of old—true faith in, unfeigned reverence and love for, God's Holy Word. It puts prayer in its right place for the lady who conducts, as well as the mothers who attend the meeting. It clearly points out, in a manner too plain and practical to be mistaken, how such meetings should be carried on; and furnishes, as the subjects for reading, narratives so attractive and so instructive, that they could bear reading over many times, after short intervals, to the same persons assembled at the mothers' meeting."

Hymns and Poems. By A. L. O. E. London: T. Nelson and Sons.

Nor a few of these hymns are written for the poor. There are thus hymns for the weaver, the fisherman, the sempstress, the ragged boy, the ragged girl, the labourer, the pauper, and others of the humblest class. They are all Evangelical in sentiment, and, in common with the poems by which they are followed, are not without talent.

Monthly Retrospect.

FOREIGN.

THE political condition of France is beginning to excite some apprehension. The recent law for the recruitment of the army, which compels almost every young man in France to devote some portion of his time to military services, either in the regular army or in the reserve, has caused much discontent throughout France; and riots have occurred in more than one town where it was carried into effect. These riots were easily put down, and, in fact, they would not have attracted more than passing attention in any other country. But the Government of the Emperor is exceedingly sensitive, every popular expression alarms them, and hence these popular discontents have led to the publication of a pamphlet, said to be the production of the Emperor himself, in which the various elections by universal suffrage of the elder and younger Napoleon to be the chief rulers of France are fully set forth under the significant motto, "*Vox populi vox Dei.*" If the Emperor expected to conciliate popular favour by this pamphlet, he has been disappointed. It has been followed up by another, in which the greatly increased taxation by the Imperial Government, whether over a monarchy or over a republic, are set forth in all the rigid and unbending array of figures so much for politics. As for religious affairs, we find that the Romish Church is as much opposed as at first to the plan of the Minister of Instruction for the education of women. Pio Nono has now joined in the controversy, and cast in the weight of his authority against secular education. The Minister, however, is firm, and his schools appear to be crowded. The Protestant Church might here step in with excellent effect; but, alas! as we learn from our French correspondence, the Protestant Church is as much divided as the Popish, and on as deadly errors.

The Pope has carried out his intention of creating several new cardinals. Among them is Prince Lucien Louis Joseph Napoleon Bonaparte, grandson of the first Lucien, and therefore cousin of the present Emperor of the French. As he has been for some time residing at the Papal Court, he takes rank as a Roman Cardinal, and hence becomes the more eligible to the tiara, in the event of the decease of the present Pontiff, than if he had been created a cardinal with a French nationality. There are many persons who believe that the Pope had this in view when he gave him that special rank, and that this comparatively young cardinal (he will not be forty years of age till November next) may be regarded as heir presumptive to the Papal throne.

Italy appears at last to experience a subsidence from the excitement of the last few years, and to settle quietly down to the duties and responsibilities of regular government. The Legislature is now busily engaged in making provision for the enormous deficits into which the country has been led, and which every year's delay aggravates. The sale of ecclesiastical property forms a prominent feature of every scheme formed for such a purpose.

Austria has finally broken with the Court of Rome. After various earnest but ineffectual efforts to induce the Pope to alter the Concordat in such a way as to allow greater liberty to the people, the Reichsrath has taken the matter into its own hands, and has passed a bill allowing marriages to be celebrated by the civil law, and has declared for freedom of education. The High Church party is in a state of great excitement; the Archbishop threatens that he will not again enter the Upper House, where such irreligious measures have been passed; and it is said that the Pope's Nuncio only waits till these measures have received the royal assent to take his departure from Vienna, which will compel the return of the Austrian Minister from Rome. But in the country itself there is great rejoicing, and on the night the measure was passed the city of Vienna was illuminated.

Events in the United States proceed with startling rapidity. The House of Representatives has at last carried out its long threatened purpose of impeaching the President, and Mr. Andrew Johnson is now on his trial before the Senate. The republic is therefore now going through a process which England experienced in the seventeenth, and France in the eighteenth century, of bringing the head of the State to the bar of public justice. It is satisfactory to think that, even if he be found guilty, there is no fear of a sentence of capital punishment; the utmost the law prescribes is removal from office. In case of his deposition, Mr. Wade, the President of the Senate, will occupy the position of President of the United States. The idea of armed resistance on the part of the

President, if it ever was entertained, is now abandoned; and it expected the trial will take place with all due regard to the forms of law. It is gratifying to observe that the irritation towards this country is gradually giving way to a friendly feeling, and there is now a prospect that the differences between the two nations will be speedily and amicably adjusted.

H O M E.

Events in this country appear to be hurrying on to a great crisis. The Reform Bill might have been considered work enough for the occupation of one Parliament, but now it appears that, before that work is completed, the dying Legislature is to grapple with the still harder question of disendowing and disestablishing the Irish Church. The Fenian insurrection led naturally to a discussion on the state of Ireland, and in the course of it the leading men on the Opposition side of the House spoke out in more distinct tones of condemnation of the Irish Establishment than they had ever ventured to employ before. This also was, perhaps, to be expected; though few people were prepared to find Mr. Gladstone, steps to remove it. Yet this is what has happened. No sooner had the debate on who was till lately a member for the University of Oxford, and believed to be the supporter of all Establishments, so unsparing in his denunciation of the Irish branch of the United Church. But still less was it to be expected that his indignation against what he regarded as an abuse should have become so fierce, so intense, as to impel him to take instant Irish affairs—on which we have commented elsewhere—been concluded, than Mr. Gladstone called about him the leaders of the Liberal party, and, with their sanction, he laid on the table of the House of Commons resolutions declaring, in fact, that the Church of Ireland shall cease as an Establishment, due regard being had to existing interests, but that no new interests shall be created; that is to say, no new clergymen shall be appointed to livings in the gift of the Crown, and no new bishops shall be nominated, till the question is settled. The debate is to commence about the time that these pages will be in the hands of our readers. Of course it will not be settled either in this, or perhaps many Parliaments. It is the opening of a controversy the most important in the history of the country since the times of the Revolution.

There is every prospect of the much and long agitated church-rate question being finally, and we might almost say amicably, settled. Mr. Gladstone's plan of preserving all the machinery now existing for the collection of church-rates except—and it is an important exception—the compulsory powers, has passed through committee without serious opposition, and now awaits a third reading. It has still the ordeal of the Upper House to undergo; but as the Government offered no opposition to the bill in the Commons, it is not likely they will resist its progress in the Lords. To Mr. Gladstone, therefore, in all probability, will fall the honour of having effected the settlement of a question which baffled the skill of so many former statesmen. But, in fairness, it must be added, that the merit of the settlement is really due to Mr. Bright; for it was he who, on a church-rate debate some two or three years ago, threw out the hint that there would be no objection to allowing the friends of the Church to levy the rate, provided only that they were deprived of the power of compelling anyone to pay. It is this suggestion, worked out into a practical shape, that the whole of Mr. Gladstone's bill embodies.

The Fenian excitement in Ireland has given way, for the present, to the controversy between the Romish and the Protestant Churches. The challenge which has been thrown down by the Roman Catholic ecclesiastics against the Establishment has been promptly taken up by the Protestants. A numerous, influential, and enthusiastic meeting of Protestants assembled a few days since in Dublin; and others on a smaller scale, but equally spirited, have since been held in various parts of the island. The Roman Catholics, on their part, are not idle. Various meetings have been held, and declarations signed, in which the Protestant Establishment is denounced as an offence and a scandal, and the great standing obstacle to an intimate union between the islands. The National Association, a priestly device for agitation on this question, which everyone thought had died a natural death several months ago, has been galvanized into life again for the purpose of adding to the clamour and confusion of the hour. For the present, however, both parties have agreed to a sort of solemn truce in the prospect of a visit from the Prince and Princess of Wales, who are about to visit Dublin immediately after Easter. The enthusiasm of that impressionable people is already at boiling point; and it is hoped that His Royal Highness's presence will contribute greatly to remove the painful impressions connected with the insurrection.

Evangelical Alliance.

ANNUAL SOIRÉE, MAY, 1868.

The committee, at their last meeting, appointed Thursday, May 7, for holding the annual soirée in Freemasons' hall, London, when they hope to meet as many members of the Evangelical Alliance (British and Foreign) and other friends of Christian union as can be with them on that occasion.

Considering the great importance at the present time of presenting a clear and united testimony for revealed religion, and for the doctrines promulgated at the Reformation, so far as they were based on the Word of God, and in compliance with the wish expressed by many members of the Alliance, the committee have decided that the following shall be the principal subject of the addresses to be delivered at this annual meeting: "The special importance at the present time of united action on the part of Evangelical Christians, in maintaining the principles and doctrines of the Word of God, against the progress of Romanism and of Rationalism."

AMSTERDAM CONFERENCE, 1867.

It will be gratifying to our readers to learn that the Conference of Christians from many countries lately held in Amsterdam, Holland, has proved a great blessing to that land. The testimony then presented for Evangelical truths among a people where the faithful are but few, and where the Gospel in its fullness and integrity is but exceptionally preached, has borne fruit in the numbers that have eagerly sought further instruction in the doctrines of the Gospel, and in the hearts of godly ministers who there preach Christ crucified being greatly strengthened and encouraged. The efforts of British visitors during the Conference and subsequently, such as Lord Radstock, Rev. Dr. Guthrie, Rev. F. Tucker, General Alexander, Mr. Robert Baxter, Mrs. Daniell, and others, have been the means of leading numerous persons to the Saviour. Several special meetings for prayer have been held, Bible-classes have been commenced, and much zeal and vitality have been developed on the part of Christians. At the earnest invitation of our Dutch friends, Mr. Gawin Kirkham, the zealous secretary of the Open-air Mission, has since spent three weeks in visiting different cities in Holland, addressing large meetings in various churches, mission-halls, workshops, institutions, and schools, in Amsterdam, Zaandam, Rotterdam, the Hague,

Zeist, Veeland and Velzen. Nine of these meetings were in schools attended by more than 2,000 children, and thirty-four were for adults, and were attended by about 12,000 persons. Seven were entirely conducted in English, and thirty-six by interpretation.

The English volume reporting the proceedings of the Amsterdam Conference is in active preparation, and will shortly be in the hands of subscribers. Referring to the volume already published in Holland, Pastor Cohen Stuart writes: "In France, Germany, and Switzerland, our publication has created a real enthusiasm. Here the Queen subscribed, the King took five copies, and Prince Frederick (the King's uncle), desired me to deliver him a copy myself. He was very kind, and expressed the greatest interest in the Alliance.

The following extract is from a letter received from the Rev. Dr. Krummacher, in reply to the resolution of the Committee of Council sympathising with him on his recent bereavement: "It has been an exceedingly great comfort to my heart that the Committee of the Evangelical Alliance in London, with whom I feel fraternally united, has been pleased to express to me in my deep affliction their loving sympathy, and have thus testified to the reality of the apostolic word, 'If one member of the body of Christ suffer all the members suffer with it.' Now I go lonely and almost divided through life, notwithstanding the sweet comfort of my dear brethren, but more than ever is my walk in heaven since the sun of my home has gone down, and truly the Lord has shed as much brightness upon the darkness of the parting hour as is possible. Do express to the Committee my warmest and heartiest thanks for their brotherly loving remembrance of one so deeply bowed down."

EXPULSION OF THE FRENCH MISSIONARIES FROM BASUTOLAND.

To the Secretary of the British Branch of the Evangelical Alliance.

"Pietermaritzburg, Natal, South Africa,
"January 9, 1868.

"Sir,—The Committee of the Evangelical Alliance in this city desire to bring under the notice of the British Branch of the Alliance the case of the French missionaries who have been expelled from Basutoland by the Go-

vernment of the Orange River Free State. The facts of the case are detailed in the accompanying copy of a memorial recently presented to his Excellency the Lieutenant-Governor of Natal. We are unanimous in thinking that—as in similar cases that have happened already—the influence of the Alliance might be worthily and successfully brought to bear on the British Government, whose moral influence, we are persuaded, would suffice to secure the redress which the missionaries seek for the wrongs which they have suffered.

"Any additional information which you desire to have we will readily and cheerfully furnish.—Believe to remain, yours very sincerely,

"JOHN SMITH,

"Secretary of Local Branch of
Evangelical Alliance."

[Copy.]

"At a meeting of the Durban Branch of the Evangelical Alliance, held at the Wesleyan Chapel, Durban, on Wednesday, Oct. 23, 1867 :—

"*Resolved unanimously*—That this meeting would express their sympathies and solicitude on behalf of the French and Wesleyan missionaries and their families recently expelled from Basutoland, under the great disappointments and discouragements and the heavy losses they have sustained; and also with the scattered congregations over which they presided. And, while admiring the spirit with which their brethren have taken the spoiling of their goods, this meeting would earnestly pray Him, for whose name's sake they suffer, to continue to strengthen and sustain them by His abundant grace, to be pleased to overrule these events to the ultimate triumph of the Gospel, and to cause wars and persecutions everywhere to come to an end.

(Signed) A true copy.

"SAVERY PINSENT, Secretary."

"The above resolution, passed by the Durban Division of the Natal Branch of the Evangelical Alliance, will show how entirely they coincide with us in regard to this matter.

"J. SMITH."

The memorial referred to above bears the signatures of one hundred and seven persons resident in Durban and Maritzburg, including the mayors and several of the councillors of the boroughs, members of the Legislative Council, advocates of the Supreme Court, justices of the peace, members of various liberal professions, merchants, storekeepers, tradesmen and others, besides clergymen and lay office-bearers in various Christian Churches. The following are the facts of the case: In June,

1865, a war broke out between the Orange River Free State and the Basuto nation, which resulted in the Government of the Free State annexing, by proclamation, a large portion of the Basutoland to the republic. Of twelve mission stations belonging to the Paris Evangelical Missionary Society, ten were in the territory thus annexed, while the other two were situated in the country still left under the authority of the chief Mosheh. The memorialists state that the missionaries and their families had been forcibly removed from their stations, their furniture and property being wantonly plundered and destroyed. In addition to this natives have been shot down and their dwellings burnt. All appeals to the President of the Free State for redress have been disregarded. Applications by the missionaries to be allowed to return to and reoccupy their stations have been refused, except upon such conditions as amount practically to an absolute refusal—viz, that a sum of 100% shall be paid for each station, and that they shall not be allowed to occupy them as mission-stations, but merely as farms.

The Committee of Council have repeatedly had this case of injustice before them, and have not only expressed their deep sympathy with their French brethren, but have taken such steps as appeared to them from time to time advisable. On receipt of the letter and memorial referred to, they deemed it their duty again to lay the facts before Her Majesty's Government. A deputation, consisting of Lord Ebury, Lord Alfred Churchill, Hon. Arthur Kinnaird, M.P., Samuel Gurney, Esq., M.P., General J. G. Walker, Dr. Gladstone, Alexander MacArthur, Esq., Rev. J. Mee, Secretary of the Church Missionary Society, Rev. W. B. Boyce, Secretary of the Wesleyan Missionary Society, and the Secretaries, were received on Tuesday, March 17, by Her Majesty's Secretary for the Colonies, the Duke of Buckingham and Chandos, to whom the deputation stated the case, and solicited the moral influence of the British Government for the removal of this reproach from the civilization and Christianity of European South Africa. The Colonial Secretary, in reply, assured the deputation that the subject had his careful attention, and that dispatches would go out to the Governor of the Cape, with instructions to enter into negotiations, which, if successful, would secure for the Basutos the enjoyment of their religious rights.

PERSECUTION IN SPAIN.

Information having been received that the

Protestants in the South of Spain had again been subjected to persecution, inquiries have been made by the Evangelical Alliance. The following communication has been received from a Christian friend who is in a position to know the facts: "Thank God, the news from Spain is less grave than I expected. The police have threatened our brethren at Malaga, and their meetings have almost ceased. Some have left Malaga; but as yet the police have not ventured on imprisoning any one.*"

OPPOSITION TO PROTESTANT MISSIONS IN
NEW CALEDONIA.

*To the Secretary of the Evangelical Alliance,
London.*

Maré, Loyalty Islands, South Seas,
October 24, 1867.

Dear Sir,—I now write by request of my brethren of this mission in connection with the London Missionary Society. We are anxious to awaken your sympathies and seek your aid on behalf of the inhabitants of the large island of New Caledonia, which lies about sixty miles to the south-west of this group.

That you may understand our position, I beg to lay before you a brief history of the operations of the London Missionary Society in these parts. Missionary work was commenced on these islands by this society in the year 1840, by the location of teachers from the Eastern Islands. In that year teachers were placed on the Isle of Pines. They continued their work there till 1844, when, in consequence of getting connected in some way with a sandal-wood vessel which called at the island, they were murdered, and the crew massacred, by the ignorant and heathen natives. The mission thus broken up has never been renewed by the London Missionary Society, but Popiah priests have obtained a footing there, and the whole population have become Papists. In 1841 the mission brig Camden called at New Caledonia, and teachers were landed. They maintained their hold, through many difficulties and great trials, till 1845, when, in consequence of the lack of labourers, the field had to be reluctantly abandoned, but a hope was entertained that in course of time it would be found practicable to reoccupy the island. That hope has not yet been realised, and to this day there is no Protestant mission on this large

island—the door is shut. In 1852 New Caledonia was taken possession of by the French Government. In 1853 the London Missionary Society sent missionaries to Maré; in 1859, to Lifu; and in 1864 to Wea.

For many years past the missionaries of the Loyalty Islands have been endeavouring to re-enter and recommence our work in New Caledonia. To our repeated applications to the French authorities for permission, unfavourable replies have been invariably returned. We have now another memorial before his Excellency the Governor, which was sent many months ago, but to which we have received no reply. We fully expect, however, that the answer will be the same as has been returned on former occasions. We urge our claim by the following considerations, viz.:—

1. The assurance given by the Emperor, in his reply to the memorial of the friends of missions on behalf of the Christians of the Loyalty Islands, that the Protestant missionaries and their converts were to have the same religious liberties as the Papists. This generous sentiment of the Emperor has not been carried out by those whose duty it is to execute his orders. On Wea the Protestants are persecuted by the Papists, and the priests are permitted to come here (Maré), while we are prohibited from going to New Caledonia to propagate our religion.

2. We have a claim to toleration on New Caledonia by the fact that the London Missionary Society has already had in former years a mission there. Those who removed the teachers in 1845 had no other idea but a temporary abandonment of the work; the chief reason for withdrawing from the field at the time was a lack of labourers.

3. Romish priests have been permitted to come to this island within the last twelve months. This was their first attempt to settle here. We had hitherto been the sole occupants of the island, and not only have they landed, but they have built a chapel on land belonging to a chief unfavourable to them, and in opposition to his remonstrances; and since their residence here, war has been on several occasions just on the eve of breaking out between the different tribes, in consequence of the audacity of a few people with whom these priests live. We urge that since

* Since the above was printed, we have received the sad intelligence that at midnight of March 11, Julian Vargas, a schoolmaster at Malaga (whose school was lately searched, and in which a copy of the New Testament was found), was carried out of his house and put in prison. Our correspondent writes: "The Evangelical Alliance will need to buckle on its armour again and do its noble work. The imprisonment of Vargas will prove an important means of promoting the liberation of Spain." This case will at once receive the most earnest attention of the Evangelical Alliance, and further information will be given in our next.

these priests are permitted to come here, where they never had a mission, and teach their religion, much more have we a right to re-enter and recommence our mission in New Caledonia.

4. We claim permission to go to New Caledonia and preach Christ by the fact that there are tribes there willing—anxiously waiting—to receive us; and they have been waiting for years, and wonder why we are so long in complying with their earnest appeals. Here are heathen asking to be taught the Gospel of Jesus Christ, and we are prohibited from teaching them, and this in the nineteenth century, and by the nation which calls itself the most enlightened in the world. Popish priests have established themselves on different parts of New Caledonia, but in many large and populous districts there are no priests. It is to these we wish to go, and not to those who are already Popish. The chief of one tribe, on his return from exile at Tahiti, ordered his people to throw away their brass medals, which all converts to Popery wear suspended from the neck, and he drove the priest away from his district; this chief would receive our missionaries tomorrow if we had the door thrown open for us to enter. Another tribe, three young men of this island visited some few months ago, with the intention, if possible, of living permanently amongst them as their teachers. The people received them well, and wished them to remain, as they had no priests; but the Commandant of the district, having ascertained the intention of these young men, ordered them away, and we soon saw them back again to their homes; they went quite on their own responsibility, and as an experiment. And repeated requests have been made by chiefs of different parts of New Caledonia to Mr. M'Farlane, at Lifu, and Mr. Ella, at Wea, for teachers to instruct them in the Word of God. We have teachers ready and willing to go, if we only had the door thrown open to us.

We are told by the authorities that no Protestant mission is to be allowed in New Caledonia. The Commandant who sent away the three young men referred to above, expressed his sorrow at having to act in so intolerant a manner, but said he was compelled, as orders had recently arrived from home that no Protestant mission was to be allowed in New Caledonia. We are also told that it is a law of France that no person shall

exercise the office of religious teacher to French subjects but Frenchmen; and a law has been recently made by the local government at New Caledonia, specially for ourselves, prohibiting men as teachers on any island they are not natives of; for instance, the Maré and Lifu natives, whom Mr. Ella found on Wea, and who have been assisting him in his work, are all put down, and returned to their homes, though they are all French subjects—those who minister, and those ministered unto—and Mr. Ella has to depend on the untutored natives of Wea as teachers of their fellow-countrymen. Of course this law prevents us from sending Maré or Lifu teachers to New Caledonia, even if we had the liberty of recommencing our mission there. The same law also prevents our sending natives of these islands as Evangelists to any heathen islands in the New Hebrides or elsewhere.

If your Society can in any way assist us in opening the door to New Caledonia, which is at present so effectually shut and barricaded against us by the influence of the Popish priests, you will confer an everlasting blessing on the heathen people of that island. The late Sir C. Eardley, when writing to a brother missionary, referring to the subject, says: "If the French opposition to the missionary work in New Caledonia continues, write to the Secretary of the Evangelical Alliance, and it will be cordially taken up, and every possible effort made in its behalf." We now "write to the Secretary," and are encouraged to hope for good results from the interposition of your influential Society. There are just two points we now desire to secure, viz:—

1. That New Caledonia may be open to the agents of the London Missionary Society; and

2. That we may be allowed to employ the natives of these islands as evangelists to the heathen wherever we wish to send them.

We are sorry to have to trouble you. We have waited year after year in the hope that circumstances might arise to favour our earnest wishes, but delay is no longer endurable. We shall anxiously wait your reply.—Believe me, dear Sir, yours sincerely,

STEPHEN M. CREAGH,

Of the London Missionary Society.

A memorial on the subject, setting forth the alleged facts, has been prepared, and will be forwarded to Paris for presentation to His Majesty the Emperor.

Evangelical Christendom.

THE ATTACK ON THE IRISH CHURCH.

THERE are few of our institutions which a few months ago—say at the opening of the present session of Parliament—seemed to be more safe from serious assault than the Church Establishment in Ireland. This fancied security did not arise from any sense of its popularity. On the contrary, it was known to be obnoxious to the Roman Catholics on the one hand, and the English Liberals on the other ; and it was also known that these two parties had of late been endeavouring to combine their forces in a political alliance, and to concert some method of united action, the aim of which it was not at all improbable would be directed against the Irish Establishment. A motion seriously affecting the Church in Ireland, was therefore an event rather to be expected than otherwise ; but then it was thought that, as preceding motions had been, it would be vague, abstract, purposeless ; and being taken up by neither of the great parties in the State, would fall like a blunted weapon harmless at the foot of her bulwarks. There were, besides, some curious anomalies in the position of parties, which appeared to point in the same direction. Those who had most thoughtfully studied our present Premier's career were least disposed to give him credit for any tenderness of feeling towards the Irish Establishment. On the other hand, the Liberals were, for the moment, under the leadership of one who shared, and perhaps intensified, all their feelings, except in that one article of the Church. He was a Churchman before he was a Whig, and his churchmanship was believed to be all of his old opinions and principles that still clung to him. He had never formally retracted his theories of the union between Church and State which he put forth in the first flush of his opening manhood ; his long connection with Oxford was supposed to have nourished and given vitality to those theories still in his heart ; and some points in his recent conduct on University Reform, while they disgusted his less timid and unscrupulous followers, showed that he had not cast off all the habits and associations of his youth. Taking all these circumstances into account, everybody would have said the Irish Church was safe, at least for this session. And yet, as we see, everybody was wrong. For the first time a strong systematic, calculated plan for its disestablishment has been set on foot. Mr. Gladstone has abandoned his old opinions with a rapidity that, up to the conversions of last year was unexampled, and he has flung himself into the working out of his new principles with an ardour as much superior to the usual zeal of a neophyte as Mr. Gladstone's own temper exceeds in earnestness and impetuosity that of other men ; while Mr. Disraeli defends the Church with only half a heart, and bestows on it the special pleading of an advocate, rather than the passionate devotion of a believer.

How are we to account for these sudden changes in the position of events and the character of individuals ? One cannot help the surmise that much of it is due to the rivalry of our public men, and to the reform struggles of last year. The unexpectedness of this attack on the Church is not greater than Mr. Disraeli's elevation to his present exalted position. Who would have said, a few years ago, that he would be Prime Minister of England before Mr. Gladstone ? We cannot suppose that the Liberal leader is more indifferent to this event than other men, or that there does not mingle with his speculations a tinge of chagrin and mortification. The Fenian outrages, too, had brought the state of Ireland once more prominently

under the notice of the British public. It was admitted on all sides, in the debate on Mr. Maguire's motion, that something must be done. Upon the question of that something it was possible that the contending parties might join in an issue that would be strongly discriminating and admit of no compromise. Curiously enough, the position of the Government and the Opposition is now reversed from what it was in the Reform struggle. There Mr. Gladstone, having to take the initiative, produced a half measure, which he thought was as much as the country could bear. Mr. Disraeli played a bolder game, and beat his adversary by proposing household suffrage. Now it is Mr. Disraeli's turn to begin; and he, too, ventures only upon half-hearted measures—upon Catholic University charters, and other concessions, which alarm and irritate the Protestants without conciliating the Romanists. Mr. Gladstone advances on Mr. Disraeli's offer, as Mr. Disraeli had before advanced on Mr. Gladstone's; and, instead of pottering with little trifling concessions, he boldly offers up the Irish Establishment as a holocaust to the Roman Catholics.

The most remarkable feature in Mr. Gladstone's speech was the almost total absence of any reason for the resolutions of which it was the preface. The Church was condemned without a bill of indictment being preferred against it. The natural conclusion of any one who expected an attack upon an institution which had lasted for 300 years would be, that the assailant would occupy himself with the endeavour to demonstrate the necessity for the course taken, either because the Church was originally and inherently faulty, or that it was not adapted to the spirit of the present times. We may remark, in passing, that this expectation misled even so keen an observer as Lord Stanley, who, anticipating that Mr. Gladstone would occupy himself with arguments for the destruction of the Church, had prepared a reply which, under the circumstances, was singularly inappropriate, and dwelt entirely on the difficulties in the way of reconstruction. For Mr. Gladstone, as it happened, totally passed over the reasons that existed for disestablishment. He took them for granted. According to him they were patent and palpable. The whole stress and drift of his speech was devoted to that of which Lord Stanley assumed he would say nothing—the new state of things which disestablishment would occasion—the new organisation which it might be possible for the Church to assume. With her spiritual or even her ecclesiastical functions, as these might be affected by the new policy, he did not presume to intermeddle. But he hastened to point out what might be the property to which she would still be entitled. That she might not be cast altogether naked and bare upon the charity of her adherents, he proposed to deal, as he said, generously, and even liberally with her. All existing rights, down to those of the humblest beadle, are to be scrupulously preserved. Where privileges or patronage is taken away, ample compensation is to be given. The cathedrals, the churches, the parsonage-houses, with the glebe lands attached to them, are to be made over to their present congregations—at least, wherever there is a congregation to receive them. The amount of the property thus secured to the new and disestablished Protestant Church of Ireland Mr. Gladstone estimates at something between three-fifths and two-thirds of the present amount. On the question what is to be done with the remainder of the property, Mr. Gladstone was not nearly so explicit. He mentioned, in a general way, that the funds ought not to be devoted to secular purposes, and that they ought not to be spent outside of Ireland. When to this we add, that while the Maynooth Grant and the Presbyterian *Regium Donum* are both to be abolished—that the present holders are also to receive liberal compensation—and that this compensation shall not come out of the Consolidated Fund—we think there can be little doubt that he means the surplus of the Irish Church to be devoted to this purpose. Such a plan would, of course, amount in principle to the schemes pro-

posed, with different details, by Lord Russell and Mr. Bright, of dividing the property of the Irish Establishment, in proportion to their numbers, among the three denominations. But if that be Mr. Gladstone's intention—and all the circumstances of the case point to this conclusion—he acted warily in keeping that part of his scheme in the background. There were many supporters of the principle of his resolutions who would assuredly oppose any such arrangement.

The confidence thus shown by the assailants of the Church was in striking contrast to the timorousness of the defence. The shock experienced by all good Churchmen on first reading Mr. Gladstone's resolutions was deepened when the lame and impotent amendment put forth by the Minister saw the light. It was felt to be a giving up of the whole case—a suffering of judgment to go by default. The men who were the natural defenders of the Church had not even a word to say in its defence. They did not even make an appeal to mercy. Their plea was that which is said to be usual with Irish criminals when convicted of a capital offence—for “a long day.” They admitted the necessity for a redistribution of funds, but they thought that the questions of disestablishment and disendowment ought to be left for the new Parliament. What was this but to admit that the doom of the Church was not to be averted, but only postponed? In exact keeping with this evasive amendment, was the speech of its mover, Lord Stanley. We have already referred to the blunder which led him to frame his address in reply to a speech that was never made; but in the course of all that he uttered there was not one good, honest, hearty argument in defence of the Establishment. It was evident that he was playing the part of a special pleader, speaking from his brief, but that in his heart he was with Mr. Gladstone. Perhaps a greater mistake in tactics was never before committed by a Minister. The amendment was evidently dictated from mere motives of expediency, in the hope that it would afford a pretext for some of the Liberals detaching themselves from Mr. Gladstone's following. In that point of view it failed miserably. It did not win a single man over from the hostile ranks, while it spread doubt, irritation, and dismay throughout the ministerial forces. So painfully evident was the mischief thus caused, that while the debate was still running its course the Premier changed his tactics. Mr. Hardy was set up to reply both to Lord Stanley and Mr. Gladstone; and though the amendment was not withdrawn in form, yet it was so substantially, for it was industriously circulated that, according to parliamentary precedent, the vote would be taken, not upon either motion or amendment, but on the question that the House go into committee. The first part of this new movement had more success than it deserved. Mr. Hardy is a man of deep and earnest convictions, especially on Church matters; and no one could question the sincerity—a sincerity that in its intensity made him eloquent—with which he announced his resolution to defend the cause of Establishments; yet his declaration that if the Irish Church must fall it would be while he was sitting on the Opposition benches, was, in its way, as suggestive of the speaker's forebodings as the philosophical stoicism of Lord Stanley or the eager anticipations of Mr. Gladstone. And when at the close of the debate it came to be Mr. Disraeli's turn to speak, he did away with much of the fervour which Mr. Hardy's generous warmth had imparted to it, and brought back his followers to the cold, worldly tone adopted by the Foreign Secretary. He, too, had nothing to say for the Irish Church. Nothing, except that it was entwined with the English Establishment, and that the one could not be overthrown except at the peril of the other. To him the Establishment was only valuable as a political institution, and to preserve it there was no bribe he was not ready to make to the other denominations. He reiterated his plan for a charter to the Roman Catholic University. He held out the hope that if the Roman Catholics would only accept

the position of a sister Establishment by the side of the Protestant Established Church, he, for one, was ready to grant it. His speech was, in fact, a substantial repetition of Lord Stanley's till towards the close, when he made the startling statement that the Roman Catholics and the High Church Ritualists were in secret league to destroy the Church and to subvert the Throne. That statement made a great sensation at the moment, and has been much commented on since. The Premier has reiterated it in a letter to one of his constituents, who asked for an explanation, but without, in either case, giving evidence of his assertion. The question has been taken up mainly by the High Churchmen. The Roman Catholics have made no sign. Why Mr. Disraeli should propose to grant the bait of an endowment to concealed traitors he had not ventured to explain.

There are one or two other features in this great historical debate which deserve a passing notice. One was the wonderful unanimity of the Liberal party in favour of Mr. Gladstone's resolutions. When we remember the doubts, the irresolution, and the final refusal to follow him which was manifested by so many of his party, only so late as two years ago, on the comparatively insignificant question whether the franchise should be 7*l.* or 10*l.*—a question which had more or less been before the public for years—we are left to wonder at the spontaneous feeling with which they rose in a body to welcome his plan for the destruction of the Irish Establishment, which was certainly not within the contemplation of either members or constituencies at the late elections, and which Mr. Gladstone himself, in a letter written only three years ago, did not expect to have mooted in the course of his natural life. Another noteworthy circumstance was that the Irish Protestant members, though great numbers of them spoke on the question, had little to say for their Church. There were two positions they took up, and which they appeared to regard as their strongholds—that by the act of Union the Irish Church was incorporated with that of England; and that, if the Establishment were removed, the Romanists would not be conciliated, while the Protestants would be, in great measure, alienated. But by far the most significant feature was the silence of the Roman Catholic members, and of those depending on the priests for support. The Maguires, the Bowyers, the O'Connor Dons were all speechless, while those who did venture to take share in the discussion confined themselves to a few safe generalities. It is impossible to mistake the meaning of this silence. It was stated indeed in the course of the debate, that the Roman Catholic members had telegraphed over to Cardinal Cullen, requesting to be told what opinion they were to form on Mr. Gladstone's plan of compensation. The reply was not given, but we can well conceive that the Romish hierarchy will not agree to the Protestants retaining the churches and cathedrals, without at least some important concessions being made to themselves. It is plain that Mr. Gladstone's plan is not yet acquiesced in; we are only at the threshold of its discussion. If it pass at all, it will in all probability be compelled to undergo many modifications—perhaps strange transmutations. Whatever be the result, we may look for stormy scenes. Friendless as the Irish Establishment appeared to be in the recent debate, it has yet entwined itself with some of the oldest institutions of the State; its defenders are among the most resolute and energetic men in the three kingdoms, and they will not see it fall without a struggle. Mr. Gladstone may succeed in uprooting it, but the effort will loosen the hold of many another institution which he, at least in his present mood, would be sorry to touch.

STATE OF PARTIES IN THE PROTESTANT CHURCH OF PRUSSIA.*

THE prospects of the Protestant Church in Prussia at this crisis constitute a subject of intense interest. Statesmen may for a time preserve the *status quo*; but eventually those measures must be taken which the necessity of things makes imperative. If a great German State, thoroughly centralised, is to be established, the Church must yield to the same necessity: the overthrow of the political system which has hitherto prevailed will involve, as a necessary consequence, that of the existing ecclesiastical system. This is perfectly understood, both in Prussia and elsewhere. Moreover, hardly had the smoke of war been dissipated, than attention was directed to the ecclesiastical question, which has been warmly agitated in the journals and in pamphlets. It will be interesting to indicate what has been the attitude of each party in these discussions.

The supporters of the Oberkirchenrath and of conciliation, whose organ is the *New Evangelical Gazette*, demand the maintenance of the Union, and the subordination, pure and simple, of the new provinces to the Supreme Council, but allowing the maintenance of the Lutheran Confession. This is a half-measure, sagacious for the time, but insufficient permanently; for it will create an offensive inequality between the Churches, and bring about, little by little, the dissolution of the Union. At the same time, they propose to reorganise the whole Church of Prussia on the principle of synodal institutions; and to this end they demand the early convocation of a National Synod, charged with the elaboration of a constitution, and elected, like the Parliament of the Northern Confederation, by universal suffrage. The surprise has been the greater, inasmuch as the *New Evangelical Gazette* has hitherto always been hostile to the convention of a National Synod; whilst the Liberal theological party, represented by the *Protestant Ecclesiastical Gazette* and Schenkel's *Review*, have energetically demanded it. These two organs of Protestant Liberalism appear to comprehend that, in the present condition of things, such a constituent assembly would but augment the existing confusion, already so great—unless, indeed, some Bismark should be found to impose upon it some scheme of organisation ready made. They therefore, for the time, content themselves with demanding the re-organisation of the provincial Churches on a liberal synodal basis.

As for the Lutheran party, whose organ is Hengstenberg's *Evangelical Gazette*, they energetically demand the dissolution of the Union and of the existing Oberkirchenrath. This party would constitute three distinct Protestant Churches—the first Lutheran, comprising nine-tenths of the population; the second Reformed; and the third United; each governed by a distinct ecclesiastical authority. These three powers would be united in a sort of supreme Senate, for the settlement of all questions affecting the general interests of Protestantism and its relations with the State; but this body would not meddle with religious questions properly so called, such as doctrine, worship, discipline, and internal organisation. But the inquiry arises, how, in the present state of things, and after the fifty years during which the Union has lasted, such a disintegration of the Churches would be possible; the more so as the *Evangelical Gazette* regards any proposal to consult the parishes as monstrous, and exhibits itself as the passionate adversary of religious democracy and of synodal institutions; it would place everything on the basis of historical traditions. This violent and retrograde party, which speaks incessantly of reconstituting an independent Lutheran Church, nevertheless aims only again to reduce the Church to direct dependence on the Sovereign, who alone would nominate the members of the ecclesiastical Senate, and would have in his hands the supreme administration of the

* Translated from the *Revue Chrétienne*.

Church. Here comes in the scheme of reorganisation proposed by Fabri,* which is distinguished from those we have just specified by a kind of eclecticism. He would conciliate both the friends and the adversaries of the Union; reconcile the synodal with the consistorial *régime*, ecclesiastical unity with decentralisation, the independence of the Church with its union with the State, the traditions of the past with the exigencies of the present. Favourably received by politicians, who must smile at such ideas, this project has been warmly combated by theologians of all parties. Along with just and wise views, it includes many half-measures and propositions hardly practical. In a word, it is the ambiguities and equivocations on which it reposes which have made its fortune in the political circles in which it has been applauded. In consideration of the importance attributed to it, we shall indicate its leading features.

The basis of the reconstituted Protestant Church, according to Fabri, ought to be the provincial Church, whose historical traditions and proper individuality should be stamped upon all the institutions of jurisdiction and appeal. The aggregate Church will thus display and preserve the rich diversity of gifts which characterises the populations of the German race. There would be in Prussia, as it exists, eighteen provincial Churches, each comprising 500 to 600 parishes, with a population of about 900,000 souls—that is to say, greater in extent than the majority of the Protestant Churches of the other German States and the Catholic dioceses in Prussia. All these provincial Churches would enjoy almost perfect self-government, and would be under the rule of their own representatives. At the head of each of these great Churches Fabri would place a Bishop, assisted by a Consistory. The reconstitution of the episcopate upon scriptural principles seems to our author one of the most imperative wants of the present time. He would confide the supreme direction of the ecclesiastical affairs of the province to a pastor appointed for life; and he appeals, in favour of the re-establishment of this apostolical dignity, to the authority of Schleiermacher, Bunsen, Stahl, and King Frederick William IV. The bishop can do what neither the bureaucracy of the consistorial *régime* nor the mobility of synodal institutions permits; he can give to the administration of the Church a pastoral character. The bishop will be the natural guardian of the constitution of the Church, and will maintain its liberty and independence in respect of the central power; he will exercise supervision over all the ecclesiastical functionaries within his jurisdiction, visit the churches, and examine and ordain candidates for the holy ministry. The intervention of his own personal action, altogether persuasive and conciliatory, will smooth away difficulties much more surely than any other agency could do. The bishop will be appointed by the King from a list of three candidates which the provincial synod will present to him. He will be assisted by a consistory, college, or chapter, composed of two theologians and two laymen learned in the law, appointed in the same manner.

The author of this project is not surprised at the barrenness of the discussions and the failure of the attempts which have been made to bestow synodal institutions upon the Protestant Church of Germany. These institutions need the complement and counterpoise of the episcopate to preserve the Churches from the dangers of representative government in religious matters; but they are also necessary to obviate the perils of clericalism and of the Royal supremacy. Thus, the synodal institutions constitute only a part, although an essential part, of the ecclesiastical organisation. Now, at the basis of these institutions is found the parish, with its presbyterial council. Starting from the just principle that there are no rights without corresponding duties, Fabri demands that every self-governing community should

* In his "Kirchenpolitische Fragen der Gegenwart."

also provide for its own support. Upon the parishes he imposes the duty of maintaining their pastors; but, in return, they have the right to elect them. This election is made by the presbyterial council, consisting of from seven to sixteen members, according to the importance of the locality, and which, in this matter, is aided by a larger representation of the parish, composed of from thirty to eighty members. Every parishioner aged twenty-five years and upwards, of good repute, with a home of his own, and contributing to the expenses of the Church, is an elector. A certain number of united parishes constitutes the district synod, composed of all the pastors of the district, and of a lay delegate from each parish; it appoints its committee, nominated for six years, like the members of the synod themselves, and consisting of a superintendent, an assessor, and a secretary. The district synod takes cognisance of matters of discipline, and controls the finances. Above the district synods there is the provincial synod, composed of all the superintendents of the province, of a clerical and a lay delegate from each district synod, as well as of a representative of the nearest faculty of theology; it appoints its committee, meets every three years, and is renewed every six. The bishop opens and closes the synod, but does not preside over it, having only the privilege of advising; he has, nevertheless, the power to postpone decisions from one session to another. The synod is the true legislative authority of the provincial Church; it controls the distribution of the funds; guards the maintenance of doctrine and of worship, whether settled by the parishes or by the district synods, whether Lutheran, Reformed, or United. The Union would thus be converted into a confederation, which would have its bond of union and its centre in the provincial synod.

Above the provincial Churches, there would be a Superior Ecclesiastical Council, charged to represent the unity of the Church, but distinct from the State. It would neither govern nor administer the Churches, the independence and self-government of which would be secured by their provincial decentralisation. This council would be only a sort of supreme court of appeal, having to pronounce, in the last resort, upon affairs of discipline, and to regulate, in concert with the Government, the questions of civil marriage and of mixed marriages, the endowment of churches, the right of patronage exercised by cities and great proprietors, etc. Composed of four theologians and four lawyers, it would be presided over by the chief court preacher—that is to say, the King's chaplain, who would take the title of Archbishop, and to whom would be joined the Almoner-in-Chief, with the title of Bishop of the Army. This Superior Council would be assisted by a high ecclesiastical assembly, to which our author absolutely refuses the name of a National Synod, but which would nevertheless be the supreme representation of the national independent Church. Each provincial Church would be represented in this assembly by its bishop, the president of the synod, and two members, the one clerical, the other lay; so that the senate would comprise (with the Superior Council, which makes part of it by right) twenty bishops, eight members of the Superior Council, fifty-four delegates from the provincial Churches, and nine deputies from the faculties of theology. It would not meet regularly; but its convocation might be demanded either by the Superior Council or by a provincial synod, chiefly in the event of a conflict with the bishop. Fabri supposes that this assembly would never be occupied with questions of doctrine, which would be reserved for the provincial synods exclusively; it would confine itself at its first meeting to proclaim, as the Evangelical Alliance did at Berlin in 1857, the Confession of Augsburg as the common doctrinal basis of the German Churches—Lutheran, Reformed, and United—conceding to these last the free interpretation of the 10th Article, relative to the Lord's Supper. This ecclesiastical Senate would decide only upon questions of ecclesiastical right, or at most

would be occupied with the financial interests of the Church, the funds to be obtained from the State, the arranging for special collections, and with Christian works of general interest.

Such, in its main features, is the scheme of organisation submitted by Fabri. We must add, that it does not demand an immediate and sudden realisation; it even indicates, in full detail, and with indisputable practical good sense, the temporary arrangements to be adopted gradually to harmonise the future with the present and the past, especially in what concerns the appointment of the pastors and the levying of ecclesiastical taxation; it seeks to grant a place in the councils of the Church to the present patrons of parishes (where they still exist); and it preserves to the State the right of supervision, the power of confirming the nominations to the highest offices, and of direct appointment to the professorships of theological faculties, of sanctioning collections for general objects, and everything which makes part of the ancient *jus circa sacra*. On the other hand, it demands from the Government an annual grant of two millions [of francs] to replace, little by little, the fortune which the Church has lost by the successive secularisation of her revenues. Lastly, to demonstrate that the bond between this independent Church and the State is in no way broken, the author wishes that all the Protestant bishops, as well as their Roman Catholic colleagues, should be, of right, members of the House of Lords.

We also are of opinion that the independence of the Church in Germany requires decentralisation as its preliminary condition; but here we must be allowed to be more radical than M. Fabri. The parish, much more than the provincial Church, is the basis of organisation, and the source of ecclesiastical vitality. The greatest necessity is to give power to the parish. The great error of the school of Hegel, revived with ability by Rothe, that the Church should be in some sort only the inner side of the State—this theory, which requires no guarantee of religion from the members of the Church, and identifies the Christian and the citizen—verges upon the glorification of territorialism, and the ruin of liberty. To bear a share of the expenses of a Church does not constitute participation in the conduct of its affairs; besides the pecuniary, there must be the moral co-operation, the feeling of responsibility created in one who can be truly designated a member of the community.

As regards the Union, it is quite indifferent to us under what form it may subsist; what is important is to increase and strengthen in the communities the spirit of union. And here we recal with M. Fabri that in Lutheran Wurtemberg there is more of the true spirit of union, more of ecclesiastical large-heartedness, than in the majority of the Prussian provinces in which the Union has been introduced by Royal decree. The less union is sought for by administrative measures, the more is it likely to imbue religious life. Certainly it will not do to fall back upon the policy of the last fifty years; in the future, that liberty of action must be allowed which of itself will do more to improve the affairs of the Church than all the ordinances of Cabinets and all the missives of theologians. Do not impose upon parishes led astray by prejudices, by the bigotry and the fanaticism of their leaders, religious forms to which they have an antipathy; do not take away by force those which they regard as essential to their salvation. Leave the slow but sure propagation of the true principles of the Gospel, by example and by persuasion, to *time*, which will effect far more than all administrative measures.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, April, 1868.

INCREASED INTIMACY BETWEEN PARIS AND ROME.

You have already informed your readers of the appointment of the Prince-Abbé Lucien Bonaparte to the high dignity of a cardinal; and you have made some judicious remarks upon the subject in the "Monthly Retrospect." I am not about to return to it, therefore; but in order to fulfil my duty faithfully as French correspondent, I must call attention to the relations more or less close and intimate which exist between the French Government and the Papal See. Napoleon III. and Pius IX. feel that they have need of each other, and they neglect no means of mutually affording one another support, either by the employment of military force or spiritual weapons. This reciprocal interchange of good offices is not new in our history; it existed in the earliest times of the French monarchy, in the age of the Emperor Charlemagne, for example, and subsequently in the reigns of Louis IX., Francis I., etc. But it exhibits, in our present position, special characteristics, which deserve to be pointed out.

On the one hand, Napoleon III. is quite convinced that he requires the sympathy and support of the Popish clergy in the coming electoral struggle. The Legislative Chamber will soon have to undergo renewal; and recent experience shows that the influence of the bishops, priests, and *curés* is very great upon the ignorant inhabitants of the country, who constitute a majority of the voters. Here is, in fact, an inevitable result of universal suffrage: the peasantry, working men, and illiterate people are the most numerous, and they obey, with but little resistance, the behests of the clerical party, the more as they have no sacrifice to make in the way of worldly wealth. The Emperor of the French, who, after what has occurred in Germany and Mexico, is in an embarrassing position, now does his best to live on good terms with the Roman See. On the other hand, Pius IX. is always in a state of alarm, owing to Garibaldi, his bands of volunteers, and generally to the hostile sentiments of the Italian population. He fully understands that the battalions of Pontifical Zouaves would not suffice for the defence of the Vatican, and that the fear of

French intervention is the best means of putting a stop to hostile invasion by his enemies. So the Emperor and the Pope think that they are necessary to one another, and are united by the closest ties. But the question is, will the State and the Romish Church gain anything by this alliance? The annals of the past tell us just the reverse. Neither the rulers of France nor the pontiffs of Rome have had, except on rare occasions, to congratulate themselves on having made common cause. The Papacy has gradually exceeded the limits within which it ought to have confined itself; and the temporal authorities, being humiliated by the requirements of the Roman See, have lost the national esteem and confidence. The best course to adopt is to maintain the distinction between the two powers, as it is set forth in the Christian revelation.

EXCLUSION OF THE ARCHBISHOP OF PARIS FROM THE LIST OF CARDINALS.

I come to an entirely different fact, which shows the extreme obstinacy of the Papacy in religious matters. Your readers may perhaps recollect what I wrote (pp. 50 and 90) respecting M. Darboy, Archbishop of Paris, and High Almoner of Napoleon III. It seemed, at the commencement of the year, as though the red hat would be conferred upon this high and respected dignitary of the Romish Church. Some weeks later I expressed doubts on this point; and in fact, in spite of the requests made to the Pope by the Emperor, in spite of the weighty reasons which ought to lead him to confer the dignity of cardinal upon M. Darboy, that prelate's name does not appear in the list of new princes of the Romish Church. The Ultramontane journals even announce that a number of bishops, *curés*, monks, and others, have signed and sent to the Pope an address in which they thank or congratulate the "Holy Father" for not having placed M. Darboy on the list of new cardinals! And what motives do they allege in explanation of these strange congratulations? It is that the Archbishop of Paris, according to their singular and senseless judgment, professes "philosophical opinions," and compromises the dogmas and the authority of Roman Catholicism!

This is assuredly a very imprudent de-

monstration, which will produce results quite the reverse of what are expected by these accusers. The Archbishop of Paris—I attach importance to repeating what I have said in my previous letters—is generally esteemed and honoured. His character is good, his conduct irreproachable; all intelligent men bear witness to his piety. What, then, are his senseless enemies able to reproach him with? His attachment to the Gallican liberties? Yes; and the most illustrious members of the episcopal body in past ages, Bossuet among others, were Gallicans, as well as the prelate of our metropolis. It is true that M. Darboy has shown some sympathy, and even some esteem, for certain Protestant writers. Is that regarded as a matter for which he is to blame? It is equally true that the Archbishop has imposed limits to the domineering and tyrannical spirit of the Society of Ignatius Loyola. Has he committed a crime in taking account of what is most just in the tendencies and wants of the present time? I shall insist on this question no longer. It is only proper to add, that the blind defenders of old Ultramontaniam are grievously deceiving themselves if they hope to obtain more authority by this excess of intolerance. Far from changing public opinion, they irritate it; and what is most deplorable in the affair is, that infidelity gains proselytes at the sight of this clerical despotism, which attacks without reserve the most sincere convictions and the most honourable characters.

MORE DIATRIBES BY THE BISHOP OF ORLEANS.

Another affair has excited keen emotion among intelligent men, and especially in the periodical press. The celebrated Bishop of Orleans, M. Dupanloup, continues to publish violent attacks upon colleges, schools, and generally upon all that can contribute to extend national education. This conduct is very strange upon his part. Do you ask why? M. Dupanloup is a member of our highest literary society; he has carefully studied the classical writers of antiquity; he possesses distinguished talents; and yet he seems to be the most decided apostle of ignorance. How comes it that he speaks and acts thus? The reply is quite simple and easy. M. Dupanloup is preoccupied with one thing, and that only—the supreme authority of the Romish Church. Every time that a new educational establishment is instituted—every time that an association for advancement of public teaching is formed—he fears the advent of new adversaries, and he expresses, in his pamphlets, with the utmost

vehemence, his apprehensions and his resentments. Thus some intelligent and respectable ladies lately opened a school for the “professional instruction” of young women—that is to say, to put them in a position to procure the means of existence by their own honest industry. Was this an impious or immoral undertaking? By no means; the idea is a good one, and may produce excellent results. Nevertheless M. Dupanloup publishes a severe pamphlet upon this establishment; he even pursues these ladies into private life, and with reference to their personal reputation. Why? Because the young women who will receive this professional instruction will not be shut up in convents, or placed under the control of nuns or sisters of charity. M. Dupanloup will not admit that the female sex should have any other masters than those who have submitted themselves to the exclusive empire of the clergy. Be it so; but has the Bishop of Orleans sufficiently reflected that France of the nineteenth century is very different from that of the middle ages?

Another educational establishment has been founded under the direction of M. Jean Mace, a very celebrated writer, and devoted to the noble cause of popular instruction. He has instituted what he calls the “Educational League,” and his laborious efforts have succeeded in propagating in seventy-seven departments, that is to say, in the greater portion of our country, an association whose principal object is the training of schoolmasters. Is this a bad or dangerous effort? No; but the association in question proceeds independently of the Romish Church, and M. Dupanloup will not allow it at all. Intellect, heart, soul, according to his opinion, ought to be exclusively subjected to the authority of the clerical body! It would be superfluous to discuss such pretensions; they will not be admitted by the French people, and the Bishop of Orleans would be better engaged by employing his talents in multiplying common schools, instead of trying to put them down. The more he endeavours to extend the sway of the Popish clergy, the more he will compromise them; that is quite evident.

RECEPTION OF FATHER GRATRY IN THE FRENCH ACADEMY.

An academical festival or solemnity took place, last month, in Paris. Father Gratry, who had been elected a member of the French Academy, delivered, according to custom, his inaugural oration, and M. Vitet, one of the most pious men in that literary society, replied to him. The concourse of visitors was very great, and their anticipations were not dis-

appointed, for the two addresses were remarkable in respect both of the ideas they embodied and of style. Abbé or Father Gratry is somewhat over sixty years of age. He was not in the clerical profession originally, for he early studied mathematics and the natural sciences, and obtained, after rigid examination, a post in the Polytechnic School. But, in obedience to his convictions, and at the call of his conscience, he devoted himself to the service of religion, and reconstructed the order of "Oratorians," an order of monks who are specially employed in the education of the young. Father Gratry has also published various writings on the "Knowledge of God," the "Knowledge of the Soul," "Logic," etc., which have obtained deserved success. He had, therefore, sufficient claims to be admitted to the French Academy, and in fact he obtained a great majority of the suffrages of that illustrious body. I may add a single fact respecting the address delivered by Father Gratry on this occasion. It contained some liberal sentiments in a very moderate form, and expressed a hope that the Roman Catholic Church and modern society would no longer indulge in a spirit of distrust and hostility towards each other. The wish was a reasonable one, and the numerous assembly which listened to the eloquent orator more than once gave striking evidence of its satisfaction. But the Jesuits, the Ultramontanes, who have their organs in the journals entitled *Le Monde* and *L'Univers*, show that they are bitterly displeased. They assert that Father Gratry has betrayed the cause of Roman Catholicism in recommending a kind of "reconciliation" or "alliance" between the Papal Church and modern ideas. This is an abomination in the eyes of these incorrigible promoters of Ultramontaniam; they refuse, in absolute terms, to admit of any attempt to come to an arrangement or understanding. War—bitter and implacable war upon all that belongs to the age in which we live—such is the motto, the watchword of this Jesuitical faction, and Father Gratry has not escaped their anathemas. He will easily support these violent attacks, for he has upon his side the approval of all who defend the rights of intellectual independence and of freedom of inquiry, and who endeavour in everything to ascertain the truth. The sole, supreme, and infallible authority is the Word of God as it is revealed to us in the Holy Scripture, and not the pretended infallibility of the Pontifical See.

DISCUSSIONS ON THE TEACHING OF MATERIALISM IN THE STATE SCHOOLS.

I have hitherto spoken of that which has

occurred in the bosom of the Romish Church, or has appeared in the pamphlets and addresses of the clerical body. But I must now enter a more extended sphere, and summarise an important discussion in the Senate. One of our most distinguished senators, M. Chaix-d'Est-Ange, has called attention to a petition, containing more than 2,000 signatures, condemning the "materialism" which characterises the teaching in the School of Medicine in Paris and elsewhere. The petitioners expressed their sorrow at such deplorable deviations from propriety, and requested that the licences of the atheistical professors might be withdrawn, or that the Government would grant complete liberty of education, so that pious and conscientious men might have the right to open scientific schools of a superior class, by means of voluntary subscriptions, as in Belgium, the United States, and other countries. You see the question was very important. So the Senate listened to the eminent speaker with the most serious attention, and even resolved to return to the subject after the vacation, in order that it may be discussed with the advantage of all the information that can be brought to bear upon it. There are several questions involved here, which I shall content myself with indicating to your readers' notice.

First, it is a very certain fact that the professors of medical science are, for the most part, imbued with grossly materialistic opinions, and that they obtain the passionate applause of their students when they attack the fundamental doctrines of Christianity, or even what is called "natural religion." Thus the immortality of the soul, and the existence of the soul itself in the human being, are audaciously and openly rejected by these professors, who receive salaries from the State. Is this bearable? Is the Government to give its official sanction, so to speak, to such sad and hurtful negations?

And then as respects general society, public morals, the common good, what can be expected from these young men, who believe neither in God nor the human soul, neither in a future life nor in the great truths taught by every religion? Is not atheism and materialism a source of ruin and death in the State, as well as in the family and the individual?

But what means should be adopted for putting some restraint on erratic movements in connection with the teaching in the schools of medicine? The professors invoke their "rights" as scientific men, the independence

of the human mind, etc. Is it possible to impose upon them, under the penalty of being dismissed, a previously determined doctrine? Would not this tend to discredit public teaching?

RATIONALIST PLACES OF WORSHIP.

I hasten, before concluding my letter, to mention that certain new places of worship, or chapels, have been opened in Paris by M.M. Athanase Coquerel, jun., Grawitz, and others, who have received ministerial ordination. You saw, from my previous letters, that men of Evangelical principles had been elected by a majority of votes as elders, or members of the Consistory of Paris. The adherents of Protestant Rationalism, who reject the miraculous birth and resurrection of Jesus Christ, whatever is supernatural in the Gospel, and even the Divine inspiration of the Bible, could no longer indulge the hope of being admitted into the pulpits of the National Protestant Church; and hence, what course did they follow? They asked of the Government permission to open independent chapels

in the capital, and to be allowed to preach in them periodically. This concession has been made to them, and we do not regret it. On the contrary, it is well that religious liberty should be granted to the adversaries of the Evangelical faith, and it will be interesting to see the results of their preaching. I shall return to this affair, more in detail, in another letter.

DEATH OF PASTOR POULAIN.

A few words, in conclusion, on the premature and unexpected death of Pastor Poulain. He was a pious, devoted man, always ready to devote his time, his strength, and his remarkable talents, to the defence of the orthodox doctrines. He became, some months since, the editor-in-chief of the journal entitled *L'Esperance*, and his articles, dictated by a noble intellect, a faithful heart, and solid piety, exerted a salutary influence! Alas! he is no longer here below; but the precious recollection of his zeal and his good example will still live in the midst of us.

X. X. X.

SWITZERLAND.

[From our own Correspondent.]

Geneva, April 16, 1868.

LORD'S-DAY OBSERVANCE.

I think the most interesting feature of religious life in our country at this moment is the progress of the Society for the Sanctification of the Lord's-day. If its labours had to be judged exclusively in the light of results already realised, they might be thought of small account; but all who undertake to stem the general current of habit and custom know that in such things a great amount of exertion has to be achieved before any visible impression is produced. The friends of the Lord's-day have worked steadily since the foundation of their society, which was a consequence of our General Conference of the Evangelical Alliance in 1861; and the Conference at Amsterdam, last year, has given them a renewed impulse. Five committees have been successively organised, in Basle, Lausanne, Neuchâtel, Schaffhausen, and Geneva, whilst in other cantons, where no committees have been formed the cause of the Lord's-day counts some good and true friends, willing to help according to their power. Those several agencies work together harmoniously, and the interest is gradually extending. Special sermons have been preached, tracts and addresses have been printed, in both French and German, and begin to be extensively circulated; and meetings, both

private and public, have repeatedly placed the subject before the eyes of the several classes of our population. We have had three public meetings in Geneva in the course of this winter. It is a character of the sanctification of the Lord's-day, that, as it implies cessation from labour, it appeals at once to a vast number of interests, and affects a great many persons who perhaps have no care whatever for its religious importance. Yet, without some consent on their part, improvement in practice must always be very difficult. Only through the action of public opinion at large is it possible to obtain results in which the action of Government is required. For instance, all over the country the military musters and rifle practice extensively take place on the Sunday, and the reason given is the wish to lighten as much as possible that burden on the public, by leaving their business days and hours untouched. It is evident, that in order to obtain from the Government a modification of that state of things an expression of the public desire for it must be obtained, as a motive for action, and this desire must first be created in the majority of the people. This is not by any means an easy task, and it requires not only much labour, but also time and perseverance. However, time is of no account when set in the balance against right and truth.

Some people think that, as a religious

question, this subject should be argued upon purely religious grounds. I confess my own views are less exclusive; and, considering that the religious advantages are not the only blessings with which the Lord has enriched His own day, I think it is not only legitimate, but wise and Christian, to use every argument, wherever it will tell, provided always it is in itself true. For that reason, I consider it a very satisfactory fact that the Genevese "*Société d'Utilité Publique*" has offered two prizes, one of 60*l.*, and the other of 20*l.*, for the best essays on the two questions, "What are, to private individuals and to society, the consequences of the observance of a weekly day of rest under the three aspects of health, wealth, and morality?" "What are the best means to obtain and secure, both for society and all its members, the benefit of that rest?" No doubt these questions are far from exhausting the subject; much yet remains to be said and to be done. But truth is one; and it is impossible that economical and moral truth should not, in the end, be found to agree with religious truth. The "*Société d'Utilité Publique*" is not a religious society, but many of its members are men acquainted with piety, and their sympathy for the cause ought to be gratefully accepted, in the shape in which they are willing to give it. This combined action of all legitimate influences is desirable at this moment for a result of some importance. It is intended to secure the day of rest for our postmen, at present almost entirely deprived of it by the service of the Post-office. The men themselves, in the canton of Geneva, are willing; 105 of them have signed a petition to their superiors. These, on their part, appear well disposed to grant what they can. But many weighty interests are involved in the postal service. No measure can be of any avail—in fact, nothing can be done—without a consent of the majority in the cantons; and you can suppose what complications may arise! In the meantime, the men learn to value the boon; they think about it. They begin to be ridiculed by those who do not value the Lord's-day for themselves; but that will rather make them more earnest in the cause than discourage them. At the same time, they learn to appreciate the sympathy of those who endeavour to work with them for their advantage.

THE STRIKE AT GENEVA—OPENING OF A GREAT HALL AT BASLE.

We have just seen the end of a strike amongst the masons and workmen of the build-

ing trades, terminated, I believe, in a certain degree with mutual satisfaction, after a course of twenty days. Reason and sense have prevailed, and concession being made on both sides, the men are now resuming their work. It speaks well for the intellectual culture of the people, that they have been able to see their way through dangerous external influences. But it is felt by many that the strike itself would have been impossible if all those who desire the real welfare of the working classes had been earnestly active heretofore in their behalf. A working man, when he thinks himself wronged, is easily roused to personal resistance, because, to him, physical strength is the moving power of the world; but here, at least, he is also easily persuaded to listen to right and reason, because he feels, after all, that they are his surest protectors. Such is the advantage of education; it is surely not too bold a supposition to admit that the sound teaching and good advice largely bestowed last winter, for the first time, on our labouring classes may, in this critical occasion, have produced its first fruits. A feeling of that kind seems to have prevailed with a number of pious and zealous men at Basle, who, encouraged by our success, or more truly by the blessing of God upon our efforts, have also resolved to erect a great hall in their city for similar purposes. They have already made the preliminary arrangements, and the erection is to be entered upon without delay. Thus we hope, in due time, to see in the northern part of Switzerland, a sister building, where the same work will be carried on in the German language which is here done in the French; and why should we not also hope that other towns may imitate our friends at Basle, in proportion to their means and population?

CONFLICTS WITH ROMANISM.

Thus far, I have only dwelt on the bright side of the picture, but we must turn now to the shadows. The conflict has developed its bitterness in Berne, between the Government and the Roman Catholic parishes of the Jura, respecting the teaching by the French nuns in the girls' schools, to which I alluded in a former letter. The teaching has been interdicted; the people resist, and protest on the ground of religious liberty; the Government insists by virtue of the Constitution. There the matter stands at present: a great deal of bad feeling is created; party spirit and passions run high. The end, whatever it be, promises but little good.

A similar conflict has arisen in Geneva,

but in a somewhat different shape. In Berne the people of the parishes are desirous of having the teachers patronised by their priests; but here, in Carouge, the clergy try to force their teachers upon the parish against its will. Since the war of the Sunderbund, as I have before stated, the Federal Constitution prohibits the introduction and settlement in the country of foreign ecclesiastical associations or monastic orders. The Roman Catholics obtained certain privileges from the Radical Government in Geneva, during its reign, which were entirely beyond the extent of their legal rights, and they paid for them in political support. Among these encroachments was the anti-constitutional introduction of the schools of the association styled in France, "Brethren of the Christian Doctrine." When their political patrons fell from power those foreign priests held unchallenged possession of the position they had thus acquired; for if ever a party triumph was free from petty revenge, it was this. But now another step in advance is contemplated. The small town of Carouge, close to Geneva, lately lost its rector, a good and vener-

able man; and his successor has now undertaken to introduce there the same teachers as in the Roman Catholic schools in Geneva. The parish is opposed to it, but the priest will not be ruled; he maintains his new teachers in opposition to those of the municipal school with which the people are satisfied. In order to bring the cause to a legitimate test, the municipal council, fourteen members out of fifteen, have resigned their functions, and appealed to their electors. The whole of them have been re-elected, showing clearly to which side the wishes of the public incline. All this is within the last month, and the issue is still in suspense. But these occurrences have produced this result, that the legality of the existence of the schools in Geneva is now questioned by many. The public papers are busy with the subject, and there is a fermentation abroad which seems to show that the priests of Rome, in their zeal for their Church, have somewhat overshot their mark. But this is only one incident in their campaign. We know that their orders are to wage incessant war upon the Protestant existence of Geneva.

PORTUGAL.

THE GOSPEL IN LISBON.

Don Angel Herrero de Mora, a Spanish Protestant, has for some four or five months past been preaching the Gospel in Lisbon. Twelve years ago he was a prisoner in Madrid. His offence, as we find it described in the official *Diario de Avisos*, Nov. 8, 1856, consisted of "the crimes of apostacy from the faith, infraction of the vow of chastity by having contracted marriage"—for he was once a priest—"and of being a Propagandist of Protestantism in Spain." He was assisted to escape from prison. The civil authorities of Madrid connived gladly at his liberation. The ecclesiastical authority, by the document now quoted, called him a rebel, and summoned him, according to the old inquisitorial form, to appear within twenty days to answer for his contumacy. But at that time he was safe in London. Soon afterwards he was in the service of the American Bible Society in New York, and after spending several years there, chiefly engaged in revising for publication the old Spanish Protestant Bible—a work which he has accomplished, as we are informed, to the entire satisfaction of the Society and of other competent judges—he returned to Europe, and made his way to Portugal, as

near as he could, with any degree of safety, approach to his native country, Spain. While resident in New York, he attached himself to the American Protestant Episcopal Church, and Bishop Potter, in a letter dismissory, as well as in various incidental communications, bears good testimony to his character and standing in that Church. In August last, on arriving at Lisbon, where he was careful to associate himself with Christian gentlemen whose counsels and influence would be advantageous to himself, and helpful to the attainment of his object, which was to preach Christ to Spaniards and Portuguese, he was invited to join a little company of persons who met in a private house for religious exercises, and we perceive a reference to those meetings in the Portuguese *Diario Popular* of Oct. 26, 1867. It was an editorial announcement of meetings of a "Protestant Propaganda," where various conversions had taken place, and, amongst the converts, were "three Portuguese ecclesiastics." This was true. A wider field opened before the preacher, and after a time his friends assisted him to obtain a large room, wherein to assemble a considerable congregation. No fewer than 350 Portuguese

and Spaniards are now united under his pastoral care, and, by a formal written declaration by them solemnly presented to himself, they receive him as their minister. During the steady but rapid growth of this infant cause there was, as of course, considerable priestly opposition, but much public sympathy.

On the 4th of March last some devotees began the Lent campaign against heresy by preparing an article, which appeared in the *Nação*, a "religious and political" journal, on the 7th, being the morrow of Ash Wednesday. The writer bemoaned the hard fate of Portugal, "now governed by foreigners," and complained that "the ministers of hell" were labouring incessantly to overturn the national religion. He communicated the copy of an appeal to the Patriarch of Portugal, signed by 62 "Portuguese and foreign citizens," praying him to move the King against a congregation of "400 persons of both sexes, meeting in the Travessa da Horta, No. 6," and stated that a similar address had been sent by the same persons to the Civil Governor of Lisbon. A week later the Marquis of Pombal published a "Declaration" that the house reported as a meeting-place of Protestants had been so occupied without his knowledge; that application had been made to the Patriarch, and *twice* to the Governor, praying them to put an end to the scandal. If they did not, his lordship declared that he, as landlord, would exercise his right and close the house, already, as he knew, battered by the rioters.

Meanwhile, the lenten work had proceeded vigorously. A band of twenty or thirty servant-men and others, headed by a "Legitimist" sea-captain, all instigated at the confessional, as is usual at this season, or hired for the purpose, first disturbed the services by noisy interruptions, and, having thrown the congregation into confusion, attacked the house. They threw stones at the windows, broke a lamp in the corridor, and made such an uproar as attracted the attention of the police. The disturbers then retired. At the next meeting for Divine worship the tumult was still more serious, and Senor de Mora complained to the Civil Governor, who directed that a guard should be placed at the door of the saloon. Three persons were arrested, one of whom, it is said, was a sacristan at the Church of the Mercês. But as the police force consisted only of two or three

soldiers of the municipal guard and of the civil police, and the disturbers exceeded them in number, these precautions were evaded, and the preacher, fearing serious consequences in the midst of the enormous multitude gathered to hear him, withdrew himself; upon which the disturbers redoubled their efforts, and windows, shutters, and other things were destroyed in view of the police by some twenty or thirty persons who had combined for the purpose. Upon this, Senor de Mora complained to the American Minister at the Portuguese Court, and sought protection and satisfaction. This complaint has been formally received, and he has been advised for the present to suspend his public ministrations.

As Senor de Mora is an American citizen, the American Consul stands by him manfully. The Portuguese Government will not heed the reclamations of the Patriarch, nor commit themselves to any measure adverse to religious liberty. The *Nação* is furious. It goes so far as to threaten the Government with force, and advises the inhabitants of Lisbon to take the law into their own hands, and extirpate the Protestants. De Mora is very cautious. He is silent for the present. What he will do will probably depend on the advice given him by his friends; subject, however, to his own conviction that, come what will, he must not desert the cause of God, nor cease to proclaim the Gospel, which has already been the means of awakening so many, and, it must be hoped, of truly converting some. It is probable, as we understand, that he will endeavour to keep within the letter of the Charter as regards publicity, but by no means submitting to anything like concealment. Already, in conjunction with the American Consul, he has taken measures for the erection of a church for the Americans, where they, as well as the English Protestants and some Jews, may have a place of their own wherein to assemble for Divine worship, and for the free proclamation of the truth. His great and only offence, as we observe, is that four times a-week he has "*explained the Scriptures* to the people." He might have said or done anything in a quiet way with closed doors, but it seems he is not the man to put the lamp of Christian truth under a bushel, and it is to be hoped that he will be supported in his noble efforts to light it up and let it shine.—*Watchman*.

ITALY.

[From our own Correspondent.]

Florence, April 15, 1868.

EASTER AT ROME—THE FRENCH TROOPS.

Rome during the last few weeks has been crowded with the usual number of strangers who assemble to witness the ceremonies that take place during Easter. If we except the unusual strictness with which the *caffes*, dining-houses, and shops for provisions have been watched, in order that no transgressions of the regulations concerning fasting might take place, all has been conducted according to the usual routine. On the 12th the Papal benediction was given from the balcony of St. Peter's. General Kanzler, the Minister of War, on that occasion was at the head of a body of ten thousand Papal soldiers, who were drawn up in the Piazza of St. Peter's, and there saluted the Pope with military honours, and, after the benediction had been pronounced, cheered him. To-morrow the anniversary of the return of the Pope from Gaeta will be observed, after which the majority of the visitors will, as usual, take their departure, and the city return to that state of dullness which characterises it when deprived of the presence of strangers.

Reports are still circulated concerning the speedy departure of the remainder of the French troops. The *Nazions* of to-day informs us that at present it is reported in Rome that on the 25th of this month four French steamers will arrive at Civita Vecchia, and that the soldiers of the Emperor will then embark; so that on the day when Prince Humbert and his bride enter Florence the telegraph shall carry the pleasing intelligence that the French have again left the Roman States. All such information ought, however, to be accepted with the greatest caution, as it has so often turned out incorrect. About the desperate attempts that the priests have made to retain the French troops in Rome, there can be no manner of doubt. Reports have been circulated by them of another Garibaldian expedition being in preparation, of emissaries of the Italian Government being busy in Rome endeavouring to induce the Papal soldiers to desert, and other inventions of the same sort. Antonelli has tried to persuade the Spanish Government to use its influence with Napoleon not to forsake the Pope by withdrawing his troops, or to take their place, with the consent of the French Emperor. The last of these Marshal Narvaez has refused to do, and we hope soon to hear that he has been unsuccessful in attempting the first.

SALE OF CHURCH PROPERTY.

Since the passing of the law sanctioning the sale of certain church property, many of the houses and lands belonging to the clergy have been disposed of, and a considerable sum of money realised. The monks and priests, of course, put forth every effort to hinder the sales. As it was necessary, according to the law, that a certain number of offers should be made for every property before it could be disposed of, the sales were, in several cases, prevented by the priests offering such a sum as rendered it impossible for anyone to offer a higher. In other cases means were attempted which brought those who adopted them under the power of the law. A trial which took place at Vicenza on the 20th of last month illustrates this. Gian Matteo Dal Pozzo, priest of Bolgo, in the month of January last, declared from the altar that he had been informed that several of his parishioners had become purchasers of church property, and that he solemnly excommunicated all those who had been guilty of this act. The effect of this excommunication, he stated, would be to prevent them from receiving any of the sacraments, to deprive them of the services of a priest on their death-beds, or Christian burial after death. He also stated that if any of the purchasers belonged to the Fraternity of the Holy Sacrament, or to the choir, they would continue under this excommunication until they received special absolution from the Pope. For this discourse Dal Pozzo was summoned before the Court of Assize, and the fact having been proved, he was condemned to six weeks' imprisonment and a fine of 100 francs.

NEAPOLITAN BRIGANDAGE.

In my last letter I gave some notices concerning the brigandage in the Neapolitan provinces. Since then very energetic measures have been adopted to put an end to this reign of terror, and these have been accompanied with considerable success. Several of the bands have been hunted down, and some others have surrendered themselves. The Italian troops in the prosecution of this work have met with the usual hindrances from the priests, who have done what they could to shelter and protect these robbers. Against these the Government is also taking active measures. On the 3rd of this month, six of the monks connected with the convent of La Madonna del Monte di Pereto were apprehended for having sheltered and maintained for three days a band of brigands. Before leaving the monastery the chief of the band

presented to the monks twenty piastres, and the rest of the company also gave sums of money to pay for the celebration of masses. At the same time the priest of Pereto was also arrested for having received into his house one of the leaders of the brigands, and having declared to one of the Royal Carabinieri that this robber was a swine merchant. This priest is one of the officials connected with the Pope's court!

UNSUCCESSFUL PERSECUTION OF SIGNOR RIBETTI.

Some time ago Signor Ribetti, of Leghorn, delivered an address at the funeral of four Garibaldians who had been wounded at Mentana and died at Rome. In that address he told his hearers that it was only by means of the Bible that the Italians could enter Rome; or if they succeeded in doing so, it was only by means of the Scriptures that they would be able to remain; that as long as they were followers of the pretended Vicar of Christ and went to mass and the confessional they must continue as they are. For having given utterance to these statements Signor Ribetti was summoned to appear before the Court of Assize. The plea put forward was that in this discourse he had broken a law passed by the former Grand Duke after his return from Gaeta. According to this law anyone who spoke against the religion of the State, or attempted to proselytise, was liable to be condemned to the galleys from five to ten years. The public prosecutor even threatened to have Signor Ribetti put into prison before the trial came on, on the plea that he wished to escape, but in reality to gratify his own spite and please the priests. Some of the Italian papers, however, took up the case very warmly, and showed that the law referred to had already been abolished by the Parliament, and was only waiting the decision of the Senate to be entirely annulled. Several of the more influential members of Parliament also interested themselves in order to prevent a scandal. The court has therefore decided that there is no ground for proceeding against Signor Ribetti, and so the matter has dropped. The result of this prosecution has been that this discourse, although twice confiscated by the public prosecutor of Leghorn, has been sold by thousands, and many have thus been made acquainted with the views of the Evangelici on the solution of the Roman question. The congregation to which Signor Ribetti ministers is one of the largest in connection with the Waldensian Mission in Italy; but as his church is not in the centre of the town, he has long been

anxious to commence another station in a very populous part of the city, which lies at a considerable distance from the present place of worship. In that district stood an old theatre capable of holding about four hundred persons. This has been taken on lease for six years, and the alterations required for making it a suitable place of worship have been made. On the 15th of March this new *locale* was opened by Signor Gavazzi, who delivered two of his controversial lectures, to an audience which filled every corner of the building. Since then services have been conducted in this place three times every week to very large and attentive audiences.

THE WORK IN VENICE—SIGNOR GAVAZZI.

The mission at Venice still continues to prosper. Last Sabbath the Lord's Supper was again dispensed to this congregation, and twenty-eight new members were admitted. Eighty catechumens have been attending the pastor's class, but as the strength of a congregation does not consist in the number of members, but in the character of those who are admitted, it was considered advisable to postpone the reception of the fifty-two of the applicants. Signor Gavazzi has again visited Venice, and delivered a course of lectures to congregations numbering as many as 770 persons. On his departure, about one hundred of the brethren accompanied him to the gondola, where they bade him farewell, thanking him for the words that he had addressed to them, and reminding him of his promise soon to return. Since leaving Venice he has visited Verona, where, as a correspondent writes, he has preached, in the church which was lately granted by the Government to the Waldensian Church, to a congregation of two thousand persons. What a bright day it will be for Italy when those who have listened to his withering exposures of the errors of the Church of Rome, are not only intellectually convinced of these, but also embrace the Gospel of Jesus Christ in its simplicity and purity!

PERSECUTORS PUNISHED.

In the middle of last summer one of the colporteurs employed by the British and Foreign Bible Society arrived at Chiaramonte, in the province of Syracuse, Sicily, and immediately proceeded to expose his books for sale. During the first day he was allowed to pass unmolested. But on the next day four men came up to him, and ordered him to remove his books and leave the country as soon as possible if he wished to save his life. The colporteur answered that he was ready to depart as soon as he received orders from the

proper authorities. To this the men replied, "We are the authorities; we are Catholics, and do not choose to allow excommunicated books which are opposed to our religion to be sold here." The colporteur, in order to prevent a disturbance, packed up his Bibles and proceeded to his lodgings. But no sooner had he reached his room than a crowd of persons entered, opened his box, seized his books, and threw them out of the window. A number of people who were waiting below then collected them, tore them in pieces, and threw them into a fire which had been kindled. The instigator of this work of iniquity was a priest, and one of his brothers stirred up the fire in order that the Bibles might be com-

pletely burned. While these were being consumed, one of the crowd rushed to the colporteur's room, shouting that he ought also to be burned with the books; a threat which would in all probability have been carried into practice had not three citizens barricaded the door in order to prevent the entrance of the mob. At length the syndic and the gendarmes arrived on the scene, and several persons were apprehended. On the 13th of last month their trial took place, and three of them were condemned to six months' imprisonment, and the payment of the expenses and of the damage caused. The priest, who was the real culprit, was, however, allowed to pass unpunished!

GERMANY.

[From our own Correspondent.]

Berlin, April 18, 1868.

GAMBLING-HOUSES AND SABBATH OBSERVANCE.

The parliamentary decision relating to the gambling-houses, which I mentioned in my last letter, was intended to sanction the arrangements made between the Government and the tenants of these houses. As these places are generally most crowded on Sundays, and as that day therefore brings a larger profit to the tenant than any other, which they are now deprived of by being compelled to close on the Sabbath, it was hoped that they would refuse to adhere to the previous arrangements, and would decline to pay the required sums for the embellishment of the cities, charitable objects, etc., etc. The immediate result would have been the closing of the gambling-houses on the part of the Government. The hope of such an issue induced many of the deputies to vote as they did, and especially to forbid gambling on Sundays. This hope has not been realised. The tenants, seeing they had no choice but either to submit to conditions less favourable for themselves, or to have their houses closed at once, chose the former alternative, and will therefore continue their work till 1872. However, it seems that this official recognition of the Sunday has had another beneficial result. The editor of a small journal appearing hitherto every Monday morning at Wiesbaden, announces that the paper will no longer be published, as all the printers of Wiesbaden had unanimously refused to work on Sundays. A similar declaration was prepared for Frankfort-on-Maine, but not made, as the printers desired to leave the question to the decision of the general meeting of German printers, which is

to take place in the spring. The general abolition of Sunday printing throughout Germany has been put on the programme. Though religious motives may be at work in but a very small degree, it can only be a blessing if the Lord's-day is regarded by our nation, even if at first it be but simply as a social and temporal privilege on the part of the working classes.

THE PROTESTANT CHURCH IN SAXONY.

While we here in Prussia are still anxiously awaiting the General Synod of the Established Church, while all the preparatory arrangements are progressing very slowly, and there seems little chance of seeing the Synod convened for the next two or three years, a decisive step forward has been taken in the kingdom of Saxony. The new constitution of the Saxon Church has been sanctioned by the Saxon Parliament, and the Synod will be convened next winter. It is certainly true, however, that there are fewer difficulties in Saxony than here, and no conflicts between Lutheran and United congregations; and, on the other hand, there was a greater need for this step being taken, because our Church has an independent ecclesiastical authority in the Supreme Consistory, while in Saxony the Church was directly governed by the State. Though not nominally and legally, yet in fact the Minister for Public Worship was undoubtedly the Supreme Bishop of the Saxon Church; the congregation took no part whatever in the Church government. It is the universal testimony that Herr Von Falkenstein discharged himself of his duty in the best possible way. It is, however, always desirable to see the Church made as independent as possible. The difficulties in Saxony will certainly, on another point, be

the same as everywhere else. Who are really members of the Church? The Saxon Synod is to be elected on the very broad basis of universal suffrage. Every Protestant who has neither left the Establishment nor forfeited his political rights by criminal punishment, or any similar cause, is an elector. There are only political, no ecclesiastical restrictions; no practical interest in the Church, as, for instance, appearing at the Lord's Table, is required. As in our days the masses are unfortunately not under the influence of the Gospel, it is difficult to foresee what men may be chosen to decide upon the fate of the Church. It will after all be only a secular government. The only hope is that the sense of responsibility in relation to the Church devolving upon every parishioner, will rouse Christians into activity, and induce many indifferent people to take the interests of the Church to heart, and oblige them to decide on one side or the other. It has not been without difficulty that these questions have been settled in the Saxon Parliament. The Liberal party were desirous that the Synod should be composed to the extent of one-third of clergymen and two-thirds of laymen; the Government and the Conservatives proposed that they should be in equal proportions. It was at length decided, that of every nine members five should be lay and four clerical. Now the question which caused severe conflict was whether the clergyman should be president of the ecclesiastical council in each parish, or whether the president should be elected by the members. It was determined that the clergyman should be president, but that in certain instances a substitute for him might be elected, especially in cases in which the pastor himself is involved as a party concerned.

THE GOSPEL IN DRESDEN.

The English congregation in Dresden, and not they alone, have sustained a great loss in the removal of Mr. Wright. Though he had to encounter many difficulties in connection with his own congregation, yet, on the other hand, he has done very much for the Germans. All the Home Missionary efforts found in him a prompt and energetic supporter. He was blessed in stirring up a great number of persons to activity. I wish he could have seen a work succeed which he took so great an interest in, I mean the Sunday-school. Mr. Albrecht, the City missionary, who intended to start it, is severely ill, but his greatest wish is that he may see the Sunday-school begun before his death. Everything is ready—teachers in

sufficient numbers, children, a clergyman to take the lead, and a suitable room—but the permission from the authorities has not yet been obtained.

The English congregation has found in Mr. Smart a successor who, undoubtedly, will enter into all the efforts originated by Mr. Wright, and what he has done for Germans will not be lost. There has existed at Dresden for about half a year a Home Missionary Society, which is about to start a monthly periodical. All Home Missionary efforts will find a centre in this society, and many more will thus have a beginning. The names on the committee show that the extreme Lutheran party is not exclusively represented. The principle of lay agency, so unknown hitherto in Saxony, is to be proclaimed. May this rally all Christians there! In many places a charitable work has been the point of gathering for the living members of the Church. It was so in Dresden itself. At a time when the preaching of the Gospel was less common than it is now, the Institute of Deaconesses gathered almost all the Christians in its small chapel every Sunday.

THE LATE COUNTESS STOLBERG.

When a soldier dies on the field his name serves to animate the others for the struggle. Shall it not be the same in the kingdom of God? When a Christian loses his life in the performance of a work of charity, shall not his example stir up other Christians? So in these days the name of an illustrious lady is quoted as an instance of love "faithful unto death." Since the year 1853 the Countess Anna Stolberg, a member of one of the first of our noble families, served the Lord as the matron of our Deaconesses' Institute here, known as Bethany. When the famine broke out in the province of East Prussia, many deaconesses were sent thither, and as the task was difficult, Countess Stolberg went herself and personally directed all their operations. She herself was always among the sick. The work was, however, too much for her; the contagious fever seized her exhausted frame, and a short time after her return here she was called to enter into the rest of her Lord. The funeral was a grand and elevating ceremony—not only because the King and all the Royal Family attended it, not only because together with them a great number of the nobility and crowds of poor people wished to pay their tribute of respect by being present, but because everybody felt—both he who spoke and those that listened—what a blessed privilege it is to die in the service of the Lord.

MAGDALENE.

The great sin of great cities is unfortunately increasing here. The one institution in this city, the "Magdalenenslift," is not large enough to admit all the unfortunate girls that seek for admittance, though they are but a very small number. Our Queen now interests herself in the matter. Some gentlemen here, belonging to the magistracy, have also taken the matter up, and we hope in a short time not only to have another and larger institution, but also a house fit to receive female servants who come to Berlin, and have neither family, residence, nor employment. It is perhaps easier and more efficacious to prevent the evil than to cure it.

THE MENNONITES.

I am sorry to say that the Legislature of

the North German Confederation has done what might almost be called an act of religious intolerance. You are aware that the Mennonites consider it unlawful to engage in war. In the military laws of Prussia credit had been given to their religious scruples, and they were exempt from the general duty of serving in the army. They had to pay a tax instead. The military laws of the North German Confederation have abolished this privilege. Though our King has done what he could by ordering that the Mennonites should never be employed for actual warfare, but only in the train, in the military hospitals, etc., etc., still I am afraid many of these faithful subjects will consider it as a religious duty to leave their country.

AUSTRIA.

THE CONCORDAT, THE PRIESTS, AND THE PEOPLE.

We mentioned briefly in our last number the fact that Vienna had been illuminated on occasion of the popular triumph over the priestly party. When the Upper House of the Reichsrath affirmed the principle of the Civil Marriage Bill by a majority of more than two to one, the whole city spontaneously rose up rejoicing, and every window gleamed with satisfaction at this proof that the priestly yoke was broken. The bill simply declares that marriages by civil contract are valid before the law without the addition of any religious ceremony, and thus the Church loses one of her strongest holds upon the people. The Pope was besought to lighten the heavy burden of the Concordat, but he would not, and now he is in danger of losing all. Cardinal Rauscher and the other supporters of clerical pretensions in the Upper House declared that, in consequence of the decisive vote of Saturday in favour of the bill, they could no longer continue to take part in the proceedings of the Reichsrath; but that did not trouble the majority, who forthwith proceeded to press the bill through its remaining stages, and at the last there were only seventeen hands held up against the passing of the measure.

A Vienna journal says: "The procession of the crowds and the ovations on the adoption of the Civil Marriage Bill lasted during the whole night succeeding the passing of the measure. M. Giskra, from his balcony, pronounced the following address: 'Gentlemen, I thank you, in my own name and in that of the men who compose the Government, for the proofs of sympathy and confidence you

give us. We shall march forward in the path on which we have entered, in conformity with the intentions of our Emperor and Master—(prolonged applause, and reiterated cries of 'Long live the Emperor!')—and with the principles laid down in the fundamental laws already sanctioned. Hold firmly to those acts, and be convinced that we shall contribute to the prosperity and happiness of an intelligent people, ripe for liberty. (Loud cheers.) And now, before separating, let us give an hurrah for the Emperor!' The people joined heartily in this expression of feeling, and went to the hotel of the Minister Berger, singing the national anthem. On the square of St. Stephen an enormous mass of people surrounded Baron von Beust, who had been recognised as he was crossing. He had great difficulty in preventing them from carrying him in triumph, but dense masses escorted his carriage to his residence." It appears that at Retz, the Dominicans, in order to save the windows of their monastery, actually illuminated on the occasion of the passing of the Civil Marriages Bill!

The Public Schools Bills, for the secularisation of education, which has been hitherto under the entire control of the clergy, has been also passed by both Houses.

Still more recently the Interconfessional Bill has been sanctioned by the Reichsrath. This enactment regulates the relations of the various creeds of the Austrian Empire, and is a completion of the measures on the subject of civil marriages and education. The new bill permits parents to determine before marriage the religion in which the children are

to be brought up. They can come to an agreement on this head before marriage, or on the birth of each child, or come to no determination at all. An appeal is allowed from the decision of the parents. By Clause 4 every child of fourteen can freely select the creed to which he wishes to belong. Change of religion and proselytism cease to be punishable acts. No one is forced to pay for a creed to which he does not belong, or to follow the formulas of any worship, whether his own or another's. The Sunday question gave rise to some discussion. Arguments from economy and humanity were adduced in support of the proposal that there should be a general cessation of labour on the Sunday. On this point an amendment proposed by Baron Tintli was adopted by 76 votes to 65, to the effect that all public works which were not urgent should be suspended on the Sabbath. Clause 12 secularises cemeteries. Every creed is at liberty to adopt what religious ceremonies it chooses on this solemn occasion, but everything else relating to burials is confined to the civil authorities. In the course of the discussion on this last measure Herr Schindler said that the Chamber of Peers had just laid

"the noble monumental stone in the foundations of the edifice which we have been working at for seven years, and the country will be ever grateful to them. Our misfortunes date from the period when Catholic politics dictated the conduct of Austria. We have had war, emigration, and scaffolds reeking with blood. The contest is still going on, with this difference, that instead of a contest of bodies it is a contest of minds. If Charles V., instead of adopting a Catholic policy, had adopted a policy of toleration, we should not have been expelled from Germany, which is the source of our power." Herr von Hasner, Minister of Worship, said that there was nothing extravagant in the bill; it was but the application of the organic laws. This application was required in the interests of mankind, and therefore he was at a loss to understand why it should be so much opposed: "We have heard in this Chamber to-day—what I hardly thought possible—a demand for privileges. What, Sir, is the State? It is society based upon justice. Society may have a religion, but the State, which must be just to all, can never belong to a particular creed."

AMERICA.

REVIVALS.

There is no ebbing in the general tide of religious interest. The churches in which revivals have already been reported are generally still gathering new converts into their communions, and many other cases of interest are reported. The *New York Observer* of April 2 says: "While many accounts of the happy continuance of revivals already reported have reached us, it is with joy we announce the outpouring of the Spirit upon 120 more churches. The converts in these now number 4,550, of whom 4,354 are already members of the Church. Therefore, since Jan. 1, we have noticed the occurrence of 820 revivals, in the course of which 18,500 have been hopefully converted, and 10,800 have been added to the churches." The same paper gives a tabular account of revivals enjoyed in 195 Presbyterian churches. The churches in New York and Brooklyn are excluded from these figures. Not a few cases of recent awakening have seemed to take their origin in the State conventions of the Young Men's Christian Associations, and in the faithful efforts of young men and laymen.

THE TYNG CASE.

We mentioned last month (p. 145) that

the Rev. S. H. Tyng, jun., an Episcopal clergyman of the diocese of New York, had been found guilty of violating the canons of the Church by preaching in a Methodist church, and had been sentenced to be publicly reprimanded by the Bishop. The reprimand was administered by Bishop Potter in the Church of the Transfiguration, New York, on March 14, in the presence of a crowded auditory. The Bishop made a long admonitory address, which Mr. Tyng received in silence. At the conclusion, the father of the reprimanded clergyman, Dr. Tyng, senior, rose to read a written protest, while at the same time the rector of the church began to read the prayers. The Bishop, with an emphatic wave of his hand, said to the rector, "Go on, go on." Dr. Tyng ceased reading, but when the prayers were concluded, advanced to the altar and handed the Bishop his protest, which denounced the whole proceedings. This was followed by a scene of such confusion and disturbance among those present that the police had to be called in. Mr. Tyng's friends have resolved to bring his case on appeal before the General Assembly of the Church. Fifty ministers, among whom are some of the most popular in the United

States, have met together, and expressed their sympathy with Mr. Tyng.

THE PAPISTS AND EDUCATION—THE GERMANS AND SABBATH OBSERVANCE.

Two questions are now agitated in the city of Newark, New Jersey. The one is raised by the demand of the Germans to be permitted to buy lager beer on Sunday, and the other by a demand of the Roman Catholics to have a portion of the public school fund appropriated for their exclusively sectarian schools. In the latter case, the Common Council referred the demand to a committee of three. The majority submitted a report against the demand, in which they say that they are "clearly of the opinion that any such action as is contemplated by the resolution would end inevitably in closing the doors of every public school in the city; for upon no principle which does not set at naught all justice and equality, can money be given to one denomination of Christians, and be refused to another. If given to Catholics—Lutherans, Episcopalians, Presbyterians, Methodists, Baptists, and the adherents of every other faith, and those of no faith, will have an equal right to claim the respective quotas of the school fund, thus absorbing the whole." Mr. Murphy, a third member of the committee, submitted a minority report, complying with the demand;

but the Common Council adopted the majority report by the decided vote of 17 to 2.

The other question now discussed is not less serious. The law requires the sellers of liquor to close their places of business on Sunday. The Germans have become very numerous in Newark, and demand the privilege of spending Sunday as they please, and the special part of their pleasure is to buy and drink their beer on that day. The mayor gave public notice that he should execute the law requiring the shops to be shut. A public meeting was called, and a series of resolutions presented, approving the existing Sunday laws, calling on citizens to yield a voluntary obedience to them, and upon the officers of the City Government to enforce them; also endorsing and approving the mayor's recent admonitory public notice, and pledging him a hearty co-operation and support in the enforcement of the Sunday laws. At this meeting Dr. Poor, a Presbyterian pastor, opposed the resolutions, and took ground in favour of the right of the Germans to have their own way in this matter. Dr. Craven, another Presbyterian minister, resisted Dr. Poor's arguments, and the resolutions were referred to a committee to confer with the Germans, to secure their co-operation, and to report at a future meeting.

ABYSSINIA.

MISSIONARY ADVENTURES ON THE FRONTIER.

The Ausgarus Society of Sweden supports six or eight missionaries in the immediate neighbourhood of Abyssinia, among the Gallas people, and this with the hope of ultimately carrying the light of Evangelical truth into the kingdom of Theodore. One of the missionaries—the Rev. C. Carlson—a fortnight before his death, which occurred in October last, wrote a letter in Swedish, which has been translated by the Rev. George Scott, the substance of which is subjoined. It is dated from Tendar Kunamaland, and embraces the principal events of the preceding twelve months. The writer, at the time of his death, which resulted from fever, was only in the thirty-second year of his age. After some introductory remarks, he proceeds to say that during nearly the whole of the previous year the country had been in constant conflict with Abyssinia, causing much distress among the people and great anxiety to the missionaries. One morning, at break of day, the missionaries saw fire

rising from villages in the far east. Mr. Carlson writes:—

"The flames spread with amazing rapidity in all directions, and approached nearer and nearer to us. The flying, screaming women, with the war cry 'Alaka, Alaka' (the Abyssinians), soon convinced us what the devouring element betokened. An armed force had come to revenge the many bloody incursions which had been made by Kunama, and not a village expected to escape the avenging sword. The people fled to us seeking protection, especially such as could not hasten away. Our houses and yards were soon filled with aged, infirm people, cripples, and women. We hoisted a white flag on our largest house, and placed in order the gifts which had come from Sweden for the Chief at Adiabo, and trusting in God, awaited the issue.

"After about an hour's painful suspense, during which nothing was heard but a heavy sigh from the females who sat behind one of the houses, we saw in the distance three

horsemen advancing towards the village. The women who first discovered them rushed into the house, and sought to hide themselves behind the beds. We soon distinguished the voice of Bavakin, the Abyssinian officer who at the first guided the missionaries Carlson and Lange to Adiabo, calling out 'Carlson, Carlson.' I instantly replied, and immediately his horse stood beside me, he fired off his gun, drew his sword, and alighting from his horse, took my hand with a friendly salutation. The other two remained in the saddle. They had come from the village Ogauna, where I formerly resided, and had set it on fire, as I forewarned the Ogauna people would be the case when I left them. My former house and some property were destroyed by the flames. Bavakin brought a message from the Chief Sallala, that I should come at once to his encampment, as he wished to see me. The Brethren Hedi and Lager were willing to accompany me on the perilous journey.

"When we had with haste prosecuted our journey for some hours, we met another company on horseback, whose blood-stained garments and weapons told of murderers' work, and who were driving a number of cattle. We found ourselves surrounded by the horrors of war, and shall not soon forget the scene. At length we reached the camp, where soldiers, slaves, and cattle were intermingled. The chief was in a good humour, and offered to give us some of the cattle seized in Kunama to confirm our friendship. I declined his offer, but requested that he would allow us to reside in any village of Kunamaland which we might choose, without fearing his sword; and this he promised. The chief wished to detain us several days, but we returned the day following and promised to send him a few little things desired by him. Rejoicing to be free from such company, we returned to Tendar with the pleasant intelligence that the district of Asko would be spared if tribute was duly paid. The burning and plundering by the Abyssinians continued for some days; many were murdered, and a greater number carried off as slaves; from one village forty-four women and children were taken captive. At length the report came that the Turks from Kofit would come and attack the Abyssinians; and now the people who had fled westward to escape the Abyssinians returned to the east to escape the Turks, and fell, so to speak, into the arms of the Abyssinians. Our house and garden were again flooded with human beings seeking counsel and aid. The report

was unfounded, and the Abyssinians also removed. All appeared again peaceful, when some of the seniors in Samero came and inquired what was to be done, for their young men had united with others and gone to the Beniamer people, killed a man and taken much cattle.

"As the Beniamer people are under the protection of the Turks in Kofit, and the Beniamer chief Diglel lives there, it was plain that, unless the cattle were at once restored, the chief would crave the aid of the Turks in revenge, as Samero is only a short distance from Kofit. We advised them most seriously, if they wished to have our friendship, to return the cattle without delay. As no others would undertake the journey to Kofit, we had to go. Brother Lager and I proceeded the same day to Samero, and after many difficulties obtained possession of all the stolen cattle, and conveyed them to Kofit, where we were received with more than ordinary friendship. Since that time we have had weeks of general consultation as to the best means of maintaining peace. Our mission-house has been the usual place of meeting. Milk and various articles of food have been brought to us to induce us to go to the chief of Adiabo with tribute and supplications on behalf of the poor distracted people. I knew that the 'rainmaker' had seduced the people into rebellion against Abyssinia, pretending that he had a magical power by which he could not only bind the arms and legs of the Abyssinians, but bar their way to Kunama and prevent their attempting to approach. The rainmaker further threatened that those villages which did not take part in the rebellion should, by his power, be removed from the earth, and that unless the people would plunder the Abyssinians no rain would fall. I endeavoured to make it plain to the people that they are fearfully deceived by these impostors, and sent a message to the rainmakers requesting them to employ their power in allaying the hunger of the starving people or in furnishing them with bread, and that they ought personally to go to Adiabo and bring back the women and children who had been carried away as slaves. For many days no rain fell, and the ground was parched by the hot sun. The people were greatly embittered against their seducers, and came at length to the resolution that they would kill the rainmakers and burn their dwellings, if no rain descended before a certain time. In vain did I seek to convince them that the rainmaker had no power to give rain, and that they ought not to expect it of him; they re-

plied, that they were certain he could if he would, but that he was evil affected towards them, that he might destroy them. Happily, it rained plentifully the same evening, and for some time. The rainmaker escaped for this time. I was not disposed to take a journey through the rain to Adiabo, but the people besought me to go. We had been successful in liberating two girls who had been carried from Abyssinia into slavery, and I resolved to take them with me to the chief. The journey was performed, as usual, on foot, through grass plains and across rivers in company with several natives. Burru went with us as interpreter, and my supply of food consisted of dry meal, which we mixed with water, and ate along with the natives. They were cheerful, and did all they could to aid me. They endeavoured to make me understand their divining bird and other arts peculiar to them. I did not fail to communicate to them what I believed, knew, and enjoyed. On the fourth day after leaving Tendar, we began, to the great joy of the liberated girls, to see the Abyssinian fields. The chief was, as before, very friendly, thanking me for my willing service in obtaining the freedom of two of his people. I presented him with a remarkably fine knife which had been given me in Stockholm.

"The Chief Sallala had only two days before our arrival returned from an attack on Teka, which is another part of Kunamaland, where he had ordered great part of the growing crop to be destroyed, burned numerous dwellings, killed many, and carried away 247 captives, who, if not ransomed by their relatives at a cost of forty thalers each, would be sold by the Mohammedans dwelling in Abyssinia to slave dealers on the banks of the Nile. Poor Kunama people! their prayers and tears were heartrending, but I could do nothing for them. I besought the chief to exchange a Kunama for every Abyssinian brought to him. He answered, that he could not do this, or it would make it appear that the Kunama people had a right to rebel, although they were formerly completely subdued. He told me not to be troubled because he could not grant this request, for I was his friend, and hereafter he might listen to my counsel.

"I had a conversation with one of the most distinguished priests at the chief's court, to the following effect: 'Are you really a priest?' 'Yes.' 'Have you a wife?' 'No; but I find nothing in God's Word which requires me to live unmarried.' Priest: 'We, since we have become exalted priests and ob-

tained large turbans, care not for a wife, for Paul recommends that we should live unmarried.' Carlson: 'But if you were married when young, how is it now?' Priest: 'If the wife die, we do not marry again, and if she does not die, we care nothing about her, for it is good to be like Paul.' Carlson: 'Then it is good for one to be like Paul and have no wife, and for another to be like Peter and have a wife; both can be equally good priests.' When they heard that I referred to the Peter who followed Christ, they expressed surprise that I was so learned as to know about him. Having formerly heard a near relation of the chief say that the Word of God taught us to kill and root out the heathen, and fearing that the priests favoured this teaching, I now asked why they had not, during the many years in which the Kunama people had been plundered and slain, sought to teach them the Word of God and make them Christians. Some of them laughed, but one, looking abashed, said the priests had frequently sought to do this, but were prohibited by the chief. He added, that it might be easier for us who carried rifle and pistol, than for them who were not allowed to carry weapons. Carlson: 'We may well carry weapons in lands where the people cannot distinguish a priest from any other man, but must be careful how we use them.' I remembered the answer of the disciples to the Saviour, when he told them to buy a sword, 'Lord, here are two swords,' by which it appears that swords were found among the disciples, though they were forbidden to use them. They said: 'If a lion came against thee to slay thee, wouldst thou fire on him?' Carlson: 'Yes; certainly.' Priest: 'Could you as priests kill game for food?' Carlson: 'Did not Peter and other disciples catch fish for food, and where is the difference in killing on land or in the water?' Finally, when I gave them the Psalms and the Gospel by Luke in the Amharic language, they said that though they could speak Amharic, they did not understand the European translation of the Bible. The conversation closed with an inquiry how we Europeans knew everything, whilst they knew nothing, also with the assurance that we were fast friends, and they would seek to improve, whilst we ought to aid each other in our ministerial work. The house where I lodged was filled with begging, laughing, talking men, and goats, calves, and mules. After two nights spent in the chief's house, we had a message, early in the morning, to come to him instantly, that he might take leave of us. I got up in haste, passed

my hair through my fingers, and succeeded amid the crowd in finding my shoes. But when I looked for my coat, in the pocket of which I had a Bible, it was gone, having been stolen during the night. I sent a message to the chief that I could not come because I had no coat, but he replied that I must come as I was, and begged me not to be troubled, because the theft was really committed against him. As a consolation he informed me that one of the waterproofs given him by us had been stolen from him. He sent me a large Abyssinian robe with which I had to content myself. We took a friendly farewell of the chief, who had just received the intelligence that an Amharisk force of rebels were advancing towards him, and we commenced our homeward journey. After four days' fatiguing travelling we were again with our beloved brethren in Tendar. On the third day of our journey we were overtaken by heavy rain, and took shelter in a large tree. About twenty persons, nine goats and a burning fire were in the tree, and yet it was not more than half filled. The door was a round hole, made long ago by the natives. Where the principal branches had been were holes which served for window and chimney.

"I am again, as I said, in Tendar with my beloved brethren, but as the Kunama language is not spoken here, we have thought, as soon as possible, to remove to a neighbourhood where that language is known. We have built two houses on ground equidistant from Tendar and Ogauna, and hope to form a village with some faithful Ogauna men who desire to live in peace, for which cause we have named the place Peace, and have explained to the people what the name signifies. If we succeed, which God alone knows, we shall explain to our friends at home why we have preferred this unoccupied spot before peopled villages.

"The question has been asked by friends at home, 'How can we, in the best way, help the Kunama people?' Our reply is, that the greatest help that can be given to that land is peace, safety from their foes. We receive one mournful message after another respecting lost or stolen men; and we urge you, brethren, to use the gifts and powers God has placed in your hands as sons of the enlarged Japhet, to shelter and help our wandering brother Ham, who for so many centuries has borne the degrading chains of slavery. The time has long since arrived when Ham ought to be, and must be, invited to the tents of

Shem, and Japhet must acknowledge the obligation to do this, seeing God has long permitted him to dwell in the tents of Shem. Would it not be possible, by the intervention of the European Powers, to put an end to the slavetrade in Mohammedan lands, and to keep back the Turks from plundering the helpless people of Kunama because they cannot pay tribute both to the Abyssinians and the Turks?

"One who desires to travel to this place as a missionary asks if it is best to go out as soon as possible or to prosecute suitable studies at home for some years. We find it difficult to give a decided answer to this, because we have had so little experience in the matter; but we advise intending missionaries to remain at home till they learn, so far as possible, everything useful, especially, next to Christianity, language and practical knowledge. We think that serious home mission work for a time would be of great service. But before everything else it is necessary to have a firm purpose, in success or failure, light or darkness, of serving the Lord Jesus in this and no other service, in order to be a prosperous and happy missionary. Whether colonists would be useful in this country, we know not with certainty; but we believe, if the right men could be found, they would be of great service to the people and to us. We are assuredly not afraid of work, even such work as we have not previously been accustomed to; but if we must ourselves wash and mend our clothes, prepare our food, plough our field, and build our house, what time shall we then have for our proper missionary work? We have all of us since our arrival been so engaged in acquiring the language, that other studies, and much that might be done for our temporal comfort, have been comparatively unattended to. They, therefore, who may be sent as colonists should have their proper vocation to attend to, and nothing more, if they are not to be as closely exercised in learning the language as we are; for to acquire as much knowledge of it as shall enable a man to speak to the people about Jesus is not so easy when the language is not written. If there were as many colonists here as natives they could all find support in a fruitful land so thinly peopled.

"The blessing of the Lord be with and over us all.

"Your humble servant,

"C. CARLSON."

Home Intelligence.

PROSECUTION OF THE VICAR OF FROME.

The Church Association is at length following up the St. Alban's case by a prosecution on the ground of teaching erroneous doctrine. The Rev. W. J. E. Bennett, Vicar of Frome, is the defendant, and Mr. T. B. Sheppard, one of his parishioners, is the promoter of the suit. The charges against Mr. Bennett refer to his Romanizing doctrines as to the Sacrament of the Lord's Supper, and his assertion of the real presence. Difficulties being interposed in the way of an application to the Bishop of Bath and Wells, in whose diocese Mr. Bennett ministers, an application was made to the Bishop of London, on the ground of Mr. Bennett having published two works in his lordship's diocese containing the incriminated doctrine. The Bishop of London declined to give the requisite authority for the prosecution, "unless under legal compulsion." The Court of Queen's Bench was then applied to, and a mandamus to compel the Bishop of London to proceed, was sought for. The judges of that Court granted a rule nisi, so that the Bishop must either consent to the rule being made absolute and proceed with the prosecution, or show cause why he declines to do so.

THE ST. ALBAN'S RITUAL CASE.

The Dean of Arches (Sir R. Phillimore) has delivered judgment in the important cases of *Martin v. Mackonochie* (St. Alban's) and *Flamank v. Simpson* (East Teignmouth). His lordship commenced by reviewing the character of the statute under which the proceedings had been commenced. He then said that the case of *Flamank v. Simpson* was similar in character, and the arguments of counsel in this case had been identical with those advanced in *Martin v. Mackonochie*, and therefore he should deliver one judgment for both.

The principal charges were four in number: 1. The elevation of the blessed Sacrament of the Lord's Supper, accompanied in Mr. Mackonochie's case by kneeling "or excessive kneeling" at times not prescribed by the Rubrica. 2. The use of incense during the celebration of the Eucharist. 3. The mixing of water with wine at the time of the administration of the Lord's Supper. 4. The use of lighted candles upon the Holy table. The main proposition on behalf of Mr. Martin was that in effect all these were rites and ceremonies other than, and addi-

tional to, those prescribed in the Prayer-book and the Act of Uniformity; and Mr. Mackonochie's answer was that the matters complained of were not rites and ceremonies at all, and that if they were either one or the other they were not at variance with the Prayer-book or the Act of Uniformity. On the whole, however, the learned judge said he was of opinion that the matters complained of must be considered as rites and ceremonies.

His lordship then, at great length, proceeded to quote the authorities as to what is the nature of a rite or ceremony, in order, as he remarked, to fortify his position that the questions now pending before him in no way affected the relations of the Church of England to the rest of the Catholic Church, but had reference solely to matters of detail and order in her administration, which was a right which every independent Church had at all times claimed and exercised. Having thus divested the issue of the case before him "of that importance which had been not unnaturally ascribed to it by the excited feelings of both parties," his lordship proceeded to say that he thanked God that he was not called upon to decide any question of doctrine. If, indeed, the law had cast so grave a responsibility upon him, he should have considered it would have been right to have invoked the aid of spiritual assessors, but fortunately no such necessity had arisen. His lordship then, at considerable length, went on to consider whether the matters charged against Mr. Mackonochie being, as he had decided, rites and ceremonies, were at variance with the Book of Common Prayer and the Act of Uniformity. The mere fact that the practices complained of were novel furnished by no means a complete argument that they were unlawful, and little assistance on that head could be obtained in solving the question whether the acts of Mr. Mackonochie were contrary or not to the law. It had been argued that these particular practices were by necessary implication prohibited, inasmuch as they were connected with the Romish doctrine, and had not been in use in England since the Reformation. His lordship was of opinion that this argument did not avail to prove that the practices were illegal. The rules by which he had been guided in forming his judgment in this case were these: That what was expressly prohibited was prohibited altogether, and should not be

evaded by any contrivance which, under a different name or appearance, attained the same end, and that whatever was expressly ordered should not be evaded by an illusory or partial compliance. In other words, there were things lawful and ordered; secondly, things unlawful and prohibited; and thirdly, things neither ordered nor prohibited expressly or by implication. His lordship was of opinion that from the mere silence of the Rubric a positive prohibition could not in all cases be inferred.

Having reviewed the principles of law which ought to guide him in adjudicating the charges preferred against the reverend defendants in the cases before him, his lordship proceeded to consider and pronounce judgment upon each individual charge in the following order: First, the elevation of the Blessed Sacrament, including the kneeling. Secondly, the use of incense during the administration of the Holy Communion. Thirdly, the mixing of the water with the wine during the administration of the Holy Communion. Fourthly, the special charges against Mr. Simpson. Fifthly, the use of lights during the administration of the Holy Communion. On each of the points the Dean discussed the articles in which they were set forth. As to the elevation by Mr. Mackonochie he read the evidence given. The kind of elevation which it was charged that at one time Mr. Mackonochie practised, and as to which witnesses were examined before the Court, amounted to the fact that, after the consecration both of the bread and the wine, he elevated the paten and the cup respectively for an appreciable time, after which there was a pause before the service was continued. That evidence was taken at the beginning of the case; but during the process of the argument, at the desire and with the consent of both counsels, Mr. Mackonochie was examined upon the single point whether when the elevation was made his face was or was not towards the people. Mr. Mackonochie said: "I don't turn round to the people, and I never have done so during any time of the Consecration Prayer." The elevation Mr. Mackonochie asserted, and it was not denied, he had discontinued after conference with his diocesan, and upon the other grounds to which the Court had already referred before the constitution of the suit. He, the Dean, was very glad he did so, because in his judgment that kind of elevation was unlawful, and he must and did admonish Mr. Mackonochie not to recur to it. After noticing the elevation by Mr. Simpson, the Dean said it

clearly followed from what he had said as to Mr. Mackonochie that the elevation practised by Mr. Simpson was unlawful, and must be discontinued. On the subject of kneeling, the Dean, after reviewing the evidence, declared that there was no evidence that Mr. Mackonochie had committed any error in that respect, but that if he had, it was one which should not form the subject of criminal proceeding, but belonged to the category of those cases which should be referred to the Bishop.

On the charge against Mr. Mackonochie as to the use of incense, it was twofold—"censing persons and things." After reading the article, and that Mr. Mackonochie had discontinued under protest, upon the same grounds and for the same reasons that he discontinued the elevation, and also before the institution of the suit, the Dean dwelt on incense, and observed that it was not necessarily subsidiary to the celebration of the Holy Communion, and was not to be found in the Rubrics of the present Prayer-book, which described with considerable minuteness every outward act which was to be done at that time. To bring in incense at the beginning and remove it at the close of the celebration of the Eucharist appeared to him (the Dean) a distinct ceremony, additional and not even indirectly incident to the ceremonies ordered by the Book of Common Prayer. "Although, therefore," added the Dean, "it be an ancient, innocent, and pleasing custom, I am constrained to announce that the use of it by Mr. Mackonochie in the manner specified in both charges is illegal, and must be discontinued."

On the next charge, of mixing water with the wine, the Dean said the custom prevailed before the Reformation. It was mentioned in the first order of the Communion, and in all subsequent Prayer-books it was omitted. The mingling of a little pure water with the wine was an innocent and primitive custom, and one which had been sanctioned by eminent authorities in our Church, and he did not say that it was illegal to administer to the communicants wine in which a little water had been previously mixed. His decision upon the point was, that the mixing might not take place during the service, because such mixing would be a ceremony designedly omitted in, and therefore prohibited by, the Rubrics of the present Prayer-book.

As to the charge against Mr. Simpson of placing the alms on a stool, it was admitted, and his counsel very properly stated, that Mr. Simpson had done wrong, and he regretted it

and submitted himself to the judgment of the Court. The other charge against Mr. Simpson, that he omitted the word "all" in saying the last prayer in the Morning and Evening Prayer, had been abandoned.

His lordship then adverted to the charge of lighted candles on the holy table, which was the same in both cases. Inasmuch as he thought that the injunctions which ordered the two lights were issued under statutable authority, and had not been directly repealed by the like authority; inasmuch as they were not emblematical of any rite or ceremony rejected by our Church at the time of the Reformation; inasmuch as they were primitive and catholic in their origin, evangelical in their proper symbolism, purged from all superstition and novelty by the very terms of the injunction which ordered their retention in the Church, he was of opinion that it was lawful to place two lighted candles on the Holy table during the time of the Holy Communion, "for the signification that Christ is the very true light of the world."

His lordship proceeded: "These are the conclusions at which I have arrived, and this is the judgment which I am about in formal language to pronounce, after a most anxious, painful, and, I may be allowed to add, conscientious, however inadequate, examination of the law applicable to the facts of the case. I have not been able to conceal from myself that this exposition of the law may wound the feelings of some whose love for the Church of Christ is as unquestionable as their loyalty to the Church of England—men who think no ornament too costly, no service too magnificent, for the house of God, capable of any act of self-denial and self-sacrifice to promote these objects, to whom it may at first appear harsh and illiberal to be told that the sentence of the law bids them forgo any symbolical act or incident of Divine worship with which they have accustomed themselves to associate in any way the administration of the blessed sacrament of the body and blood of our Lord; but I have good hope that further and deeper consideration will convince them of the truth of the proposition which I stated at the outset of my judgment—that no matter of doctrine or faith is affected by this decision, the true result of which is simply to pronounce that, by those statutes, ordinances, and canons which form the compact of union between the Church and the State in this country, it has been determined that certain usages, however, in themselves, innocent, laudable, and primitive, shall, for the sake of general peace and harmony,

form no part of the rites and ceremonies of the Church of England. There is surely room for both the promotor and the defendant in this Church of England, and I should indeed regret if with any justice it could be said that this judgment had the slightest tendency either to injure the catholic foundations upon which our Church rests, or to abridge the liberty which the law has so wisely accorded to her ministers and her congregations. I must say a word as to costs. This is a matter to be governed by the discretion of the Court—that is, by a discretion judicially exercised. In the case of *Martin v. Mackonochie*, it appears that the promotor is not a churchwarden nor a resident parishioner. Of the five charges brought against Mr. Mackonochie, in which I include the excessive kneeling, upon three there have been decisions adverse to Mr. Mackonochie. With respect to the elevation, Mr. Mackonochie submitted the question to his ordinary, and discontinued, under his direction, the practice before the institution of the suit, though it is true he has done so under protest. With respect to the incense, he had discontinued, though also under protest, the censuring of persons and things before the institution of this suit. With respect to the excessive kneeling, I have decided that it was a matter that ought to have been referred to the discretion of the ordinary. With respect to the mixing of water with the wine the decision is in favour of the promotor, and with respect to the lights, in favour of the defendant. Taking all the circumstances into my consideration, I shall make no order as to costs in this case. In the case of *Flamank v. Simpson* the circumstances are materially different. Mr. Flamank is a churchwarden, and Mr. Simpson does not appear to have submitted to the control of his ordinary any of the practices for which he has been articulated in this Court. Upon the question of lights the decision is in his favour, and another of the charges was abandoned at the hearing. No expense has been incurred by the examination of any witnesses, and I think I shall, upon the whole, do justice by condemning Mr. Simpson in a sum of 80*l.* *nomine expensarum*. I admonish Mr. Mackonochie to abstain for the future from the use of incense, and from the mixing of water with the wine, as pleaded in these articles, and I further admonish him not to recur to the practices which he has abandoned under protest with respect to the elevation of the blessed sacrament and the censuring of persons and things. I admonish Mr. Simpson to ab-

stain for the future from the elevation of the blessed sacrament, from mixing water with the wine, and from placing the alms upon a stool, as pleaded in these articles."

The delivery of the judgment occupied four hours and a-half.

In a letter to the Bishop of London, Mr. Mackonochie, the defendant, intimated his intention to accept this judgment, so far as he is concerned, and not to appeal. He added: "At the same time, I cannot but feel the deepest thankfulness that a judgment, conceived in such a spirit of deep and true catholicity, should have been pronounced at this time. It will do more than anything to calm the minds of those who have been much troubled by many past events."

Mr. Martin, the promoter of the suit against Mr. Mackonochie, however, has intimated to the Bishop of London that he intends to appeal to the Judicial Committee of the Privy Council. He says: "My lord, it has now, for the first time since the Reformation, been judicially held that 'it is lawful to place two lighted candles on the holy table during the time of the Holy Communion, for the signification that Christ is the very true light of the world.'" He shows that the ruling of Sir R. Phillimore is contrary to that of Dr. Lushington, who said: "'I hold the ordinance of Archbishop Reynolds and the injunction of Edward VI. [the authorities on which the present Dean of the Arches relies] to be utterly incompatible with the doctrines and ritual of the Church of England.' That distinguished judge showed that the ordinance of Archbishop Reynolds referred to the celebration of the mass. But, he argued, 'the mass is gone, root and branch. The accessory is extinguished with the principal. Were this otherwise, what would be the result? Protestant worship would be mixed up with Popish rites.' 'The lighting of those candles,' he asserts, 'was intimately connected with a rite of the Roman Catholic Church.' And as to the injunction of Edward VI., he asks, 'Where is the high altar now? Abolished; and a Communion table established in its stead. How can lights upon the high altar apply to the present Communion table?' And he interpreted the expression in the injunction 'before the sacrament' to 'mean the mass, and not the administration of the Holy Communion.' Here is high authority that if Sir R. Phillimore's late decision should pass unchallenged the result would be that 'Protestant worship would be mixed up with Popish rites. And, my lord, we know too well from recent publications by eminent advocates of ex-

treme sacramental views, that in practice this is so now. In the teaching of that school, the use of two lighted candles on the table during the administration of the Lord's Supper, is avowedly prized as an important symbol of the asserted objective presence of the Son of God, both in his godhead and manhood, localized in the consecrated elements. Even were this not so, the Church and the nation of England surely have a right to know, at the earliest possible date, to which of these two judgments, so directly in conflict, they are to look as law. But, farther, the judicial permission now given to any clergyman to kneel during the prayer of consecration, although the Rubric (as it has always been read) directs that he shall stand, and the painful extra-judicial hint as to the possible legality of mixing water with the wine provided for the Lord's Supper, if only it be done before the service commences, concede (as I venture to believe and hope erroneously) points of far too vital importance to be acquiesced in. For these and other weighty reasons, with which I need not trouble your lordship, I can entertain no doubt that I owe it to the Church and to the interests of religious truth to prosecute an appeal from the late decision to the fullest extent that my learned counsel shall advise."

Since the above was in type, notice of appeal has been entered on behalf of Mr. Martin, in the St. Alban's case, on the points decided against him. Mr. Mackonochie has also appealed on the other points, on which the Dean's judgment is adverse to him.

EASTER RITUALISM.

Easter day was, as usual, a "high day" in the Ritualistic churches. On the preceding Saturday the attendants were busily occupied in removing the black drapery used during Lent, and particularly on Good Friday, and fitting up the churches with floral and other decorations. The scene at the "high celebration" at St. Alban's was deeply painful to a Protestant observer. The church was densely crowded, the officiating priests wore their gorgeous vestments, and the devotees practised their accustomed prostrations. There were but two "altar" lights, but multitudes of unlit candles. There was no incense. Everything that action could do tended to teach the "Real Presence." The altar was literally covered with beautiful cut flowers, arranged in bouquets, and was supported on either side by living greenhouse flowers in pots. The altar itself had a frontal of cloth of gold, and the Epistle and Gospel lecterns were covered with white cloth, and sur-

rounded also with geraniums, azaleas, arums, and other hothouse plants in pots. The striking features in the altar decorations, however, was one that was used on Easter day for the first time. From the corner of the altar eastward projected a framework running at an angle westward, and ending in a tall brass candlestick for a single light. This framework acted as a sort of half enclosure for and protection to the altar, and is called wings. They are hung with white cloth and surmounted by a row of wax candles. Behind the altar is a lozenge-shaped mural enclosure for the east end cross. The lines of the candles were made to meet the two horizontal angles of the lozenge, to follow the lower slope as it approaches the altar by a set of three light candlesticks constructed on a slope of the same plan, and then to zigzag back again by a set of seven-branch lights, which ended in a triangle of clustered lights. The vestments used at the "high celebration" were of cloth of gold, and the banners carried in procession or placed behind the pulpit, itself decked with a handsomely-worked cloth, were those of the Resurrection, of our Blessed Lord in glory, of the Virgin, and of the arms of St. Alban. At St. Matthias, Stoke Newington, there was little appreciable difference in the ceremonious character of the services, as compared with the observances previous to the recent judgment. With reference to All Saints', Lambeth; St. Andrew's, Wells-street; St. Paul's, Walworth; All Saints', Margaret-street; and other places, it must suffice to state that there seems to have been a profusion of flowers, and that new features appear to have been introduced in the choral parts of the services. The rich vestments of cloth of gold worn by the officiating priests are particularly spoken of.

THE IRISH CHURCH.

A large number of meetings have been held, during last month, with reference to the disestablishment of the Irish Church, both in the metropolis and the provinces. St. James's Hall was occupied on one evening by the opponents of Mr. Gladstone's measure, presided over by Mr. J. C. Colquhoun, and on the previous evening by its advocates, who had Earl Russell as their chairman. In various parts of the country there have been demonstrations on both sides of the question. In Scotland the Presbyterians connected with the National Church support the Irish Establishment; the Free Church and other unendowed bodies are declaring themselves in favour of disestablishment.

COLONIAL BISHOPRICS.

The Right Hon. Dr. Harding has resigned the bishopric of Bombay, to which he was consecrated in 1851. His lordship was formerly rector of St. Andrew-by-the-Wardrobe, Blackfriars. The bishopric, which is worth 2,500*l.* a-year, falls to the gift of Sir Stafford Northcote, Bart., M.P., as Secretary of State for India in Council.

The Duke of Buckingham, as Colonial Secretary, has nominated Archdeacon Harris (brother of the Earl of Malmesbury) to the see of Gibraltar, and Her Majesty has been pleased to confirm the appointment. A previous nomination of the same gentleman was resisted by the Colonial Secretary as derogatory to the Royal Supremacy. The Archbishop then withdrew his nomination, and the appointment proceeded in the usual way.

The Rev. Walter Chambers, senior missionary at Borneo, has been nominated to the bishopric of Labuan, vacant by the resignation of Dr. M'Dougall, who has recently returned to England, and been nominated to the vicarage of Godmanchester.

A new colonial bishopric is about to be constituted for the Falkland Islands, the jurisdiction to extend to all British congregations in South America, Guiana excepted. It is stated that the Rev. Waite Hocken Stirling, M.A., of Exeter College, Oxford, superintendent of Kepple Isle, in connection with the South American or Patagonian Missionary Society, will be the new bishop.

A Parliamentary return supplies a list of the colonial Bishops, 42 in all: 15 in Australasia, 11 in British North America, six in the West Indies, four in Africa, and one in each of the following places—viz., Ceylon, Hongkong, Mauritius, Labuan, St. Helena, and Gibraltar. There are also the three Bishops in India and six Bishops ministering in parts out of the Queen's dominions—viz., Bishops Patteson, Staley, Tozer, Twells, Gobat, and Crowther. The West Indian Bishops receive from 1,000*l.* to 2,500*l.* a year from the Consolidated Fund, but the return shows also Bishops supported by endowments provided voluntarily, and without the church being "established by law."

PRESBYTERIAN UNION.

A lengthened discussion took place on the 13th ult., in the London United Presbyterian Presbytery, which resulted in the adoption, on the motion of Dr. King, of the following overture to the United Presbyterian Synod: "Whereas the hindrances to union are smaller in England than in Scotland, while

the reasons for it here are very urgent, this Presbytery overtures the General Synod of the United Presbyterian Church to take such steps as shall be deemed suitable for facilitating and expediting union in England, more particularly by sanctioning a full conference on the whole subject between the ministers and elders of the negotiating Churches in the South, with an addition of ministers and elders from the north to consider whether and in what form union between these two Churches may be speedily effected." Dr. King and Dr. Macfarlane were appointed to support this overture at the Synod.

THE REV. C. H. SPURGEON'S COLLEGE.

According to annual custom, Mr. T. R. Phillips the other evening gave a handsome supper in the lecture-room of the Metropolitan Tabernacle to the students, ministers, and supporters of Mr. Spurgeon's College. Students and ministers mustered in great force, but many ministers and friends of other denominations than Mr. Spurgeon's were present. Churchmen, Independents, and others were among the company. After tea and coffee had been served, a meeting was held, presided over by Mr. George Moore, who, in a very genial speech, introduced the proceedings.—Mr. Spurgeon presented the annual report, which stated that the donors had been fewer, but their gifts larger, and, on the whole, "exactly sufficient." Not a farthing was expended in collecting the money. There are scores of applicants for admission. Mr. Spurgeon, as president, extolled natural science as a branch of study, and styled the theology taught "Puritanic, neither hyper-Calvinistic nor Pelagian." 253 students have been trained, or are in training, besides 460 in the evening classes; 155 have settled in the ministry, of whom 144 are still in the work; thirty-nine new churches have been formed, and twenty-two new chapels erected; thirty-five London ministers are supplied to them from the college; eleven new churches are being now formed in London; 78 students are now in college, besides 174 in evening classes. The meeting was afterwards addressed by the Rev. J. A. Spurgeon and several of the students, and by the Revs. T. Binney, W. Brock, and S. Martin, and by other gentlemen.

MISSION TO WOMEN DISCHARGED FROM PRISON.

A meeting of the friends and supporters of this institution was held recently in Willis's Rooms, Lord Henry Cholmondeley in the chair. Major Petril read a long and most interesting report. Chiefly through the instrumentality of Mrs. Meredith, a house for

the class indicated in the metropolitan districts was opened in June, 1866, in Kensington Park-road, at a cost of 470*l*. Since that period 98 women have passed through the probationary home, of whom only 3 have been recommitted to prison. Forty women have gone to situations without entering the home, 18 children have been taken charge of, 13 have been received again at home, 5 remain chargeable to the mission; 325 women have been helped in other ways; 900, or thereabouts, have attended meetings; 600 have been visited in their haunts; 4 mission rooms are open; 96 Bible meetings and 74 sewing classes have been held. Owing to the abolition of transportation, convicts are thrown entirely on the home public, the relapse of many of whom into crime is frequently traceable to the difficulties they encounter in earning a livelihood. The remarkable fact that out of the 4,340 women committed to prison in one year more than once, 2,419 have been above ten times imprisoned, is probably ascribable to this cause. Being able-bodied, they are excluded from poor-law relief, while their want of character precludes them from the only resource from the repetition of crime—employment. It is the purpose of the society to relieve these women by giving them profitable occupation in the Home, and retaining them under good influence after liberation, in order to enable them to regain their character. It is proposed to set up wash-houses, and to hire the women by the day to work in them. From estimates made there appear to be in London alone about 2,000 women in need of the aid the society desires to give. Between 5,000 and 6,000 children belong to these, sharing their poverty and learning their crimes. For the aid of these a nursery and a school, with a colonial branch for girls, are in contemplation. The meeting was addressed by the Rev. F. E. L. Jones, Sir W. Crofton, and Captain Fishbourne.

THE REV. W. M. PUNSHON.

The Rev. W. M. Punshon, the popular and eloquent Wesleyan minister, having quitted this country with the view of taking up his abode on the other side of the Atlantic, was presented, previous to his departure, with a testimonial which had been subscribed for by many of his friends. An excellent breakfast was provided at Kennan's Hotel, Cheapside; the chair was occupied by Mr. Sheriff M^r Arthur, and Mr. Punshon occupied the post of honour at the chairman's right. The chairman remarked that they were met to testify their

respect and affection for their dear friend Mr. Punshon, and called upon the Rev. W. Arthur to read an address on behalf of the committee. Mr. Arthur affectionately addressed Mr. Punshon, and closed by presenting him with seven hundred guineas from a number of his friends, as a small token of their appreciation of his private excellences and of the distinguished services which he had rendered to the cause of Christ. Mr. Punshon, who was well-nigh overpowered by emotion, responded, after which speeches were delivered by Mr. George Moore, Mr. J. Corduroy, Rev. Luke Wiseman, and Mr. Sheriff M'Arthur.

THE LATE REV. CHRISTOPHER BENSON.

One who, forty years ago, was one of the most popular preachers in London, has just passed away at the good old age of fourscore. The Rev. Christopher Benson, Canon Residentiary of Worcester Cathedral, was no common man. He became known through preaching a course of sermons at St. Mary's, Cambridge, which led to his appointment as the first Hulsean Lecturer. This brought him to the notice of the Earl of Liverpool, by whom he was successively promoted to the rectory of St. Giles-in-the-Fields, the Mastership of the Temple, and a canonry at Worcester, and it is known that he would have been raised to the Bench but for the abrupt termination of Lord Liverpool's career. In term time, when the Master preached, the Temple Church was always thronged by the leading men of the day, and it was not till deafness made it painful to preach that Mr. Benson resigned the Mastership and retired to pass the rest of his life in the seclusion of the country. He was a diligent student, and had collected a large and valuable library at his house, near Ross. For many years he had been devoting himself to the study of Hebrew, and preparing a work to harmonise the conclusions of science about the creation with the account in Scripture. Mr. Benson took a high position as a divine, and wrote several valuable works, which at the time had a large circulation. The great feature in his preaching was naturalness; without the least action he impressed his congregation by throwing himself entirely into his subject.

The Canonry Residentiary thus vacated has been conferred by Mr. Disraeli, on the part of the Crown, on the Rev. Philip Wynter, D.D., President of St. John's College, Oxford. Dr. Wynter was chairman of Mr. Gathorne Hardy's committee when that gentleman successfully contested the representation of the University against Mr. Gladstone. He is between seventy and eighty years of age.

THE LATE REV. J. H. BROMBY.

The Rev. John Healey Bromby, M.A., the ex-vicar of Hull, said to be the oldest clergyman in England, died a few days ago at the age of 97 years. He was educated at the Hull Grammar School, graduated at Cambridge, and was afterwards a Fellow of Sidney Sussex College. Mr. Bromby was elected to the vicarage of the Holy Trinity Church, Hull, upon the death of Joseph Milner in 1797, and he resigned the vicarage in 1857. He was the recipient of several testimonials; and amongst the rest a purse, containing 300 guineas, and a silver inkstand were presented to him in June, 1849, "as commemorative of the 50th year of his incumbency, and in testimony of the love and veneration with which his parishioners regarded him as a minister of religion, and of their unfeigned esteem for him as a Christian, a scholar, and a gentleman." The present Bishop of Tasmania (Charles Henry Bromby,) is his second son. The eldest son, Dr. John Bromby, is at present the principal of an extensive training college at Melbourne. The deceased has only survived by a few months his wife, to whom he had been married sixty-two years.

THE LATE DR. BANNERMAN.

The death is announced of the Rev. Dr. James Bannerman, one of the professors of the Free Church College, Edinburgh, in the sixty-second year of his age. Dr. Bannerman was originally the minister of the parish of Ormiston, in East Lothian, and seceded with his brethren who formed the Free Church in 1843. The ability which he displayed in conducting a trial for heresy first brought him into notice; and when a vacancy occurred in one of the chairs in the college in Edinburgh, he was elected to it. In the discussion to which the proposal to unite the non-endowed Presbyterian bodies gave rise, he took a somewhat conspicuous position as an advocate of union. Dr. Bannerman's principal work is his volume on inspiration, published in 1865, entitled "The Infallible Truth and Divine Authority of the Holy Scriptures." This very able and exhaustive performance is said to be one of the best treatises on the subject in our literature, and it will not soon be superseded. It defends the orthodox doctrine of inspiration with great force and fullness of argument. Its style is somewhat ponderous and prolix, but the chain of reasoning is always strong and unbroken. It will long remain a monument of its author's theological skill and argumentative power. But in editing the posthumous works of his admirable friends, Dr. Gordon

and Principal Cunningham, Professor Banerman also rendered no small service to the Church of Christ.

MISCELLANEOUS.

The first stone of the Keble College, Oxford, was laid by the Archbishop of Canterbury, on Mr. Keble's birthday, the 25th of April.

The Ecclesiastical Commissioners are about to make grants during the present and next year to augment to 300*l.* every benefice in public patronage with a population of 4,000.

Twelve converts from Dr. Ewald's Jews' Wanderers' Home were recently confirmed by the Bishop of London at Christ Church, Spitalfields.

Eleven clergymen of the English Church joined the Roman Catholic Church between Ash-Wednesday, 1867, and the same period in 1868. Such, at least, is the statement of the Romish *Weekly Register*.

Some disappointment has been expressed

amongst a certain class of Churchmen by the announcement that the meeting of the Convocation of the Province of Canterbury on the 28th ult. would be only formal. For some years past the practice has been to have an April or May sitting, and there are those who do not hesitate to say that the ordinary meeting this year was dispensed with in order that the Bishops might escape from the Natal difficulty.

The Dublin correspondent of the *Times* mentions that the Rev. Mr. Campbell, a Wesleyan Minister, who was assaulted by a riotous mob some time since in Granard, county Longford, attempted a Sunday or two ago to preach in the open air in Athlone, but a crowd collected, and, in spite of the police, assailed him with mud and stones so violently that he was obliged to desist. Several of his hearers were very roughly handled. Lord Castlemaine interposed, but could not appease the populace.

Monthly Survey of Missions.

INDIA.

The accessions from heathenism, during the last year, in connection with the Santhal Mission, have been not fewer than 200 converts, and the promise of the future is even more encouraging than the facts of the past. The Church Missionary Society are in urgent need of duly-qualified labourers to assist in this and other promising fields.

The Church Missionary Society is about to establish an institution for training educated natives with a view to missionary service as evangelists, pastors, and teachers, in North India. Sir Robert Montgomery has suggested that it should be fixed at Lahore. The Rev. T. V. French, who is to be the principal, will proceed to India at the close of the year, for the purpose of adopting such preliminary measures as may be necessary.

The Rev. J. S. Tucker, of the Madras Church Mission, who died in September last, was privileged to baptize 3,500 converts from heathenism to Christianity; he witnessed the destruction of 54 devil temples by those who had once been worshippers in them; and these same persons assisted in building, under Mr. Tucker's superintendence, 64 churches and 60 schools.

CHINA.

The baptisms in connection with the Swatow Presbyterian Mission during last year amounted to twenty-six adults and ten children, and among the former were three lepers. These are, in part, the results of the hospital work, which has been largely blessed. The Lord's Supper has been celebrated for the first time at Toa-Soa-Than, a large village, from which, some sixteen or seventeen months before, the native teachers had been outrageously driven out, the roof of the chapel broken up, and the landlord obliged to flee, with wife and family, for his life.

EASTERN AFRICA.

A letter from Dr. Livingstone to a friend in Edinburgh furnishes news of the great traveller down to February last year. It recounts considerable hardships, but leaves the doctor in good health and spirits, in the midst of forests so dense and leafy that one "cannot see fifty yards on either side," and "at 10 degrees 10 minutes south latitude, and long. 31 degrees 50 minutes 2 sec." The slave-dealing tribes have fled at his approach, and the prestige of the English name has actually been among the gravest inconveniences experienced by the explorer. His Johanna men left him through fear of the slave-traders' vengeance; he was prevented crossing a lake because the owners of the only boats on it

dreaded he would burn them as slavers and discreetly hid themselves; and he found whole districts denuded of food by tribes whose traffic in their friends and enemies is their sole means of subsistence. Hunger and the rainy season had delayed his progress, but the latter part of his letter is dated from Bemba, where he has just had a cow given him by the chief, upon which he is about to make "Christmas feast, as I promised the boys a blow-out when we came to a place of plenty." "We have had precious hard lines," writes the brave doctor, "but I would not complain if it had not been gnawing hunger for many a day, and our bones sticking through as they would burst the skin." In parts where game abounded Livingstone "had filled the pot with the first-rate rifle given me by Captain Fraser," but elsewhere the only food had been "a species of millet which passes the stomach almost unchanged." But his sorest grief was the loss of his medicine chest, which, "with plates, dishes, clothes, and much of our powder," was stolen by two of the natives employed in carrying them, and whom it was found impossible to follow. This "fell upon my heart like a sentence of death by fever," notwithstanding which he resolves cheerfully to trust to native remedies, and to hope the best. The letter concludes sanguinely, and mentions the slow rate of progress—eight miles a-day—and the necessity of travelling zig-zag as causes for delay. It is, however, cheering to note that the party has "not had a single difficulty with the people" they are with now; and that the Arab slaves who promised to take Livingstone's letters to Zanzibar have obviously kept their word.

About 30,000 slaves are annually brought to Zanzibar. The slave-trade which flows thither has gradually depopulated the East Coast, so that while the old slaves now at Zanzibar were brought from the sea-coast the slave hunters are now bringing slaves from tribes in the far interior, even beyond the Lake Nyassa. Thus the trade is gradually increasing, in spite of the measures hitherto adopted to keep it in check. It is also stated that the necessity for procuring land carriage for the ivory trade, in consequence of the closing by the Portuguese of the Zambesi and Shire Rivers, and the impossibility of procuring free labour, compel the traders to employ the slave for this purpose, and to sell him as a mere beast of burden after the ivory is sold. The Committee of the Church Missionary Society have presented a memorial to the Government upon the subject. They have also resolved upon establishing an educational mission on the East Coast, for the benefit of liberated Africans. Seychelles Island is spoken of as the most suitable place for the new establishment, which is to be, to a certain extent, self-supporting.

SOUTH AFRICA.

Far in the interior of South Africa, only a few days' journey south of the Victoria Falls, lies Inyati, the principal town of the Matabele tribe. The beautiful valley at the head of which it is situated is free of trees, but beyond its boundaries the country is covered with them, and the landscape is very lovely. The soil is fertile, and rains are frequent. The Matabele tribe are scattered over a wide extent of country, feeding their immense herds. They are still under Moselekatse, who is now old and feeble. Two missionaries of the London Society reside at Inyati, Messrs. Sykes and Thomas. Mr. Thomas speaks of the difficulty of the work, arising from the character of both king and people: "Their country being so far from civilised lands, and so completely closed up against civilised men—there being only one way into and out of it—they are enabled from year to year to carry on their most cruel and inhuman deeds among the surrounding tribes. The only way to put an end to their atrocious acts would be to render such difficult and dangerous and expensive to them. As it is, the numerous tribes of simple industrious people who inhabit the vast regions between this and the Zambesi, extending from the Victoria Falls almost to the mouth of that river, suffer from these fearfully hard-hearted Matabele, and one tribe after another, as a tribe, is annihilated." Mr. Thomas was convinced that the country must be opened up by Europeans, that others would follow in their track, and that this, by introducing civilising influences, would lead to the downfall of the present system. In pursuance of this idea, he has himself traversed the country to and from the Zambesi and the Victoria Falls, accompanied by a number of natives. He met with many rebuffs from the king before he was permitted to do so, but at length succeeded in accomplishing the journey.

BRITISH AMERICA.

The last despatches received by the Committee of the Church Missionary Society from the vast fields known as the Mackenzie River and Youcon districts, in the far North-west of British America, were found to have occupied an entire year in their transmission. Though

the intelligence they contain is thus far from being recent, it is not the less interesting. Mr. M'Donald had baptized, during the seven months preceding the date of his last letter, nor fewer than one hundred and fifty adult Indians, there being an equal number of candidates, to whom he expected to administer that sacrament at a future time. Mr. M'Donald's missionary journeyings extended to 5,500 miles. Over this wide expanse there is but one missionary.

AUSTRALIA.

The attention of philanthropists is being directed to the importation of South Sea Islanders into Queensland. Several public meetings have been held upon the subject at Brisbane, at which statements have been made by Mr. R. Short, showing that something like slavery actually exists in that colony. It would seem that the owners of cotton and sugar plantations in Queensland found out that labour was scarce, and it occurred to them that it would be very convenient if they could get natives of Polynesia to do their work for nothing, so in 1863 they began to import labourers from the New Hebrides. Latterly, we are told, the traffic has assumed very extensive proportions, and the Polynesians are brought over by hundreds at a time. The adventure has been wholly that of private individuals, and there has been no sort of Government supervision. The natives are now bought by speculators, who sell them to those who want labourers at the rate of 6*l.* or 10*l.* per head. A public meeting at Brisbane has petitioned Her Majesty to stop this "traffic in human beings, as being a development of the slave-trade with its attendant evils in its most modern form." The Aborigines Protection Society has already addressed the Secretary for the Colonies upon the subject.

POLYNESIA.

The Presbyterian missionaries in the New Hebrides report that notwithstanding severe trials, their work, as a whole, continues to advance. We noticed the fact last month of the inhabitants of Aniwa having professed Christianity. In Aneityam nearly eighty new members were, during last year, admitted to the fellowship of the Church. At Erromanga, Mr. Gordon had translated portions of the Old and New Testaments into the Erromangan language. On this island, in consequence of an epidemic, which proved very fatal both among the Christians and the heathen natives, the heathen became excited and hostile, and threatened the lives of the missionaries. For nearly two months the mission premises had to be watched and guarded night and day. It was feared that the missionaries might have to flee for their lives, and leave the island; but by the favour of Divine Providence, owing to the frequent visits of the Dayspring, they were able to remain at their posts, and the crisis was safely tided over.

The French have evidently their eye still upon the New Hebrides group. We learn that a French man-of-war had visited Tanna and Faté, the captain of which used all his efforts to persuade the inhabitants of Fil, which is the chief harbour in Faté, to accept of the French flag, but without success.

Thirty-two years have elapsed since the first band of missionaries entered on their labours in the Navigator's Islands, or Samoa, as the group is called by the natives. The Rev. T. Powell, of the London Society, thus states the result of what has been effected during that period: "The whole nation professes Christianity; heathenism, and, to a great extent, heathen practices, have been abolished; the whole Bible has been carefully translated into their language, and it has long been in circulation among them; a third or more of the population can read. About five thousand of the adults are united in Church fellowship, and some four thousand more, candidates for the same privilege; more than two hundred of the male members are preachers of the Gospel to their fellow islanders, and many have gone as pioneer missionaries to distant groups and islands, where they have been instrumental in planting the Gospel. Native contributions are made annually for the support of the native teachers, amounting in local value to about 2,000*l.*; and for some years past 1,000*l.* per annum in cash has been contributed towards the funds of the society which sends them their missionaries. A large training institution for preparing a native pastorate has been in operation twenty-two years. The work in all these phases is consolidating and advancing, and besides these results, civilization has attended the progress of the Gospel, and now the people, who had no commerce before the Gospel was introduced, have an export trade in cocoa nut oil and cotton of some 40,000*l.* or 50,000*l.* per annum."

Literature.

Springdale Abbey: Extracts from the Diaries and Letters of an English Preacher. London: Longmans, Green, and Co.

A WORK of fiction, differing from the ordinary novel both in form and substance. Instead of an elaborate plot, the narrative—if the incidents connected by these supposed memoranda and letters can be thus designated—is of the slightest texture, and is entirely subordinate to the discussion of certain questions of current interest in English society. These are for the most part religious, ecclesiastical, and ethical. The Rector of Springdale is a clergyman of the high and dry school, who has an intense horror of Dissent, and has never seen a Dissenter until he meets a Non-conformist minister upon the platform of the Bible Society. With this gentleman, Mr. Matthew Washington, he becomes intimately acquainted, finds him to be a pious, a sensible, and an accomplished man, and is by him cured of his ecclesiastical prejudices, and converted, so far as Nonconformity is concerned, into a Broad Churchman. Such is the author's hero, whose only fault, from the stand-point of real life, seems to be that he is faultless. The villain of the story is another Dissenting teacher, an Antinomian. Among persons of minor importance we meet with more than one type of the country gentleman, the amiable and highly-accomplished English maiden, the quarrelsome lady, the quack doctor, and the village schoolmaster. The author displays a keen perception in observing character, and great skill in depicting it, though sometimes he exaggerates. For example, the Rector's early hatred of Dissent is so overdrawn as sometimes to approach the ludicrous. Thus, too, religious earnestness and downright fanaticism are not always sufficiently distinguished; and in a dialogue intended to provoke to laughter, the quotation of hymns which must be associated with hallowed emotions in the minds of many genuine Christians, and which have doubtless afforded consolation to devout persons under the severest trials of life, are singularly misplaced. We cannot suppose this to be the work of a clergyman; but it contains much shrewd, clever writing, by one of wide religious sympathies, and who is possessed of an intense abhorrence of everything having the slightest tinge of deceit and unreality.

The Standard of the Cross in the Champs de Mars: a Narrative of Christian Effort in Paris, during "l'Exposition Universelle." By V. M. S. London: James Nisbet and Co.

EVANGELISTIC work in connection with our own Exhibition, in 1862, resulted in the publication of the little book entitled "The Standard of the Cross among the Flags of the Nations," from the

same pen as that to which we are indebted for these pages. The perusal of that book by a Christian lady in Paris suggested much that was accomplished for the spiritual benefit of the visitors and attendants at last year's Exhibition in the French capital. A gentleman who took a leading part in the evangelistic work in both Exhibitions, and other friends who were engaged with him, wrote to England, from time to time, accounts of what was occurring in connection with their labours in Paris. These letters form the basis of the volume before us, which thus gives a general view of what was attempted by various religious instrumentalities, and a specific and detailed statement of particular operations, such as Bible and tract distribution. That in some cases spiritual benefit was the result of these faithful labours there is satisfactory evidence, which is here given. In others, the result is not known; but the various facts and incidents narrated leave upon the mind a most pleasing and hopeful impression.

Records of Noble Lives. By W. H. DAVENPORT ADAMS. London: T. Nelson and Sons.

THE purpose of this author has been to illustrate the various aspects of the English character; its chivalrousness in Sir Philip Sydney; its sagacity and adherence to fact in Lord Bacon; its Puritan rigour in Admiral Blake; its steadfast observance of law and order in George Monk, Duke of Albemarle; its philanthropy and disdain of show in William Penn; and its unrelenting enterprise in Burke and Willa, the Australian explorers. There is thus great diversity in the character and career of the author's heroes; but he shows that, in some respects, beneath that diversity they possessed a virtue in common, in their sense of duty and their fulfilment of it, which commends their lives to the thoughtful study of their posterity. Mr. Adams is a careful, discriminating, and attractive writer, and has produced a most interesting and useful book. It is elegantly got up.

Noble Rivers, and Stories Concerning them. By ANNA JANE BUCKLAND. Edinburgh: Johnstone and Hunter.

THE Jordan, the Euphrates, and the Nile, which derive so much of their interest from repeated mention in the inspired records; the Cydnus and the Tiber, of classic celebrity; and the Rhine and the Thames, of modern fame;—such are the "noble rivers" here discoursed upon. Each of these famous streams is made the centre of a group of historical facts, which are presented with a simplicity and a brevity well adapted to secure the attention of juvenile readers.

Monthly Retrospect.

FOREIGN.

GREAT uneasiness has been prevailing all over the Continent from some undefined apprehension that Europe was on the eve of a general war. There were no causes of dispute in existence between the several Governments to justify these alarms; each cabinet was proclaiming from its own capital peace and goodwill to all the rest of the world; but society remained incredulous, and the most gloomy apprehensions have been entertained. Of course there must have been some base for those fears to rest upon; and the foundation was but too obvious in the reorganization of the French army, and the arming—so to say—of the whole French population. It was assumed that this could only have reference to a projected war, and that the Emperor was bent on humbling, before it was too late, the growing ascendancy of Prussia. The Emperor of the French, to do him justice, has taken every step in his power—except the decisive one of disarmament—to remove this alarm. Whether his assurances will have the desired effect remains to be seen. The relations of the Emperor with the Pope form another source of interest and anxiety. That his Majesty wishes to have the moral support of the Pope is certain; and to obtain it, he has more than once put violence on his own liberal inclinations; but the progress he makes in the Papal favour is small. Pius has no objection to bless the French soldiers who remain in Rome, but he will not make the Emperor's favourite ecclesiastic a cardinal.

Switzerland is likely to be made once more a scene of religious discord. At the close of the war of the Sonderbund, in 1848, it was decreed that the schoolmasters connected with foreign religious orders should not be allowed in the Republic. A slight departure from this rule was connived at a few years ago, and now it is attempted to follow up that innovation by others still more daring. The laity, even those of the Romish parishes, are opposed to the change, and it is likely that the prohibition will be renewed and more stringently enforced for the future.

We learn from our German correspondent that the Saxon Church is about to be put upon a new footing. Instead of being practically ruled, as hitherto, by the Minister of Worship, a Synod is to be constituted, with full powers of government. This Synod is to be so composed that out of every nine persons, four shall be clergymen and five laymen. So far all is satisfactory enough, though a majority of laymen is a singular phenomenon in an Ecclesiastical Synod. But everything depends upon the mode of their election, and here the rule is still more remarkable to English comprehension. They are to be chosen by universal suffrage—that is to say, every nominal Protestant who has not been convicted of crime will have a vote. A profession of personal religion seems to be a matter of small account in Germany.

Italy has thrown aside for the moment the cares and anxieties of her position, and has abandoned herself to gaily, on the occasion of the marriage of Prince Humbert, the heir apparent to the throne, with his cousin, the daughter of a younger brother of the King. The marriage is the more popular as the bride, as well as the bridegroom, is of the Italian race. But these festivities will not remove the difficulties under which the country labours; they rather add to them, as the expenditure has been on the most extravagant scale, while both the royal and the different municipal chests are all but empty. The present Government, however, is in other respects working hard at its task of reduction, while the revenues of the Church are seized and sold, regardless of the clamours of their late owners; but we are glad to observe, from the letter of our correspondent, that the Government also shows a laudable impartiality on the subject of religious freedom.

H O M E.

A new phase in the politics of the country is suddenly apparent. Reform in the representation, which at the beginning of the session was supposed to be the only work appointed for it, has all at once shrunk into the background, and the existence of the Irish Church Establishment has taken its place. Last month we had occasion to notice the proposals of the Ministry to grant a charter to the Irish Roman Catholic University, which has long been the demand of the Popish Bishops. Mr. Gladstone has made a bolder bid for Roman Catholic support by tabling a series of resolutions, to the effect that the Establishment in

Ireland shall cease to exist, due regard being paid to existing interests, but at the same time providing, by an address to the Queen, that, while the question is pending, no new life interests shall be created. The Government resisted the introduction of this new question at the present moment, but the House of Commons determined by a majority of sixty that the resolutions should be entertained. As we write, that is the farthest extent to which the question has gone in Parliament; but it has set the country in a flame. In the metropolis and in our large towns meetings have been held for and against Mr. Gladstone's new policy, and agitation has been kindled which is not likely to be quenched for some years to come.

We mentioned last month that the parties who had gained a victory over Mr. Mackonochie, of St. Alban's, in the matter of Ritualism, were resolved to institute yet another suit to bring to the test of the law those doctrines of which Ritualism is but the symbol. This has since been done, and the clergyman whom they have selected is the Rev. Mr. Bennett, formerly of St. Barnabas, Pimlico, but now of the parish of Frome, in Somersetshire. This reverend gentleman, in a letter to Dr. Pusey, used the expressions that there is "the real, actual, and visible presence of our Lord upon the altar of our churches." This is, of course, to affirm the Real Presence in its boldest form. A difficulty arose. Mr. Bennett is in the diocese of Bath and Wells, and is, of course, amenable for his heresy to his Bishop. But the letter in which that heresy appears was published in London, and hence the prosecutors called upon the Bishop of London to take up the case. Dr. Tait demurred to this, as it would make him the virtual censor of every theological work published by a clergyman in any part of England, since nearly every book emanates from London; and he refused to proceed unless he were compelled by a court of law. The prosecutors, therefore, applied to the Court of Queen's Bench for a mandamus, and the Court was so impressed with the importance of the case, that it ordered the Bishop to show cause why he should not sanction the proceedings against Mr. Bennett.

The visit of the Prince and Princess of Wales to Ireland appears to have been attended with marked success, so far as the calling forth of a feeling of loyalty in the hearts of the population was concerned. The newspapers run riot in their descriptions of the ebullitions of enthusiasm which the appearance of the Prince, and still more of the Princess, everywhere excited. Their Royal Highnesses, on their part, did all in their power to stimulate this feeling by the condescension and courtesy they exhibited. They went everywhere attended by the very slightest of military escorts, and sometimes by none at all; but threw themselves with frank confidence on the goodwill of a population that, but a few short weeks ago, was supposed to nourish feelings of disaffection, if not disloyalty. Though the visit was ostensibly undertaken as one of private friendship for the Lord-Lieutenant, yet a political significance is everywhere attached to it. That the Roman Catholics were to be won over was the great point, and everything else was made subordinate to that end. The installation in St. Patrick's Cathedral was to please the Protestants, and the visits to Panchestown races were for the general populace; but to conciliate the men who move the masses, Cardinal Cullen was invited to dine at the Viceroy's table, second only in honour to the Royal guests; and the Prince included in his round of visits an inspection not only of Maynooth, but of the Roman Catholic University. In all this the hand of our astute Minister is plainly visible. The priesthood accept the honour paid them readily enough; whether they are to be so conciliated is another question.

We regret to announce the death of Dr. Hampden, Bishop of Hereford, which took place on the 23rd ult., in his seventy-seventh year. Dr. Hampden may properly be classed among the Broad Church party. As Bampton Lecturer, in 1832, he delivered a series of discourses on the philosophical evidences of Christianity, for which he was rewarded in the following year with the Principalship of St. Mary's Hall; but when, in 1836, Lord Melbourne appointed him Regius Professor of Divinity, a storm of indignation broke forth from the High Church party, headed by Dr. Newman and Dr. Pusey; and the Oxford Convocation passed a vote of censure on his writings. It was attempted to prevent students from attending his lectures, but as several of the bishops required certificates of attendance previous to ordination, the attempt was abandoned. The storm broke out again, though in a less violent form, when, in 1847, Lord John Russell nominated him to the See of Hereford, and the Dean, Dr. Merewether, attempted, though in vain, to induce the Chapter to resist the appointment. His administration of his see has been in singular contrast to the violent and exciting scenes through which he entered it.

Evangelical Alliance.

ANNUAL SOIREE.

The annual soirée of the Evangelical Alliance will be held in Freemasons'-hall, Great Queen-street, London, on Thursday, May 7, 1868. Tea and coffee will be served at six o'clock, and the public meeting will commence at seven o'clock. The Right Hon. the Earl of Chichester in the chair. The Committee of Council, taking into consideration the great importance at the present time of presenting a clear and united testimony for revealed religion, and for the doctrines promulgated at the Reformation, so far as they are based on the Word of God, have resolved that addresses shall be given on the following subjects:—

Address 1, by the Rev. John Stoughton: "The doctrines maintained and sealed by the blood of the martyrs at the Protestant Reformation, and the obligation resting on this nation, and especially on its Christian Churches, to uphold and perpetuate them."

Address 2, by the Rev. Edmund Clay, B.A.: "A vigorous and united defence of revealed truth, and pre-eminently of the great and fundamental doctrines of Christianity urgently called for in these days, by the progress of Rationalism as well as Romanizing tendencies."

Address 3, by the Rev. Octavius Winslow, D.D.: "Practical suggestions to members of the Evangelical Alliance and other friends of Christian Union, regarding the effective counteraction of Papal and Sceptical errors, and the extension of sound Christian doctrine among all classes of the community."

MEETINGS IN THE PROVINCES.

Scotland.

The Alliance not having been, of late years, so active in Scotland as could be wished, owing to various causes, the Council, on the appointment of General Burrows as their lay secretary, requested him to visit that country, and endeavour to revive the principles and spirit of Christian union, which received so great an impulse from Scotland in 1845, and materially aided the formation of the Alliance in the ensuing year.

General Burrows proceeded to Carlisle on the 30th January, where that devoted and revered friend of the cause, Mr. Graham, of Edmond Castle, received him hospitably, and spoke at the meeting, which was held in the Athenæum, and was presided over by Mr.

James, the Mayor of the City, who is Secretary of this branch.

The next place was Keswick, where the Rev. Canon Battersby provided a drawing-room meeting, and where there prevails, mainly through his influence, a very good feeling on the subject of Christian union.

General Burrows then visited Langholm, where he was received by our esteemed friend, Mr. Malcolm of Burnfoot. A meeting had been arranged, which was largely attended. This branch is well supported.

Melrose is another prosperous branch, owing, as at Langholm, to the activity and heartiness of a zealous friend of the Alliance—Mr. Dunn. The meeting, presided over by the Hon. Major Baillie, was well attended. Lord Polwarth, Sir Walter Elliot, and several ministers took part in the proceedings.

At Edinburgh a social meeting had been arranged, to welcome General Burrows on his first visit to Scotland. M. Trigo, one of the Spanish Protestants, who, with Matamoras, were released from prison by the efforts of this Alliance, was present. He is now labouring as an evangelist in Oran, Algeria. Lord Benholme presided, and the Revds. Dr. Guthrie, Dr. Charles Brown, W. Robertson (of Grey Friars), Mr. Findlay Anderson, General Burrows, and M. Trigo addressed the meeting, which was considered the best that had taken place in Edinburgh for a long time. Subsequently a drawing-room meeting was held, which had the effect of greatly increasing Christian interest in our cause. It is expected that a large public meeting will be held in November next.

At Helensburgh, Mr. M'Micking and the Rev. Mr. Carslaw arranged for a meeting in the Park Free Church, and the former filled his rooms next morning with guests to a breakfast, to meet the Secretary. This is a new branch, and gives good promise of success.

Glasgow was then visited. Here the Alliance, since the illness and the death of Mr. Henderson, of Park, has very much fallen off, but there is every reason to hope that the former friends of the Alliance will again rally round our standard, and revive with efficiency this important subdivision. Three meetings were held here, at which the Secretary, with M. Trigo, were present. It is proposed to hold a public meeting in May

next, at which the Rev. Dr. Guthrie has kindly promised to take part.

Mr. Malcolm of Burnfoot accompanied General Burrows to Edinburgh, Glasgow, and several other places, including Cupar Fife, where the next meeting was held. The Rev. Mr. Cochrane, a warm supporter of this new branch, assembled nearly all the ministers of the neighbourhood in his house. A numerously attended meeting was also held in his church. Such heartiness in ministers and people generally would soon put the Alliance on a different footing throughout the world.

Dundee was next visited. Here there was formerly a branch, but, as in other towns, it had fallen into decay. The want of some local object of interest in addition to the ordinary operations of the Alliance is greatly needed in Scotland. Dundee, like Glasgow, has a teeming population, and the union of Christians might produce valuable results, and thus strengthen the work already carried on by the different Churches.

At Aberdeen a meeting was held by the kind exertions of the Rev. Dr. David Brown, who is a hearty friend to this Alliance. The branch will be reorganised here, and Mr. Brand has undertaken the office of Secretary.

General Burrows then visited Stirling, where Mr. Peter Drummond cheered him by his loving and Christian welcome, and consented to act as Secretary to the new branch as soon as formed.

Tillicoultry, Dollar, and Alloa were also visited; and at the latter, the ladies' as well as the gentlemen's committees were met, and had explained to them object of this visit.

Dundee was again visited, and a good meeting held. Mr. Malcolm was present, and spoke, as at other places, of the Amsterdam Conference. Mr. Watson and the Rev. Mr. Riddell, Dr. M'Gavin and Captain Dougall, are the chief officers of this new branch.

General Burrows next held a meeting at Greenock, and was the guest of Major Tucker Geila, near Cardross, who arranged for a meeting in the Vale of Leven, near Loch Lomond, and where a new branch has been formed in conjunction with Dumbarton and three other parishes.

At Musselburgh a meeting was also held, and a branch formed.

Coldstream, Selkirk, and Berwick were the last places visited during the tour. At the

latter place the Alliance is in operation, and is ably assisted by the Rev. Dr. Cairns.

In conclusion, General Burrows would express his thankfulness for the cordial reception he received throughout his tour, and for its manifest success. It is hoped, with the Divine blessing, that the cause of Christian union will be well sustained, and that more frequent communication will in future be held between the Central Committee in London and the Scottish Branch.

The increased expenses of the Alliance, arising from its enlarged British and Foreign operations, will, it is hoped, lead to additional subscriptions, not only in Scotland, but in every other part of the British Organization. An earnest appeal for liberal support is therefore now made.

Derby.

A deputation from this Alliance, consisting of the Rev. Charles Evans, M.A., Incumbent of Hulland, and the Rev. James Davis, Secretary, visited Derby last month, and received a very cordial welcome from the friends of Christian union in that town.

Sermons were preached on behalf of the Evangelical Alliance by Mr. Davis, on Sunday, the 22nd, in several chapels. On the following day, a drawing-room meeting was held in the afternoon, at the residence of T. P. Bainbrigg, Esq., J.P., when about fifty ladies and gentlemen were present. In the evening a public meeting was held at the Athenæum room, presided over by James Allport, Esq. After hearing the principles and objects of the Evangelical Alliance explained, and a statement of its extensive operations in British and foreign countries, and the remarkable results which, by the Divine blessing have followed, resolutions were passed approving the Alliance; and recommending the formation of a branch in Derby. It is gratifying to report that many persons gave their names for membership, and that a large and influential committee was formed, with Mr. Joseph Jones as hon. secretary, to carry out the objects of this society, and to manage the local branch.

The Secretaries will be glad to receive communications from members in the provinces willing to aid them in arranging meetings at which deputations will attend, to advocate the principles of Christian union, and to supply important information of the Home and Foreign operations of this Alliance.

Evangelical Christendom.

THE MARTYRS AND THE DOCTRINES OF THE REFORMATION.*

BY THE REV. JOHN STOUGHTON.

I AM to call your attention to "The doctrines maintained and sealed by the blood of the martyrs at the Protestant Reformation, and the obligation resting on this nation, and especially on the Christian Churches, to uphold and perpetuate them." The doctrines intended by these words must be, not those truths of Christianity which the Protestant martyrs held in common with Roman Catholics, but those doctrines which formed the grand distinction of the Protestant Churches at the period to which reference is made. The martyrs, three hundred years ago, died—not for that which they believed, like the rest of Christendom—but for that which they believed in opposition to the characteristic dogmas of the Popish communion.

In reading the "Acts and Monuments of John Foxe" and other books of a kindred character, it is not always easy to gather what were the specific grounds on which particular Protestants were put to death. A general idea is given of opposition to Rome; but the exact form which that opposition assumed is not, in all cases, distinctly apparent. The student, however, of the history of the Reformation will find, after a careful inquiry amongst such authoritative records as remain, that so far as the exact opinion of those Protestants who suffered in the reigns of Henry VIII. and Queen Mary are concerned, they chiefly clustered around two points—the Lord's Supper and ecclesiastical government. The denial of transubstantiation and the sacrifice of the Mass was a prominent rallying point for Reformers in the first of these reigns. In the second, the same denial, ever and anon, occurs in the examinations and confessions of those who were burnt at the stake or who were otherwise punished for their faith, coupled with the repudiation of the doctrine of Papal Supremacy—which repudiation, however, in certain forms, under Henry VIII., when he had cast off allegiance to Rome, entailed no inconvenience, but rather the contrary. Throughout the term of the great struggle with the falsehoods and corruptions which centred in Popish despotism there were, doubtless, other very loud and stout denials, besides the two just specified. Auricular confession, prayer in an unknown tongue, purgatory, the use of images (denounced as idolatry), and the honours paid to the Virgin—well summed up in the significant word which so accurately describes much of the religious service still obtaining in Italy and elsewhere, *Mariolatry*—these were errors and practices condemned in terms of burning indignation; these were all exposed to withering sarcasm—to irony which scathed them as with lightning. And also manifold superstitions, pertaining to holy garments, holy water, holy roods, holy bells, and holy beads, came in for a large share of ridicule and contempt,—of which remarkable illustrations may be culled from the "Remains" of Hugh Latimer, whose wit and humour were poured from the pulpit upon the abominations of Babylon, in a manner as clever, as pointed, and as taking, as in these days they are ever poured from the press upon the follies of passing fashions. But the rejection of transubstantiation and of the Mass was, after all, the principal point

* Read at the Annual *Soirée* of the Evangelical Alliance, at Freemasons' Hall, May 7.

in the controversy carried on by the Reformers. It occurs again and again in the story of their examinations before their bitter enemies, and in the remains of their correspondence with sympathising friends. Nor did they exaggerate the importance of this subject. "The devil cannot endure," said Peter Martyr—who, though a foreigner, may in this matter be regarded as the mouthpiece of many of the men who wrought out the English Reformation—"The devil cannot endure that these seals of the promises of God (speaking of the sacrament of the Lord's Supper) should be purified; for he plainly perceives that when they are restored to their native integrity and simplicity, the chief part of superstition will be overthrown." Opposition to the supremacy of the Bishop of Rome was also a prominent part of the warfare waged in this country by the Protestant party after the accession of Queen Mary. The yoke of the Papacy had been broken under Henry VIII., and they resisted the mending of that instrument of tyranny at the command of his daughter.

The Mass, and the Papacy—these were salient points in the inimical system, against which the brave men who died in Smithfield and elsewhere, aimed their shafts.

Sometimes, indeed, as we read the documents and narratives of the Reformation, we receive the idea that the testimony borne by confessors and martyrs was almost entirely negative; that they nearly always were engrossed in contradicting what they saw was false in the Church of Rome; that their voice rung in one long reiterated "*No!*" "*No!*" to the lies of the great apostacy. Undoubtedly, the testimony of the Reformers was, to a very wide extent, a negative one. It was necessarily so. Looking at the rampant falsehoods and superstitions around them, how could it be otherwise? "The principalities and powers," and the "spiritual wickednesses in high places," which fought against them unto the death, they had to fight against on their side, as in mortal struggle. In defending themselves, they had to snap in pieces the weapons, and to batter, bruise, and smash the shields of their enemies. To do their work effectually, to conquer in their holy war, they had to hit that in which their foes trusted; and there can be no question that they sometimes hit very hard. And how is controversy, when there is in it any life and power, to be carried on without successive and oft-repeated blows in the way of denials. In the closet, from the desk, in our schools, and amongst our flocks—and speaking on some subjects from the press—there is, for edification and correction, nothing like plain, simple, loving instruction; but in controversy against gigantic errors, which overshadow a land, there must be attack as well as proclamation; the tearing down of the banners of the enemy, as well as the setting up of our own.

The Reformers fought their battle, as all Reformers, more or less, must always fight. Corruptions must be assailed, to be overcome. To be removed, they must be exposed; but greatly do they misapprehend the career of our Protestant Fathers three centuries ago, who suppose that all their utterances were denials. Every "*no*" they uttered against some error, which they stripped and laid bare to the light of day, rested on a "*yes*" underneath it. All these negatives supposed affirmations: there were positive proofs underlying all these contradictions.

Connected with and running all round their *protests* against the monstrous heresies of Rome, were these two forms of positive truth; first, that faith is the instrument of salvation, and secondly, that the Word of God is the one authoritative teacher of Christianity. The great doctrine of justification by faith only, was held, with more or less distinctness and force, by most of our Reformers; and amongst the expounders of that vital truth, Latimer is conspicuous; and, whilst he maintained that salvation was all of grace, through a simple reliance upon our

adorable Lord, he, in the following quaint style, connected sanctification with justification: "Faith is a noble duchess, she hath ever her gentleman usher going before her—the confessing of sins; she hath a train after her, the fruits of good works, the walking in the commandments of God."

And the momentous position, that the Bible is the depository of all which God has revealed respecting the way of salvation, was one which the Reformers held as the foundation of their great work. They professed it, defended it, enforced it, and, which is especially important, they acted upon it. For nothing is more plain in their history, nothing is more characteristic of their career, than the zeal with which they promoted the reading of the Scriptures.

These appear to me to have been the fundamental doctrines maintained and sealed by the blood of the martyrs at the Protestant Reformation; but it would be calculated to mislead, if, even in this short paper, I did not add, that, in the teaching of some of these much honoured men there are defects, inconsistencies and errors. It is not always remembered that there were two classes of Reformers in this country. Some went very much further than others in opposition to Roman Catholic teaching. There were *Anglican* Reformers, zealous for Episcopacy, and holding high views of the sacraments, and cherishing much veneration for the past; being anxious not in any way to sever connection between the Church of their own day and the Church of the first four centuries. They showed very great deference to patristic teaching, believing that, although the Scriptures are finally authoritative, and that all Christian instruction is to be tested and judged by the Word of God, yet that the writings of many of the Fathers are valuable aids to the understanding of what is written in the New Testament.

And there were Puritan Reformers, who went far beyond the other class in their departure from Rome. They were far less zealous for Episcopacy—leaned, some of them decidedly, towards Presbyterianism—took lower views of the sacraments than did their brethren—did not care much for the Fathers—manifested little reverence for the past—and sought to reform the Church according to deductions immediately drawn from the Bible rather than to fashion the Reformation upon precedents taken from Nicene times.

I shall not now undertake to weigh in the balance these different schools of thought. I only indicate them to show that the English Reformers were by no means all alike—that in some points they opposed each other; hence it follows, that amongst them there must have been, as I have hinted there were, defects, inconsistencies, and errors. They indeed believed in salvation by grace, as opposed to salvation by merit—in salvation by faith, as distinguished from salvation by works. They studied the Bible as the living truth for all men, and were friends to its free and unfettered circulation; but they, some of them, entertained views which most persons here would be prepared to condemn. Nor is all this to be wondered at. Night does not in a moment burst into day. The corn does not spring out of the earth fully ripe, overleaping the stages of "first the blade, then the ear." By degrees great changes are produced in nations: so in the spiritual world; so in grace; so with the life of the soul; so with the history of the Church. The Reformers did not learn the whole lesson of Protestantism at once. Nor did the Apostles, even with Christ and his Holy Spirit for their Teacher, learn the whole of Christianity at once. When, then, we profess our cordial attachment to the "Doctrines maintained and sealed by the blood of the martyrs at the Protestant Reformation," we by no means intend to endorse all the opinions which some of them held, or even some of the opinions which all of them held. We assert that they retained some errors, that they only indistinctly beheld some truths,

that in certain respects they "saw men as trees walking;" yet, as to their fundamental principles and as to the spirit which lay at the heart of their characteristic teaching, they are to be honoured, loved, and followed. The two cardinal truths, the two most positive forces which moved their minds, and hearts, and wills—which impelled them along their career, which rendered them all of the same spiritual kindred, in spite of differences—were, as already specified, first, that salvation is entirely of grace through faith; and, secondly, that the Bible is the one conclusive teacher of God's word to man. I am now looking at the matter historically. I am simply pointing out what these confessors and martyrs really did teach, not what we may think they ought, in consistency with these views, to have taught. And let us be thankful for the light God gave them—for the noble use they made of it—for the work of pioneers, and explorers, and discoverers in the great world of truth which they achieved. If the Spirit of wisdom has taught us more consistent and far-reaching views of Christianity than they embraced, let us take no pride to ourselves. We have not each fought single-handed, as they did; we have not discovered truth, as they did; we have had our human teachers and our schools of thought, and we have been influenced and shaped by them. Scarcely are any of us ourselves Reformers; we have been reformed by others. Let us, then, while estimating the defects of our fathers, be conscious of the inferiority of our own characters, and pray for more of the simplicity of purpose, more of the independence of mind, more of the disinterestedness of life, more of the bravery of heart, which they possessed, and which made them what they were in the brightest phases of their illustrious history.

Our Protestantism, running in a line with theirs—historically descending from it, drawn, indeed, largely from their writings and from the writings of those whom they influenced—we believe to be in accordance with Scripture. Our Protestantism, nurtured in their nursery—educated in their schools—growing up under them as teachers and governors, but developing itself into maturer, clearer, more definite, more comprehensive, more elaborate, and more consistent forms—is more logical, as we think, and it is still more thoroughly scriptural, as we hope. Our Protestantism, we define to be an unpriestly, unceremonial, and spiritual system, a thoughtful development of the principle of the free grace of God in the salvation of men, through faith in our Lord Jesus Christ; and further, an assertion of the sufficiency of the Holy Scriptures to teach men the divine method of redemption from eternal death to eternal life; and such Protestantism, we are convinced, and are prepared to show, is based on the Word of God. So far as the doctrines of the Reformation are based on that Word they are recognized, in the terms of this programme, as worthy of zealous defence and promulgation—and no further.

A few words, in conclusion, upon the special importance of upholding this Protestantism in the present day. It is Protestantism based on the Bible; not upon the opinions of this Reformer, or that Reformer—or the opinions of the whole of the Reformers together—which we stand here to enforce, in opposition to certain errors existing around us. We refer to the Reformers only as exponents, and as examples of certain fundamental principles and their influences; as noble, chivalrous soldiers, who fought a battle of truth and righteousness. But we do not follow them as the authors of our faith—as the oracles of our religion. Ridley and Hooper were wise, good, and holy men, each in his own way. But we follow neither of them implicitly. The Puritan is no more our master than the Anglican. "One is your Master, even Christ."

Protestantism, then, as based on Scripture—as illuminated by Scripture, as inspired by Scripture—Protestantism, as unceremonial, as unpriestly, and as Evan-

gelical; Protestantism, as identical with the maintenance of the principle, that the Bible is the standard of our religious faith and practice—we uphold and ply against the revived Roman Catholicism of our times, wherever we find it; whether in avowedly Popish, or in so-called Anglican communions. Against the practices, against the doctrines of modern as well as ancient Ritualism, we enter our calm and decided protest. Yes, our *protest*. We are compelled to act the part of the Lutherans at Spire, by appearing as Protestants against existing follies and errors, contrary to God's Word. Ritualism we believe to be a retrograde movement towards Rome. We would carefully distinguish between definite dogmas and obvious tendencies. We are perfectly aware, and are ready to admit, that Ritualists do not acknowledge the Papal supremacy—that they do not adopt the scholastic dogma of transubstantiation—that there are other points of difference between Romanists and themselves which I doubt not are clear and distinct to their own minds. But the points of difference are not appreciable to minds unskilled in theological study. I have attempted to explain them to intelligent Christian friends, but in vain, although, I think, I can understand them myself. To people in general, each of these distinctions is as fine as the edge of Mahomet's cimeter. It is hard to see it with the keenest eye: it is impossible to stand upon it with the smallest foot. We are looking now, I repeat, at tendencies; and we are prepared to maintain, on grounds of reason, on grounds of history, and on grounds of individual experience, as exhibited in biography and in the lives of living men, that the tendency of all this Ritualism is Romewards, and that it is impossible for Ritualists consistently to take up their residences at any half-way house on this side the gate of the seven-hilled city. Hence, our Protestantism assumes the shape of a protest against Ritualism in practice, Ritualism in principle, and Ritualism in spirit.

We would oppose it in a spirit of intelligence—earnestly endeavouring to understand it, and not to misrepresent it, eschewing those ignorant and coarse methods of handling the subject, which, I am sure, do harm, however well they may be meant. We would oppose it in a spirit of candour and charity—acknowledging, with thankfulness, the better elements which, in this mysterious state of existence, are often mingled with error, and recognising, and ever honouring the virtue, piety, and disinterestedness of many who have become entangled in the meshes of superstition. We would oppose it in the spirit of civil liberty—conceding to others the social rights we claim for ourselves, not imitating the intolerance of Rome—not persecuting even those who may have sympathy with the men who persecuted our fathers—but ever seeking “to overcome evil with good.” We oppose it, distinguishing between persons and principles, and remembering that sometimes inconsistency is a blessing; and that, as there are men worse than their systems, so there are men better than their systems. But oppose Ritualism, we will—as a contradiction of Scripture, as a caricature of Christianity, as an enemy of Protestantism, and as an ensnaring, false, and pernicious guide for the souls of men.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, May, 1868.

ANNIVERSARIES OF THE RELIGIOUS SOCIETIES IN PARIS.

My present letter will be completely filled with communications relative to the religious condition of our Reformed communion, and to the work accomplished by our religious and benevolent institutions. There are, it is true, other interesting facts which I might remark upon—for example, the first Communion of the Prince Imperial, which, according to Roman Catholic custom, has been celebrated with extraordinary pomp, and the violent declamations, the gross invectives, of Father Felix against the Churches founded by Luther and Calvin. But to-day I shall content myself with referring to our anniversary meetings, and to the Pastoral Conferences which have taken place at the same time amongst the Orthodox and the Rationalists.

According to established usage, a prayer-meeting preceded the meetings of the religious societies. This was on Sunday, April 26, in the Taitbout Chapel, which belongs to the members of the Free Church. There were present a large number of believers. The prayers offered by the pastors were fervent and impressive. Each one felt that the grace and blessing of the Father of mercies was essential to the success of all our undertakings, and that we ought always to implore the aid of his Spirit in our works of faith and of love. I am happy to add that these festivals of Evangelical piety, considered in their general aspect, have been animated and edifying. It is true that some of our religious societies have to contend with pecuniary difficulties. The increasing number of these pious institutions, the high price of the necessaries of life, the divisions which prevail within our Churches, and other causes, which, to enumerate, would take too long, serve to explain why the treasurers of our religious societies are often compelled to pronounce the painful word *deficit*. Nevertheless, the true servants of the Gospel lose neither courage nor confidence. They go onward in the firm belief that the Lord will provide for the wants of those who labour for the advancement of his kingdom, and the glory of his name. They subordinate everything to the sacred duty of making generous sacrifices for the conversion, the sanctification,

the salvation of souls, and their expectation will not be disappointed.

One final preliminary remark must here be made. Some people say that the Reformation in France is in a state of decay, or even dissolution. They pretend that everything in our midst is languishing. Without doubt, there is some truth in this estimate of our religious condition; the masculine piety of our fathers, their heroic devotion, their inward life of self-denial and of close communion with God, these holy examples have not in the present generation as many followers as might be desired. Nevertheless, Evangelical convictions, and the virtues which they engender, are not wanting; and our religious anniversaries have again shown that faith in Christ crucified continues, under the gracious operation of the Holy Spirit, to bring forth fruits of love and of self-sacrifice. We may look forward to the future with joyful hope. "The Lord's hand is not shortened" (Isaiah lix. 1).

THE TWO BIBLE SOCIETIES.

I will speak first of our two Bible Societies; for the distribution of the Holy Scriptures is one of the most efficacious means of sustaining all good works. When the Word of God is generally read, meditated on, and obeyed, religious societies rest upon a solid foundation. Your readers will recollect that some years since the Bible work in France was divided into two distinct branches. This much-regretted division was occasioned by the Rationalists, who declared the old translations of the Bible to be erroneous, and maintained that new translators ought to be called in to *correct* or to alter the labours of past generations. These pretensions have not been universally recognised, and ought not to be so. But this is the cause of the existence of two Bible societies. Beyond this the evil is not great; for each of these two institutions feels the necessity of pursuing its labours with constancy.

The *Bible Society of France* celebrated the jubilee of its fiftieth anniversary, under the presidency of General de Chabaud-Latour, a man of deep convictions and activity. He reminded the assembly that the fundamental principle of this society, from its origin till now, had been to circulate the translations which were authorised by the consent of the French Churches—that is to say, those of

Martin and of Ostervald. The secretary stated that the number of copies of the Scriptures which had been supplied to Christians, or sold in the dépôt annexed to the buildings of the Universal Exhibition, had greatly increased the year's issue, and had exceeded 15,000 copies. The receipts had increased in round numbers to 30,300 francs, and the expenses to 33,000 francs. These figures are very modest and humble in comparison with the receipts and expenditure of the British and Foreign Bible Society. But the Protestants of France are not numerous, and the majority are not wealthy.

The other Society, which bears the name of the *Protestant Bible Society*, was presided over by M. Guizot, who, notwithstanding his dissent from the Rationalist school, consented to occupy the chair which has been assigned him for many years. His address has appeared in the columns of several political journals. It bears the impress of his sterling piety and lofty intellect, and displays those graces of language which, to old age, he has retained. M. Guizot avowed his unalterable faith in the Divine origin of the Gospel, and in the supreme authority of the Scriptures as inspired by the Holy Spirit. This testimony does honour to the illustrious old man. Public opinion will learn that Protestantism has preserved its ancient adhesion—its traditional reliance on the Holy Word of God.

MISSIONARY SOCIETY.

The *Missionary Society* had an interesting meeting. It lasted nearly three hours, and the speakers were listened to with increasing interest and benefit. This society has recently passed through a critical and painful phase. The stations founded in the South of Africa, amongst the Basutos and the Bechuanaas, have been shamefully attacked and laid waste by the Boers residing in the same country. Our French missionaries and their converts have suffered great losses; they have even seen their churches closed, their worship interrupted and forbidden—a lamentable spectacle in a colony placed under the government of a Christian nation. But, thanks to God, this scandalous persecution has ceased. The new converts are now free to call upon their God and Saviour, without being trampled under foot by implacable adversaries. The Governor of the Cape of Good Hope has received instructions from the Cabinet of London, which impose upon him the duty of effectively protecting the missionaries and their flocks against aggressions which shock the religious and moral sense, and would dishonour the Christian

Church itself, should they be renewed. The committee of the Missionary Society has heavy charges to sustain, and its receipts do not equal its expenses. But the sympathy and liberality of pious men will provide for it. Let us never forget that the Gospel, according to the express ordinance of our Divine Redeemer, must be preached to "all nations."

SUNDAY-SCHOOL SOCIETY.

The *Sunday-school Society* deserves also to be mentioned, and is, indeed, particularly entitled to our most serious attention. It is about half a century since that some pastors of Paris—amongst others the excellent and devoted Frederic Monod—felt the necessity of introducing into our country and our communion this admirable institution, which, by instructing children in the knowledge of Evangelical truth, prepares zealous and pious members for the Church. The beginnings of this enterprise were laborious. Our Consistories and pastors were slow to take the matter in hand. They did not sufficiently appreciate the utility of these Sunday-schools, which owed their first origin to your venerable fellow-countryman, Raikes, of Gloucester. But, little by little, the exhortations and appeals of our brethren obtained more weight. The work has prospered, and this is its present condition in our Churches. There exist in Paris and in the provinces 802 Sunday-schools, of which 25 were opened last year. The number of scholars in regular attendance at them is about 40,000. Assuredly this is not much nor even enough for the aggregate of our Protestant population. Instead of 40,000 we ought to number 150,000 children in these schools. But there is a perceptible and constant progress. We have, therefore, the right to hope that these Sunday-schools will soon draw together a much greater number of children. The committee convened two meetings. The first took place in the Church of the Oratory, and was well attended. Pastor Paumier, who has for a long time displayed great activity in this work, presided. He stated that this society, by its publications, had occupied an interesting place in the Universal Exhibition. Moreover, an international gathering of delegates from Sunday-schools had taken place at Paris in the month of last June, and had been productive of precious encouragement and useful counsel to the promoters of this institution. The society had published several small works for youth; amongst others, "The Children's Museum," "God's Workmen," and a collection of hymns; and since its foundation it has distributed more than

260,000 copies of its little volumes. The treasurer stated that the expenditure had increased to about 30,000 francs. It would appear that the receipts do not amount to the same sum, so that the Society is under the incubus of a somewhat embarrassing deficit.

The second meeting of the society was held in the Cirque Napoleon, one of the largest halls of our metropolis. There were more than 3,000 children present, and teachers, male and female, with parents and friends in large numbers. M. Paumier displayed a splendid banner of green silk, embroidered with gold, which had been presented to the committee by the Empress Eugénie, as a testimony of her approbation. This banner was greeted by the enthusiastic plaudits of the assembly. The chairman observed that, whilst appreciating the importance of this gift, we had another, and a more glorious and more sacred standard, the banner of our Redeemer, which must be preserved and followed with fidelity. Pastor Guillaume Monod, in his turn, observed that this banner given by the Empress was a token of *religious liberty*, so long refused to the old Huguenots, and restored by the grace of God to their children.

FRENCH PROTESTANT HISTORICAL SOCIETY.

The friends of this society met in the Church of the Oratory. The assembly was numerous and earnest. The President, M. Schickler, delivered a remarkable address, in which he paid a well-merited tribute to M. Eugene Haag, who has recently deceased, after completing a labourious work on the annals of our Protestant Churches. Those present were specially interested and moved by a notice of M. Gaufres respecting the son of the illustrious Duplessis Mornay, a young man, who died at the age of twenty-six, maintaining, at the price of his blood—of his life, the holy cause of the Reformation against the soldiers of the Spanish monarch. The opportunity of such a biography was favourable for giving details respecting the education of children in the sixteenth century. M. Gaufres showed that in those ancient and serious families of the Huguenots the doctrine and the law of God were profoundly respected. There were beside these domestic hearths living examples of the renunciation of worldly passions, with full obedience to the commandments of the Lord. Such narratives ought to be placed before the eyes of men of our own time, who yield too often to the temptations of the present age. This Historical Society renders true and good services to the Protestant cause. It

has originated a competition respecting questions relative to the origin and to the sufferings of the French Reformation. Two memoirs have obtained the prize; and we may hope that these works will revive our respect for, and attachment to, the memory of our fathers.

EVANGELICAL SOCIETY OF FRANCE.

This institution, which has existed for thirty-five years, and has done much good during that period, labours in 452 localities, extending through 62 departments, and has more than 6,000 Roman Catholics under the influence of its agents. The expenses of the society, during the year, amounted to 131,000 francs, and the receipts to 113,000 francs. Dr. Gustave Monod presided at the meeting. One of the speakers said that during last winter he had preached the Gospel to more than 3,000 persons, and that it was impossible to respond to all the invitations which had been addressed to him to conduct religious services.

PASTORAL CONFERENCES OF THE EVANGELICALS.

I conclude my letter with some information respecting the *Pastoral Conferences* which were held in Paris during the latter end of April and the beginning of May. The conferences of the Evangelical party included fifty-seven pastors and elders, who came from the provinces, both of the south and of the north, in order to manifest their entire adhesion to the fundamental doctrines of the Gospel. The party designated *Liberal* or *Rationalist* were, for some years, united in these Conferences with the Orthodox. But the two parties separated, and we do not regret it, for the assemblies composed of such conflicting elements presented a scene of violent collisions and bitter accusations, by which our Churches were much scandalised. The Evangelicals, therefore, met separately, under the presidency of Pastor Guillaume Monod. M. Weber, a pastor of the Lutheran Church, had been requested to give an address on the serious subject of justification by faith. This task he accomplished with equal learning and fidelity. Quoting passages of Scripture, he showed that our great Reformers were entirely in harmony with the divinely-inspired Word, and with the belief of the Apostolic age, in laying, as the basis of the new communities they formed, justification by the expiatory sacrifice of Christ. This address was listened to with great profit.

PASTORAL CONFERENCES OF THE RATIONALISTS.

I will say only a few words upon the subject discussed in the Conferences of the Rational

party. This was an inquiry into the "Relations of Morality with Religion." Some of the speakers uttered just and true sentiments, but others expressed opinions the most contrary to the Evangelical belief. Two or three even declared that the Christian religion had been an obstacle to the progress of the moral life, and that humanity had advanced far beyond all merely religious influence. Be it so; Rationalism has been audacious in its negations, and our co-religionists will not forget the fact.

X. X. X.

THE FIRST COMMUNION OF THE PRINCE IMPERIAL.

The ceremony of the First Communion of the Prince Imperial took place on the morning of May 7 at the Chapel of the Tuileries. Though intended to be altogether of a private and religious character (*intime et recueilli*, in the words of the Archbishop), as best befitted the sacredness of the rite, the proceedings really wore the appearance of a grand official occasion. The assemblage was large and brilliant. The chapel itself was draped throughout with crimson velvet and gold, and profusely ornamented with flowers, the Empress herself having given close personal inspection to these details. The account of the ceremony, with the names and titles of those present, and the two addresses of the Archbishop of Paris, occupied nearly the whole of the first page of the *Moniteur* next morning. The Prince entered the chapel about half-past nine, preceded by the Grand Master of the Ceremonies and other officers, and was received by the Grand Almoner, the Archbishop of Paris. He was attended to his chair and *prie-dieu*, placed in the centre of the choir facing the altar, by General Frossard, his Governors, and his Aide-de-Camp on duty, who stood behind him on each side, while the Abbé Deguerry, curé of the Madeleine, his religious instructor, was accommodated with a stool to kneel upon a little further in the rear. The Prince looked a pale, gentle, interesting boy, dressed in his blue jacket and white trousers and cravat. Soon after him followed the Emperor and Empress, with the princes and princesses of the family, and their suites. The mass was cele-

brated by the Bishop of Arras. Immediately before the Offertory, one of the assistant clergy approached the Prince, and led him, holding a lighted taper in his hand, to the steps of the altar, on which he knelt, and kissed the pastoral ring of the officiating prelate. The sight of the child, pale with emotion, and evidently much overawed at this moment by the situation and the gaze of the surrounding assembly, is represented as having been very touching. After he had returned to his place, and before the administration of the Sacrament, the Archbishop of Paris came forward and addressed to him an exhortation, which, with much that is excellent in it, reads rather long and somewhat stilted in style. He took for his subject the text "Suffer little children," of which he frequently repeated the Latin formula; reminded the assembly that the father and mother of the child before them were their sovereigns, of whom all France was the family, and that the child himself was to bear hereafter the burden of the destinies of them all, and addressed the Prince as the "charm and ornament of the solemnity," and on the nature and holiness of the rite to which he was about to be admitted. At the conclusion the Prince was again conducted to the altar by the "Master of the Ceremonies" of the chapel, and kneeling down received his First Communion at the hands of the Archbishop. We learn as a matter of detail that the corners of the napkin which is placed before the recipient on such occasions were held on the side of the Prince by Prince Joachim Murat and General Frossard, and on the side of the altar by the Vicar-General of the Grand Almoner and another of the Imperial chaplains. On the return of the Prince to his place, the Archbishop addressed a second short exhortation to him, terminating with the benediction; and after a prayer the long ceremony terminated. In the evening the rite of confirmation was administered, with nearly equal formality, in the same place. The sum of 50 francs each was distributed by the Empress to about 3,000 children, born on the same day and who communicated at the same time as the Prince—making altogether 150,000 francs, or 6,000*l.*—*Guardian*.

SPAIN.

PREVALENCE OF CRIME AND IGNORANCE.

BY THE REV. DR. I. PRIME.

We are now in Andalusia, and in one of the worst parts of Spain. True, it is Andalusia, and the very sound of the name is musical, suggesting beauty and pastoral delights. But in the province of Jaen, and we are near the city of that name, out of a population of 360,000, more than 300,000 are unable to read, and as ignorance and crime go hand in hand, the number of murders is between 350 and 400 every year, and nearly as many robberies. Such is a picture of much of Spain at the present time. This is, perhaps, as dark a picture as could be honestly drawn, but there are hundreds of towns of which the mayor or chief officer does not know how to read or write.

Ten years ago, when the last census was made, in a population of 15,613,536, there were actually 12,543,169 who could not read and write, leaving only 3,070,367 people in Spain possessed of these accomplishments. In 1860 there were 1,101,529 children in the public schools of Spain, and they must learn something.

It is encouraging to learn that the Government is paying increased attention to the subject of education. There are now 25,000 primary schools in the kingdom, which ought to be exerting a powerful effect upon the people. Spain has ten universities, and the number of students in them is far greater than one would expect under the low state of popular education. They are thus distributed: Madrid, 4,194; Barcelona, 1,365; Seville, 887; Valladolid, 828; Granada, 617; Valencia, 624; Santiago, 403; Saragossa, 389; Salamanca, 242; Oviedo, 155.

The course of study pursued in these institutions is substantially the same as that in other countries: 2,040 of the students are in the philosophical and literary course, 1,617 in the exact sciences, physics, and so forth; while law, theology, and medicine include the rest. Some of these universities once had a reputation as wide as the civilized part of the world, and students from all nations flocked to them as to the purest and sweetest fountains of knowledge in the earth. At Salamanca, where now there are less than 250 students, there were 10,000 in the fourteenth century, and its reputation has been higher than Oxford's. It was at this university that the Copernican system of astronomy was held and taught, when the Romish Church denounced it as heretical and contrary to the

Holy Scriptures. Yet even here, Columbus could make no impression in favour of his theory of another continent, but all his arguments were treated with the greatest contempt by the learned men of the University of Salamanca. The professors of the modern school, which still retains the name and distinctions of the days of its glory, get 600 dollars a-year for their services, and that is probably an index of the estimation in which learning is held in these decayed and benighted regions.

The present population of Spain, making due allowance for increase since the last estimate, is about 16,400,000. It is therefore the *eighth* of the European powers in numbers, Italy and Turkey being both ahead of it. The increase of population in Spain is only at the rate of less than the half of one per hundred annually. At this rate the number would double only once in 181 years, placing Spain behind every country in Europe, in this respect, except poor Austria. She doubles once in 198 years; then Spain; then France, once in 122 years; Holland, once in 80 years; Scotland, once in 46 years; Prussia, once in 41 years; England and Wales, once in 29 years.

One of the most curious questions in morals, politics, and physiology is started by these facts. They furnish food for thought. One class of speculators will find moral causes to explain the circumstances, and they may easily gather a pile of facts to sustain their positions. Climate, too, has its influence. The civil government, with the physical condition of the people, is to be considered. But when the physical, the moral, the civil, and the social state of Austria, Spain, France, Holland, Prussia, Italy, and England are duly examined, it still remains to be ascertained why it is that the number of inhabitants increased more rapidly among the coloured people of the Southern States of North America while they were slaves, and now increases more rapidly among the Irish portion of the American population, than it does among these highly favoured countries of Europe. It would lead us into a region of inquiry not fitted to a letter like this, if we should attempt to answer the question. But the statistics of births in New England and other parts of the United States unhappily show, that with the increase of the cost of living, and of luxury and effeminacy, the number of

children born is less and less from year to year. There is no truth in social economy better established by the comparison of an adequate number of facts than this, that the

diminution in the number of births is attended by, if not consequent upon, the deterioration of the health and the morals of any people.

ITALY.

[From our own Correspondent.]

Florence, May 16, 1868.

THE ROYAL MARRIAGE FESTIVITIES AT FLORENCE.

It is many years since Florence has presented so animated and festive an appearance as it has displayed for the last few weeks. The political excitement in connection with the expedition of Garibaldi prevented many of those who were accustomed to spend the winter here from proceeding so far south, but since the commencement of this month, visitors, both foreigners and Italians, have crowded into Florence, so that the number of its inhabitants was for some time almost doubled. The reception which the Prince and Princess of Piedmont received, if not of that demonstrative kind which would have been seen in our own country on such an occasion, was at least cordial. Since the conclusion of the *fêtes* the young Princess has visited several of the hospitals and schools for poor children, and shown an interest in the institutions of this city which, if continued in, is sure to gain the affection of the Florentines, and form a link of connection between the Court and the people which hitherto has not existed.

Among those who visited Italy on this occasion, the two who attracted most attention undoubtedly were Prince Napoleon and the Crown Prince of Prussia, but the reception which these princes met with was of a very different character. Although the Italians are aware that Prince Napoleon has always shown himself friendly to the political liberty of Italy, and on this account has several times incurred the displeasure of the Emperor, yet on the present occasion he was looked upon as the representative of the French Government, and on this account was received by the populace with the greatest coldness. However enthusiastic the reception may have been which was given a few minutes before to any of the Royal Family or visitors, on his appearing this at once ceased, and he was allowed to pass amidst the most chilling silence. There is no attempt to conceal that this has given displeasure, not only to the Prince, but also to the Emperor, and that the reception with which he met in Turin was the reason why neither he nor the

Princess Clotilde visited Florence. On the other hand, the Crown Prince of Prussia received, in all the towns which he visited, a most enthusiastic welcome. Whenever he was expected to go out, the hotel at which he stayed was surrounded by people anxious to obtain a glimpse of him, and ready to greet him with "*Evviva l'eroe di Sadowa!*" Such demonstrations he endeavoured to avoid as much as possible; but the conduct of the common people and the more influential classes on this occasion has shown most decidedly how much an alliance with Prussia would be preferred, on any great emergency, to an alliance with France, and how keenly they feel the Emperor's movements in connection with the Roman question. During his stay in Italy the Prince showed an interest, not only in Italian literature and art, but also in the moral and religious progress of the people. When in Turin, for example, he attended service in the Waldensian Church, and left with the pastor 2,000 francs, for objects connected with that congregation. In Florence he received a deputation consisting of the ministers of French and German Protestant Churches and the professors of the Waldensian College, and expressed the interest which he took in the circulation of the Scriptures and of the Evangelical religion in Italy. While here he also visited the establishment of the Kaiserwerth Deaconesses, where young ladies receive an Evangelical education, and showed his satisfaction with the way in which this institution is conducted by inviting both the teachers and also the boarders to his hotel, in order that they might see the fireworks.

THE POPE AND HIS SUBJECTS.

In the midst of the rejoicings on the occasion of the marriage of the heir to the Italian crown, the Pope and his Government have given no expression of joy. For some time before the marriage the Italian newspapers stated that he intended to give the bride a marriage present. Such reports were, however, entirely false; his holiness granted his consent to the marriage and nothing more. But some of his subjects were not content to follow his example; and have thereby incurred his displeasure. A number of the Roman ladies formed a committee to pur-

chase and present a gift to the Prince and Princess. This has so displeased the Pope that he has given orders to Monsignor Randi to obtain the names of those who purchased and presented this gift. There is little doubt that the movements of all those who have been in any way connected with this mark of respect to the house of the King of Italy will henceforth be most keenly watched.

Nor has Rome on this occasion been entirely without excitement. On the 5th of this month the Pope presented to the army two richly-ornamented banners, one of which is said to have been prepared by American and the other by Spanish ladies. The day was chosen because it was both the anniversary of the death of Napoleon I., and also because it was sacred to the memory of Pius V. The discourse which the Pope delivered on occasion of this presentation was of a most warlike character. He told the soldiers that soon they would be called upon to fight other battles, and, through divine help, celebrate other victories, and that as Pius V., whose memory they that day celebrated, fought against the Mussulmans, so would he continue to war incessantly against his enemies. Strange language from the lips of one who pretends to be the head of the Church of Christ. Nor does he confine himself to mere words; for on Kanzler, the Minister of War, giving a report in which he showed that the Papal army amounts to 19,000 men, the Roman Court earnestly recommended that as soon as possible the army should be completed by being raised to 25,000 soldiers.

THE RIBETTI PROSECUTION.

In my last letter I mentioned that the process against Signor Ribetti for printing an address on the "Radical Solution of the Roman Question" had been stopped. I now give part of the sentence of the judge in this case, because it illustrates in a most remarkable manner the change that has passed over Italy during the last few years. On the return of the ex-Grand Duke from Gaeta, in 1849, he passed the following laws: "Whoever shall cause a revolt, or availing himself of a tumult caused for any other purpose, shall place himself at its head, in order to destroy or alter in Tuscany the religion of the State, shall be put to death. Whoever, by means of addresses, manuscripts, printed papers, or pictures, attacks the religion of the State, shall be punished with forced labour from five to ten years, if he attempts to propagate impious teaching or to separate from the

Catholic Church persons who belong to it." It was by means of this law that the Madiati and others were some years ago sent to prison for reading the Bible, and the public prosecutor attempted to revive it and put it in force against Signor Ribetti. The judge, however, in his decision, affirmed that it could not any longer be applied, "and therefore ought to be considered as virtually and necessarily abrogated, as a law which, having emanated at other times, and under a different political régime, could not exist without contradicting those principles of public right lately sanctioned by the lawful powers of the State." In this decision, it was also stated that, according to the first article of the "Statute," there was granted such liberty of worship, without restrictions or privilege, as is permitted in other countries that are governed similarly to our own—liberty to profess, discuss, or teach any doctrine whatever.

DEATH OF CARDINAL ANDREA.

A telegram in the papers of to-day announces the sudden death of Cardinal Andrea. For some time he has been suffering from disease in the lungs, and several applications had been made to the Pope to allow him to return to Naples. Although several medical men who were most friendly to the Papal Government had recommended that this should be granted, yet the permission was not given. The end of Cardinal Andrea cannot but suggest to the mind the saddest thoughts. In order to preserve his office and dignities, he renounced principles which he once publicly maintained, and humbled himself in a way that every honourable man would shrink from, and his reward has been to lose part of that which he wished to retain, and spend a few months neglected and despised by all.

PROGRESS OF EVANGELISATION.

I am glad to be able to give cheering intelligence of the progress of the lately-formed stations at Catania and Messina. Mr. Kay, of Palermo, lately visited the former of these, and addressed meetings every night for a fortnight. These meetings were held for the purpose of giving further instruction to the people before the first celebration of the Lord's Supper, and were devoted to giving an explanation of the leading doctrines of the Gospels, and the duties required of those who professed the religion of Christ. The meetings were very largely attended, and much interest excited. After the conclusion of the addresses, questions were asked and explanations given. Those who wished to become communicants had private interviews with Mr. Kay. Out of those who presented them-

selves, nineteen were admitted to the Lord's table; others were, for various reasons, persuaded to delay. The ex-priest who was the first to commence the work there, although not acting as a regular evangelist, is of great service by his labours in the school and among the brethren.

The congregation in Messina also continues to increase, and an application has been made by them to Government for the lease of one of the churches connected with the abolished convents.

Mr. Campbell, of Markinch, who laboured in Venice for some time last spring, has again come out, at the request of the Continental Committee of the Free Church, with the view specially of inquiring into the feasibility of establishing an educational institution similar to those that are connected with many mission stations in India. In writing of the Waldensian congregation there he says: "I was long in reaching this place, but still I was in time to witness the deeply interesting ceremony of the reception of about thirty Evangelici into the Waldensian Church,

and to be present at the communion, when about 150 actually were present, and partook of the Sacrament of the Lord's Supper. The number of communicants is about 200, but of course at no one time, in any church, can all be present at the sacred ordinance. The reception, on Good Friday, of the new brethren and sisters was a deeply touching transaction. One of them was an ex-priest. On the Sabbath I could only get to the Italian service, after our own service in English was over. We were just in time for the Sacrament. Many of the communicants were much affected, some sobbing aloud, while tears were falling from many eyes. You may imagine my joy at what I saw during these two days' services. I found all the elements of a prosperous and growing church; and I have had afresh this borne in upon me, that Venice is ripe, not for one, but for half-a-dozen congregations. Were our Waldensian friends to send us half-a-dozen of their best men, congregations would be found for all. How easy it is to work when God is working!"

GERMANY.

[From our own Correspondent.]

Berlin, May 18, 1868.

ROMAN CATHOLICISM IN GERMANY.

The rumours of the appointment of a Papal Nuncio in this city have not been quite silenced yet. Though we hope and believe that a negative decision has been taken on the matter, it seems certain that there have been negotiations on the subject. What could have induced our Government to enter into such negotiations? It was chiefly, I think, in order to win for Prussia the sympathies of Catholic Germany, especially Bavaria. Has this lenient position towards Rome had any result, however? It can hardly be said so; and the *Mayence Gazette* recently explained the hatred against Prussia in many Roman Catholic books and papers, by the fear that the future emperor of Germany might be a Protestant emperor. We Prussians must never forget that our country is always in a false position wherever we give up our decided Protestant standing. The more we regret that many Christians here, perhaps because they see in Roman Catholicism the natural ally of political Conservatism, sympathise too much with Rome. The recent events in Vienna, and the way in which they have been regarded here, show this. Though naturally, in general, great sympathy has been felt here in the victory of religious liberty over the Concordat, still

other voices are heard besides, especially in the *Kreuzzeitung*, the chief Conservative paper. Some persons consider the antagonism against the Concordat as the result of hatred to all revealed religion. They see in the illumination at Vienna nothing more than a well-organised democratic manœuvre. They forget, however, that the joy which was expressed in Vienna by the illumination was quite naturally participated in by all the Austrian provinces, and that the Concordat was really a hindrance of religious liberty. The *New Free Press* published, some time since, the following correspondence from Berlin: "Times change! One hundred and fifty years ago numbers of Protestants, driven from their homes at Salzburg, entered this city. The King came to meet them, the bells tolled, the population went to bring them refreshments. It was a day more important than that of Königgratz in our history, because the strength of our armies could never have made Prussia what it is unless it had been for the support of Protestantism. Now we hear bells ringing, religious services announced, sermons preached. Why? On account of the unhappy position of the Catholic Church in Austria. Really the Catholics may look with pride upon the metropolis of Protestantism. Until the year 1848 they had only one miserable church at Berlin. Now they have two magnificent churches, besides two

other private and two public chapels." This picture is perhaps rather too gloomy, because if really in two or three Roman Catholic churches prayers are offered for the Church in Austria, this proves nothing for the nation in general. But there can be no doubt that Roman Catholics display a wonderful activity here. They are building one church after another. They have Young Men's Associations, classes for young women, and social meetings. They have a very able priest, of the name of Müller, who is at the centre of all these operations. He is very highly spoken of in Roman Catholic papers, as well for his zeal as his ability.

INCREASING INFIDELITY.

If in some places Protestants and Roman Catholics have been brought closer to each other, it is in places where infidelity abounds. So in Baden, some time ago, there was no political paper which took the side of the believers, and this obliged them sometimes to publish their defences in the *Beobachter*, a Roman Catholic paper. It is a great pity that in some places there is no secular journal to serve the interests of religion. To us here the *Kreuzzeitung* is very valuable in this respect. Though sometimes it mixes up religion and politics too much, still it has rendered very important service to the Gospel by defending Christian views, and by making matters known in circles which no religious paper reaches.

In the Bavarian Palatinate there is now a great conflict, and there, too, the believing party is sometimes obliged to publish all its statements in a Roman Catholic paper. At the last meeting the Synod wished to diminish the religious teaching, to abolish the catechism, and to have the instruction of the children regulated entirely by the modern principles of infidelity. As the ecclesiastical authorities have not yet entered into all their wishes, the Liberal members of the Synod have arranged other meetings to promulgate their views.

In Hamburg things are going on pretty much as they are here. Carl Voight preaches materialism, and Christian lectures are delivered; but in one thing Hamburg has gone on before us. Since 1866 they have had civil registration offices for all the births; baptism, therefore, is no longer officially required. We can now see the results. In 1866 five hundred, and in 1867 seven hundred children of Lutheran parents were not baptised. As their parents did not join the Baptist community, this is not a sign of any change in religious views, but

merely a symptom of great religious indifference.

LUTHERANISM AND THE UNION.

Our religious papers are always so full of the ecclesiastical conflicts of the times, that it really is not very pleasant to read them. I will therefore only touch one or two points to-day. The Lutherans generally say that their only wish is full liberty of profession for themselves. So at a meeting of clergymen at Gnadau a resolution was passed demanding a form of Church government purely Lutheran, to decide in all spiritual matters. In truth, however, I believe the wishes of that party go much further. They have strong High Church notions, which they think endangered by contact with the more Evangelical friends of the Union. A great meeting of Lutherans is proposed to take place at Hanover towards the end of June. The Lutherans of Wurtemberg have not been invited. Why? There is no official Union in Wurtemberg, no Union organised by the State. Is it true, then, that the Strict Lutherans only dread the official obligation of the Union? No, they dread the principles of Union; the Christians in Wurtemberg, though they know nothing of the Union, have it practically; they are truly Evangelical, of large-hearted catholicity; and that is why their presence is not desired at Hanover. We see the same thing in Cassel. The National Church of the former electorate of Hesse-Cassel, in the province of Lower Hesse, is not united, but it adopted, in part, the principles of Union. It abolished the "Book of Concord," one of the stringent Lutheran professions of faith. It adopted the Reformed doctrines and the Reformed plan of enumerating the Ten Commandments. (It is the way in which they are enumerated in England; we Lutherans join the two first and separate the tenth into two.) All this was done in the seventeenth century. The Church of Lower Hesse is, therefore, as much Calvinian, if not more so, than Lutheran. However, Professor Vilmar, of Cassel, tries to prove that the profession of that Church is Lutheran; he constantly writes and preaches on the subject. The General-Superintendent Martin opposes him, explains how the things really stand, but in vain. Dr. Vilmar's influence is great, and now ninety-five clergymen of the diocese have publicly declared themselves Lutheran. The ecclesiastical authorities have not interfered.

DR. HOFFMANN'S NEW BOOK.

Dr. Hoffmann has just published an in-

teresting book, "Germany, Past and Present, in the Light of Divine Providence and of the Gospel." It has only been on sale for a few days, and already many papers have referred to it. Dr. Hoffmann's personal experience, his knowledge of things in Wurtemberg (his native country) and his present position at

the Prussian Court, add to the interest of the book. I shall have to return to it in my next letter, especially as the author intends to publish a translation from his own pen in London. He is well known in England, and so, I suppose, his book will be cordially received.

BOHEMIA.

PROPOSED COMMEMORATION OF JOHN HUSS.

TO THE PROTESTANTS OF THE UNITED KINGDOM.

Dear Brethren in Christ,—At a time when all the nations on the continent of Western Europe were still sighing under the yoke of Rome, the people of Bohemia alone—in consequence of the blessed labours of John Wickliffe and John Huss, as well as of other witnesses of the truth of God in those times—served their Lord God in the liberty of the spirit, according to the Gospel, praising Him in the language of Huss for that great and unspeakable mercy which has appeared in the crucified Jesus, our Lord and Saviour. Never, indeed, has any nation so small as the people of Huss, in proportion to their numbers, had so many martyrs and witnesses for the truth of Christ. But, alas, after two hundred years, in consequence of the fatal thirty years' war (1618—1648), this nation was brought to a state of dreadful humiliation. The fearful persecutions of the Jesuits, aided by most cruel dragonnades, had such a terrible effect, that after that time the people still found faithful to the doctrines of the Gospel in the country of Bohemia were scarcely one-fiftieth of what their numbers had been before. Of the others, some had been driven out of the country, many had been killed, and a great many gave up their principles under the pressure of the persecution, and again became Romanists. Thus all the noble and wealthy families of Bohemia had forsaken their Protestant faith, and those who remained true were only country people (small farmers) and tradespeople, mostly very poor, and these remnants were scattered over the whole of Bohemia. There they remained, it is true, faithful to the Gospel; but owing to the oppression which they still experienced, and to a want of the means of grace in most cases, they were for a long time spiritually neglected. It was only in 1781 that they obtained toleration in their own country, and from that time forward they began to put forth their endeavours, with the help of God, to form separate congregations. They have since been building churches and schools,

and collecting funds for affording a certain amount of aid to widows and orphans, and others in distress or need. Of late years already this small and oppressed flock has succeeded in doing a great deal, but much more is still wanting to secure what is to be desired. In vain would any friend of the Bohemian Protestants look for any seminaries for training Protestant schoolmasters, or for a college for training ministers of the Gospel. These two pillars, upon which, in other places, the Church of Christ is built, do not exist in this land. If it be thought by some that the remnant of the people of Huss do not understand how to improve the present time of greater freedom, permit us to ask, What can they do, when those very institutions are wanting which ought to lead the people on in this respect? Far beyond the borders of his native land the descendant of Amos Comenius has to wander if he seeks to prepare himself for becoming a preacher of the Gospel, and he has to do this in a language which his people do not understand. Again, Protestant schoolmasters are compelled to receive their training in Roman Catholic seminaries. Under such sad circumstances how can the heart of a sincere lover of the Gospel rest or be happy? And in proportion as the attachment of the people in Bohemia to the Gospel is revived, so much the more are these great wants felt. Our pressing need, therefore, calls us to action. For some time past we have been striving to call into existence a teachers' seminary for that portion of the people of Bohemia belonging to the Evangelical Reformed Church. Our Reformed schools have, during these last few (seven) years, been nearly doubled in numbers. In 1861 there existed only thirty-two, and now, if we include five schools which are to be opened before long, we shall have fifty-eight. In many other places voices are raised, calling for Protestant schools. The Reformed Synod in Bohemia declared a short time ago unanimously that a seminary for training schoolmasters should be opened as soon as possible.

We, the undersigned, forming the Central Committee of this proposed Teachers' Seminary, are collecting contributions from our brethren at home and abroad for carrying out this most important project, as the means necessary for this purpose do not yet exist. We have only 4,360 florins (400*l.*) to begin with, and therefore, in the name of the Evangelical Reformed Church of Bohemia, we venture to appeal to you, beloved brethren, for aid, and humbly beseech you to assist us, that we may carry out and finish as soon as possible the work which we have undertaken. In a twelvemonth it will be 500 years since our Reformer, John Huss, was born at Hussienitz. Now we greatly desire to be enabled to celebrate this memorable day in a worthy and suitable manner, and, most of all, we would wish on that occasion to open our seminary for training Protestant schoolmasters, hoping that it might become the spiritual birthplace

of many true sons of Huss. And so we appeal to you, brethren, with the request that you would kindly remember us and our need. Help us to establish this most important institution, that we may soon be enabled to undertake the foundation of a college for the training of ministers of the Gospel.

And may the God of that peace which passeth all understanding make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ.

The Central Committee of the Reformed Teachers' Seminary in Bohemia,

JOHN JANATA, Senior and Pastor.

JOSEPH DOBIAS, Pastor.

WENCELAS URBANEK, Presbyter.

WENCELAS LOUDA, Presbyter.

Prague, April 16, 1868.

MISCELLANEOUS FOREIGN INTELLIGENCE.

THE GERMAN MONUMENT TO LUTHER.—The colossal statue of Luther at Worms is to be inaugurated on the 24th inst. and two following days. Besides subordinate, historical, and allegorical figures, this gigantic representation of Luther stands amid a group of four other colossal statues, above all of which it rises sixteen and a-half feet. These statues represent the four precursors of the Reformation—the French Peter Waldo, the English John Wycliffe, the Bohemian John Huss, and the Italian Jerome Savonarola. Music will form a prominent feature in the proceedings, which will terminate with a performance of Mendelssohn's oratorio of St. Paul.

THE ROMAN CATHOLIC BISHOPS OF SWITZERLAND lately met at Sion (Valais), and consulted together on the means of promoting a better observance of the Lord's-day. They resolved to request the Federal Government to relieve all persons engaged in military service, as far as possible, of active duty on Sundays.

RITUALISM IN PRUSSIA.—A continental contemporary states that Pastor Steffan, of Berlin, an ultra-Lutheran, who had been endeavouring to introduce Romish innovations in the ritual of the Protestant Church of Prussia, has been suspended by the Supreme Ecclesiastical Consistory.

ALLEGED ROMISH PROSELYTISM IN ALGERIA.—A serious difference has arisen between the Archbishop of Algeria and Marshal MacMahon, Governor-General of the colony. It was alleged at first that it arose from the desire of the Archbishop to bring up in the

Roman Catholic religion the Arab children whose parents have perished in the famine, and who were succoured by him; but, according to another version of the dispute, the Archbishop sought to introduce it among the population generally, or, in case of their not accepting it, to force them back into the desert. The prelate had addressed a pastoral letter to his clergy on that subject, and the Governor-General then declared that the Imperial Government would not relinquish its system of religious toleration in Algeria, but would oppose any attempt at proselytising. The Archbishop thereupon addressed a letter to the Governor complaining that he was not allowed to establish in Kabylia asylums, houses of refuge and charity, though he had signified his intention to do so at his own risk, and only in those parts where the Communal Councils demanded or accepted them; and, moreover, that a short time previous, and after a circular of the Governor-General, all the schools were to be deprived of Catholic instruction. In the Archbishop's judgment France should propagate the Gospel among the African Mussulmans, or those tribes must disappear altogether before Christian civilisation. He charges the Governor-General and the Bureaux Arabes with doing their utmost to destroy his influence and that of his clergy. He disclaims all idea of employing constraint in any way whatever. To this the Governor-General rejoins that a religious propagandism would most certainly rouse the resentment of the natives, and produce an explosion of re-

ligious passions which would end in a religious war. The Archbishop is now at Paris, doubtless having gone thither in the hope that the Empress will exert her influence to secure for him all he wishes, the will of any Marshal of France notwithstanding.

ROYAL DEVOTION TO RELICS.—There was an odd incident in the late marriage festivities at Turin. There is preserved in the cathedral a handkerchief, which is said to contain a representation of our Lord, imprinted by his sweat. This handkerchief was exhibited as a great favour to some of the wedding guests. Victor Emmanuel, after asking permission of the archbishop, devoutly kissed a corner of the handkerchief, and the Princess Clotilda followed his example.

POPISH RIOT IN NORTHERN ITALY.—About a year ago a number of Bibles and Testaments were introduced into Montecchio Maggiore, a town near Vicenza; a Bible society being formed by about fifteen young men, one of whom had been a member of the Protestant congregation in Padua. On several occasions during the past summer disputes had arisen between these young men and certain hot Conservatives. The priest discoursed vehemently on the virtues of the Virgin, and at length so shocked one young Bible reader by the gross Mariolatry of his preaching that he sent a written challenge to the *arci-prete* (chief priest) offering, "in a spirit of truth," to argue the point with him, before witnesses. This news spread like wildfire through the town. The people rose *en masse*. Men, women, and children flocked to the church, the former armed with knives and sticks, and surrounded the priest's house, where the Bible reader had already obtained admittance, and where it was supposed that the religious discussion had already commenced. But this was not the case. The priest had declined the challenge, but hoped, "with the blessing of God," and the assistance of a monk, who had come from a convent near Vicenza to preach during the Easter holidays, to convert the heretic, and persuade him to submit to Mother Church. But before this *titte-à-titte* had begun, the noise and confusion outside the church became unbearable. Cries of "Death to the Protestants!" "Long live the Pope!" "Long live the Virgin Mary!" were heard, interspersed with shouts of execration. The police were sent for. Five mounted carabineers, armed with revolvers and cutlasses (the entire police garrison of Montecchio), made their appearance and effected a passage through the crowd. One of their

number entered the parsonage. The Bible reader was arrested and taken to prison, and the crowd, after renewed cries of "Long live our holy religion!" "Down with the Bible!" "Death to Protestants!" dispersed without fighting, but not without breaking the windows in the house of the Bible reader, where his parents sat in great alarm and tribulation, listening to the cries of "Down with Joseph the heretic!" "Death to the Gelmo family!" The apparent violence offered to the young man was not intended as a punishment, but as a protection from outrage. He was detained in prison all night, and sent home at a late hour next morning, with a caution to keep a civil tongue in his head "and burn his Bible!"

PRINCETON COLLEGE, NEW JERSEY.—The trustees of this institution have unanimously elected the Rev. Dr. McCosh, of Belfast, to the presidency. The *New York Observer*, in making the announcement, says: "The accession of such a man to the United States, to the American Church, to the educational interests of the country, will be a great acquisition."

THE REV. W. M. PUNSHON IN AMERICA.—Intelligence has been received of the safe arrival of Mr. Punshon in the United States. By a communication from his pen in the *Methodist Recorder* we learn that he was received with the utmost cordiality, and had scarcely set his foot on shore before he was called upon to preach at the opening of a fine new Methodist Episcopal church, Brooklyn, New York. He says: "The church was lighted like the British House of Commons, and the rays, streaming through coloured glass, fell with a softened lustre which was cheerful without being dazzling. The total cost of the church was 200,000 dollars or about 40,000*l*. On the basement is a large, cheerful room, superbly furnished with carpets, mirrors, piano, &c., which is called 'the church parlour,' and which is the common property of the members. Here monthly *réunions* are held, and the ladies assemble for Bible classes, Dorcas meetings, and now and then for cheerful evening intercourse. This 'church parlour' is getting to be one of the institutions of American Methodism. The Sabbath-school in connection with the church 'exceeds,' as Bishop Janes says, 'all that he ever fancied.'"

THE WOMAN'S UNION MISSIONARY SOCIETY has been in existence seven years, and is carried on by the Christian women of America, without regard to sect. Only single ladies are sent out as missionaries. Their object is to train native Bible readers, and to

teach the higher classes of their own sex who are inaccessible to ministers of the Gospel. Their work is prosecuted in three ways: By teaching women in the *zezanas*, or inner female apartments; by training and sending out native female Bible readers, and by establishing schools for girls. The officers of the society are unpaid. The funds expended last year amounted to 18,827 dollars. The

number of native Bible readers in China, Burmah, India, Africa, Turkey, and Mexico has been increased from 34 to 61. Twenty-one girls, by specific contribution, have been rescued from heathenism. In India, singular success has attended the missionaries of the society. Many pupils are the wives of nobles and influential men.

Home Intelligence.

THE MAY MEETINGS.

BRITISH AND FOREIGN BIBLE SOCIETY.

There was, as usual, a very large attendance at Exeter-hall on occasion of the anniversary of this noble institution. The Earl of Shaftesbury presided, and on the platform was assembled a complete representation of the various Evangelical denominations of our own country, including prelates, ministers, and distinguished laymen, with here and there a visitor from some Christian community in distant lands. The speeches were all very marked in their thoroughly Protestant tone; and there was plainly perceptible a unanimous resolve that no differences which had arisen elsewhere on politico-ecclesiastical questions should interfere with the fraternal harmony and cordial co-operation which has hitherto existed between Churchmen and Dissenters in the Bible Society and kindred institutions, which like it are catholic in aim and unsectarian in constitution. This idea seemed to occupy the mind of the noble chairman, the Earl of Shaftesbury, both in his opening and his closing addresses. In his introductory speech his lordship expressed his hope that while all elsewhere seemed to be breaking up in one common wreck, this society would continue to be "the grand means of co-operation for all those who hold the Christian truth, of whatever denomination they might be;" and he accompanied it with the remark that he said this from the bottom of his heart, and he trusted every one who heard him would respond to that sentiment. Later in the day, after speaking of the devotion and zeal of our American brethren, his lordship pointed out how much it is for the welfare of ourselves, of them, and of the world at large, that there should be perpetual amity and friendship between us; that there should be no rivalry between us except a rivalry as to which shall best advance the cause of our common Master. "Are we not forced to the conclu-

sion," he asked, "that if two nations speaking the same language, breathing the same spirit, and enjoying the same religion, should ever engage in hostilities it would be the height of folly, and a signal instance of ingratitude to Almighty God for the blessings which both have received?" His lordship added: "Now all I will say further is, that the question now before us is no longer a mere question as to how we shall support this society or that society, and labour to promote its prosperity; the question before us relates to the very existence of our religion, the existence of the great principles of the Reformation; for bear in mind that the principles of the Reformation are as much endangered by the progress of infidelity as they are by the progress of Ritualism. Stand fast, therefore, by the great principles of the Reformation; stand by them as the great beacon of Divine truth. Be bound together with one heart and one mind; and great as may be the dangers, fearful as may be the character of the times, there is more than a hope that God will bless your efforts, and that you shall come purified out of the furnace, ten times more zealous, ten times stronger, and ten times more prosperous in the work which you have undertaken."

The report, which was read by the Rev. C. Jackson, among other points of interest, referred to the society's operations in connection with the great International Exhibition at Paris. In one of the leading thoroughfares of the Exhibition, the Word of God was to be seen with open page in about 170 languages, and from a *dépôt* erected in the grounds the Scriptures were sold in upwards of thirty languages. During the first week the demand was small, but the sales gradually increased till in the last week 22,000 copies were issued. No fewer than 1,200 priests received these Scriptures from the *dépôt*, or from the hands of *colporteurs*. The Bible, by the so-

ciety's means, had been distributed over France, Germany, Austria, Italy (Rome excepted), Africa (North, South, and West), the islands of the Pacific, New Zealand, Australia, Madagascar, British North America, Mexico, South America, the West Indies, and even with the army which penetrated into Abyssinia were agents of the society with Bibles in the known written language of the people. In Russia, during the past year, the work of Scripture circulation had made continued progress. New channels of distribution had been opened, and the Word of God had been carried to the remotest parts of that vast empire. As regarded Portugal, it had been ruled by the highest legal authority that there were no hindrances recognised by the law to the printing, publishing, or circulating of the Holy Scriptures; yet, strange to say, that judgment was disregarded, not only by the priests, but in many instances by magistrates, who imprisoned the colporteurs and confiscated their books. These brave men were not daunted by the treatment which they met with. No sooner were they released than they pursued once more their lawful calling. The issues of the year amounted to 11,000. Eight colporteurs were employed, and a dépôt had been opened at Lisbon for the sale of the Scriptures. The society's issues during the year were 2,400,776 copies, of which somewhat more than 1,000,000 were from dépôts abroad. Its total issues now exceed 55,000,000. The receipts from all sources, amounting to 186,597*l.*, showed an increase of more than 7,700*l.* over those of last year. Of the aggregate receipts, 85,819*l.* were received for Bibles and Testaments. The statement of benevolent receipts will be found in another page. In the gross income given above are also included contributions to the Special Fund for India, China Fund, Building Fund, and Paris Exhibition Fund. The total expenditure exceeded 200,000*l.*

Mr. J. G. Hoare moved the adoption of the report, and congratulated the audience on the society's operations during the year. In two brief sentences he pronounced its highest eulogium: "The object of this society seems to me to be the nearest to a divine object of that of any society in existence. There is in it less of humanity and more of Divinity."—The Bishop of Carlisle spoke of how "pleasing, and profitable, and strengthening a thing" he felt it to be "to meet brethren from every part of the world, and from every section of the Protestant Church, on one common platform of reverential obedience, hearty love, and loyal allegiance to God's written Word."

He also uttered the prayer that "whatever other systems might come to ruin," the Christians of England might unite with one heart and soul in keeping erect and in good condition that great moral and spiritual lighthouse, the Bible Society.—In the same way, the Bishop of London expressed, as one of his reasons for attachment to the society, "that, in these days of division, it is so distinct a rallying-point for Christians who are obliged to differ upon so many other points." "Thank God," said his lordship, "there is this point in common with all of us, that we love the Scriptures of truth; that we refer to those Scriptures as our guide; that, though we may differ here and there in our interpretations, yet to that one divine inspired source we all turn to test our varieties of opinion; and, remembering the promise of our Lord, that he will guide his people in the study of his Word into all truth, I can never believe that our associating for the spread of his Word will not be the great means of keeping us all together, and bringing us into nearer approximation one with another as the world grows older. The times are anxious, and divisions even greater than have ever arisen before may arise among us; it may require all our charity in dealing with one another not to misconstrue each other's motives; but, thank God, we who are united here to-day, whatever differences may separate us, will always have this great bond of union—that we love the Scriptures of truth, and desire that they may be spread throughout the world." The Bishop also referred to the fact that the number of copies of the Scriptures which had been circulated through the agency of Bible Societies during the present century in various parts of the world amounted to ninety-five millions, while in the beginning of the present century there were probably not more than four or five millions of copies of the sacred volume in existence. "There is hardly a man, woman, or child in these British Islands who has not this inestimable treasure within reach; and when we compare this with the state of things 300 years ago, when there was the greatest unwillingness on the part of what then represented the National Church of these islands to spread the Word of God, how greatly we have cause to be thankful for the great event of 300 years ago—(loud cheers)—which got rid of the tyranny existing over the heart and intellect of the people, and which I fully believe will never be established again in these realms. It is well to be on our guard; but I have no fear that we shall fall into the

medieval darkness from which our fathers brought us out."—Dr. Raleigh, of Canonbury, made an admirable speech on the evidence for the divine origin of the Bible derivable from its results in the lives of those who accept its teaching.—The meeting was next addressed by the Rev. Donald Fraser, of Inverness; Rev. Canon Conway; Rev. J. Clifford, of Paddington; Rev. R. D. Saunderson, Missionary from Bangalore; Pastor Boyjian, from Syria; and Rev. Dr. Fowler, deputed from the American Bible Society. This latter gentleman stated that the society which he represented had been fifty-two years in existence, and that its issues during that period had been twenty-five millions.

On the evening of the same day, Mr. George Moore entertained the Earl of Shaftesbury and other leading friends of the society at dinner at his residence, in Kensington Palace Gardens.

CHURCH MISSIONARY SOCIETY.

Exeter-hall was densely crowded on occasion of this anniversary. The chair was occupied by the Earl of Chichester, President of the society. The report, which was read by the Rev. J. Mee, stated that the ordinary income exceeded that of the preceding year by 8,611*l*. The society has 151 stations, 192 European and 90 native clergymen, 1,876 native and country-born catechists and teachers of all classes not sent from home, and, according to the nearest calculations, 15,155 communicants. In one part alone did the report refer to discouraging circumstances, and that was with reference to the African mission. In New Zealand, again, the cause had been delayed and impeded by war; but elsewhere, in the Mediterranean, in India, the Mauritius, Madagascar, China, North-West America, &c., progress had been made, and friends had every reason to rejoice.—The Rev. Dr. R. Payne Smith, Regius Professor of Divinity in the University of Oxford, moved the adoption of the report, and expressed his regret that there should be so few first-class men from the Universities volunteering for missionary labour.—Sir Arthur Cotton bore testimony to the efficiency of the society's missionaries and their assistants in India, his opportunities of observation in that land having extended over a period of nearly fifty years.—Colonel Lake also spoke as to the value of the society's operations in India.

The speech of the day was that by the Rev. Dr. Miller, Vicar of Greenwich, which was received by the crowded audience with enthusiastic applause. More than ever now,

he said, did the Church of England need the missionary spirit. Evangelical religion did not stand where it was. The world had smiled on the Evangelical clergy. They had been petted and made much of in drawing-rooms, and a little persecution would do them good, and remove a little of their worldliness and sloth. They must recur to first principles. He was not ashamed to say Christ first, and the Church second; and if the Evangelical party did that, he honestly believed they would have little to fear. All the judicial decisions of the last few years had been in their favour, and he maintained that he and his friends who said, "Don't introduce novelties; stand on the ancient ways," were the really High Churchmen. He loved the Church of England. He did not say it was perfect. He admitted it had its faults; but he did not mean to leave it till the Church of England, speaking authoritatively, threw over the Thirty-nine Articles. "Let us," said Dr. Miller, "look at the society in another point of view. What is our relation to our Non-conformist brethren? I don't mean to say that there is a fusion, nor would it be possible that there should be, among Episcopalians and Presbyterians, and Independents and Wesleyans, and other sects, because the moment we began to evangelise the world and establish churches, the question of Church government must necessarily arise as well as the question of privilege. But I will always uphold myself an efficient witness of the catholic principle of our society, which is that it should always be kept up in friendly connection and friendly feeling with all other Protestant societies. If it is not so, let some one get up and move that those words be expunged from our statement of principles. My lord, as no one has ventured to take that course, I suppose that those words must remain, and well they may when we see what other societies are doing in the Feejee Islands and other islands of the South Sea at the present day, and what Dr. Duff did in Calcutta. Who can remember the name of the 'consecrated cobbler,' and many others, without seeing that God has not given us a monopoly of missionary work? Among the many things against which I have entered my protest, I must protest against the miserable bigotry of those who would endeavour to confine this work to their own section of the Church of Christ. I will be just as plain on this point as I was about the Church's Head and Saviour. I say, in my conscience, that I do not want to go to Geneva more than I want to go to Rome; but if you shut me up and

say you must go to Geneva or Rome, I say that I would rather have twenty Genevas than the most infinitesimal part of Rome. Say what we will, and do what we will, whether hopeful or fearful—and remember that you will sometimes have the expression of the sentiments of a sanguine temperament, and sometimes you will have a gloomy view—you will agree with me, that the issue at stake is one of the greatest and most momentous kind. The work in which we are engaged is not that of one section only, nor does it affect only ourselves, but we are engaged in a fearful struggle for our children and our children's children; and this is no mere platform declamation to a father who has little sons and daughters to leave behind him, whose souls are precious to him and whom he hopes to meet in glory hereafter. I say that the issue is not simply whether we shall or not have an Establishment; but there is a deeper and graver issue, and that is whether we shall have the Church of Christ among us in her purity, faithful to her great Head, and all that has made England what she is, great in her material prosperity and in her nationality; or whether we are to sit under the hateful shadow of the upas tree of the Church of Rome; whether the tree which the prophet saw in a vision is still to grow among us food in its fruit and medicine in its leaves, remembering that the stream which nourished it and conferred upon it its healing virtues were the waters that flowed from the sanctuary."

The Rev. R. Bruce, missionary from Northern India, and the Rev. E. Hoare also advocated the society's claims. The vigorous and animated tone of the meeting was felt by all present to afford unmistakable evidence of the firm and resolute attitude of the great Evangelical body in the Church of England in view of the aggressions of Romanizers and Romanists, and all other promoters of deadly error.

There was an evening meeting at Exeter-hall, designed chiefly for young men and others who are engaged during the day. It was as largely attended as the meeting in the morning. The Right Hon. Russell Gurney, M.P., Recorder of London, occupied the chair. That Exeter-hall should be filled twice during one day by the friends of the same institution, to listen to addresses on missions to the heathen, is, we suppose, a fact which is almost unprecedented. It is certainly both remarkable and highly gratifying.

WESLEYAN MISSIONARY SOCIETY.

Nearly an hour before the commencement of the proceedings at this anniversary, Exeter-

hall was filled. Mr. Isaac Holden, M.P., presided, and in his opening speech gave some interesting reminiscences of what he had seen in France and Italy, where, while engaged in business, he had resided many years. The report, which was read by the Rev. G. T. Perks, M.A., stated that the year had been one of steady progress; there were abroad, in all the missions under the immediate direction of the British Conference, substantial and abounding tokens for good. "The missions carried on under the affiliated conferences are being gradually absorbed into circuits; and the new circuits become valuable centres for further evangelical aggression." The society has 707 central stations, 5,509 chapels and preaching places, 971 ministers and assistant missionaries (exclusive of catechists and teachers), and 148,788 church members. The funds showed an increase upon last year's receipts, but a further steady increase is required. Seventeen missionaries had been sent out during the year.

Among the marked features of the proceedings was the pronounced tone of the speakers and audience in reference to the great doctrines of the Reformation. Thus, in the course of the report of the speech of the President of the Conference, the Rev. John Bedford, we read: "I am not a politician, and I do not intend to propound political opinions this morning; but, Sir, there is a great system of error, of superstition, and of delusion arrayed against Bible Christianity, under the name of Popery. (Loud cries of "Hear.") Yes, under the name of Popery. And when we look at the state of Popery in this land, and at the claims which it is now putting forth, I say that it becomes us to consider whether, after all, this foe to the truth is stronger to-day than it was three centuries ago. I know indeed that Popery boasts of having recovered some of the ground it then lost, and I sorrowfully deplore the fact; I deplore and denounce the lukewarmness and unfaithfulness of some who bear the Protestant name. I know, too, that Popery sends forth its emissaries, and propagates its creed in different countries, and I think in this—for I greatly mistake if this is not one of its most remarkable mission grounds in the present day—with a zeal and a liberality worthy of a better cause. And, perhaps, looking at such things as these, some may be tempted to think that it will recover its dominion after all. (A voice, "Never!" and loud cries of "Hear.") No, never. (Immense cheering.) No, by God's blessing, in this free realm of England, never! (A universal

about of "Never!" followed by enthusiastic and protracted cheering.) But what has it recovered after all? Italy defies its excommunication, and maintains religious freedom. (Great cheering.) Even the Pope himself is only preserved upon his throne by foreign Conventions and foreign bayonets. (Emphatic cries of "Hear.") Even in Ireland, if I mistake not, its adherents somewhat decline in numbers while they increase in ferocity. In America the wonderful tide of immigration, and the natural law of increase, scarcely suffice to keep up the number of its professed adherents in proportion to the growth of the whole population. In France, Mr. Chairman, of which you know so much, may I venture to say that Popery only holds its own, shall I say? by protecting—no, let me not offer any reproach to the throne and the power of the Emperor; it only holds its own by consenting to every form of government in turn. ("Hear, hear," and laughter.) First, Legitimacy; then, a Republic; then, an Empire; then again, a Legitimacy; next, a Constitutional Monarchy; next again, a Republic; next again, an Empire; next— (A pause followed, succeeded by a burst of cheering.) What next?—Next; whatever the nation may choose, after, it may be, another outbreak of frenzy, and a torrent of blood; for freedom of discussion and the freedom of the press cannot in any country be stopped for ever. (Loud applause.) Austria, too, Sir, of which the Pope and his cardinals boasted when they got the Concordat ratified, Austria repudiates the Concordat; Austria has had good reason to understand the effect of the vast influx of Bibles upon her frontiers, and to dread the explosive elements which yet linger in the bosom of her heterogeneous empire; and Austria finds that only in religious liberty can she have security and rest. (Cheers.) The greatest influence of Popery is exerted at this day in those countries which are least remarkable for their colonising power and their growing importance. In a word, Sir, Popery is foredoomed to fall." (Great cheering.)

The Rev. Thomas Hodson, who sailed for India as a missionary in the same ship with Dr. Duff in 1830, and who is again contemplating a return thither, recounted his labours with much modesty.—Another Indian missionary, the Rev. J. S. Banks, gave a graphic sketch of the changes which are silently taking place by means of education and other influences of British rule, and bore a testimony to the wisdom, skill, and energy of Sir John Lawrence: "Just let me mention one more,

and only one more, blessing which the English Government brings with it into the country. I refer to the influence of private Christians. I need not mention to you the name of the Viceroy of India, Sir John Lawrence, but yet I do name him; not for his own sake, but simply because in my heart I believe that he is a fair representative of the character of English society in India. Whatever may have been the character of English society in former days, a change for the better has come over it. (Applause.) The men who put down the mutiny (and there is more than one man in this hall who was in India at that time) were Christians. They were Christians almost to a man; and you will find that Christian Englishmen there are more decided, more outspoken, more straightforward in their profession of religion than at home. (Cheers.) I do not know how to account for it, but so it is. In fact, there is less narrowness, less bigotry, less exclusiveness, than here. Even High Church clergymen in that country are almost converted from Ritualism to common sense. (Hear, hear.) Now what must be the power, what must be the effect of such examples of Christian and of pure family life in the midst of that observant people? I know that frequently Englishmen have been a reproach to Christianity; I have often, in outdoor preaching, been told of that. But these ears have as often heard a native say, pointing to such a magistrate, 'Colonel — or Captain —,' or whoever it might be, 'is a good man'—(hear, hear)—and Hindoos who know our private life know a good man just as well as we do; and these visible arguments exist by thousands, and this silent eloquence is very powerful. (Cheers.) It is found in our army, among our soldiers, in our courts of justice, in our offices of Government."

Another speaker was the Rev. Donald Fraser, Free Church Minister of Inverness, who had preached the annual sermon, and who met with a very hearty reception from the vast audience. We can only just name that those who also took part in the proceedings of the day were the Rev. W. Arthur, late President of the Conference, Dr. George Smith, the Rev. W. T. Radcliffe, Mr. Alexander M'Arthur, the Rev. Thomas M'Cullagh, Rev. T. B. Goodwin, Mr. Sutcliffe, Rev. W. Shaw, Mr. Lindsay, the venerable Rev. T. Jackson, and Mr. M'Arthur.

There was the usual annual breakfast meeting at the London Tavern in connection with the China mission, at which Mr. Macfie, Liverpool, was one of the speakers.

LONDON MISSIONARY SOCIETY.

There was a very full meeting at this anniversary. Mr. W. E. Baxter, M.P., was in the chair. The report was read by the Rev. Dr. Mullens. It stated that the year just closed had from its beginning been richly fraught with blessings; and it set forth a series of resolutions which had been adopted for improving the financial position of the society, and also the system of education of its missionary students, of whom there were at this time twenty-eight at the various seminaries belonging to the society. There had been effected a judicious reduction of expenditure at the foreign mission stations, but in no case was it deemed necessary that the salaries of the missionaries should be reduced. There was a considerable increase in the society's receipts as compared with those of last year, but the expenditure was still larger; the deficiency, however, had been made up from special sources, and the society is now free from debt. After referring to the wreck of the missionary ship John Williams, the report stated that another ship was about to be furnished at a cost of 5,000*l*. The missionary works all over the southern groups of Polynesia were most gratifying in their results. The report also gave a satisfactory account of the progress of the native Churches in India, China, and the West Indies. In the account of the proceedings in the African mission, the directors observe that it was specially owing to the discoveries of Dr. Livingstone that the important stations at Inyati, in the heathen territories stretching for 800 miles beyond the Kuruman to the Zambesi, were established.

The first resolution, for the adoption of the report and for rendering the sympathy of the society to the widow and family of the late Rev. Dr. Tidman, was moved by the Rev. Newman Hall, and seconded by the Rev. William Muirhead, who has just returned from Shanghai, where he has been resident missionary for twenty-one years. Mr. Muirhead narrated several instances of spiritual good which had been effected in connection with missionary operations in China, and also described the condition of the mission-field generally in that country. He bore the highest testimony to the value of the American missionaries, to whom he repeatedly referred, and with whom, he said, the English missionaries are working in friendship and harmony. By means of their combined efforts, "Christianity is now a felt and experienced thing in many a heart; it is known and recognised as an actual existence

far and wide, and it is manifesting itself as a rising power, increasing, expanding, and transforming in its effects far and near." "Lines and stations are being spread from post to post, until we hope that the time may come when the telegraphic message of the Gospel shall be conveyed to one and all."—The Rev. G. W. Conder, of Manchester, next delivered a highly eloquent address, in the course of which he spoke of the relation of the present age to the missionary enterprise, and concluded as follows: "Do we thoroughly appreciate our position to-day? Is the greatness of the thing that we are called to do fully comprehended by us? Have we ever tried to look at it as a whole, to hold it at arm's length, and see it as it looks there? Do we do what we are doing in this missionary work with a wise and understanding heart? There is a time in all such movements as this when all is spirit and zeal, when there is not any organisation nor any machinery, but when the whole heart of the Church just outpours itself, and leaves its force to get into what channels it may. But that time is always succeeded by a time when we come to have machinery and organisation, and with these things, depend upon it, there always comes some danger. Machinery is a very good thing when you have plenty of power to work it, and plenty of raw material to use. Organisation is an absolutely necessary thing when you have any very great and wide work to do, and plenty of force wherewith to do it; but, lacking these two things, the organisation and machinery become a source of very great danger and possible hindrance to your work. Now, at Blomfield-street we have a magnificent organisation. Blomfield-street can put its finger on John-o-Groat's and Land's End, and on every point of England betwixt them. It can do more than that. It can put its finger on every spot of the globe almost, and to some purpose, betwixt the two poles. The question is, have we got in the Churches of Great Britain, especially those connected with this Missionary Society, the spirit of love that shall fill all that machinery with true power? I am afraid the time is come when we must seriously think whether we had not better be content with our present organisation, and bend our whole force, for a little while at least, to the filling of that machinery which we have so splendidly developed, with the love by which alone it can work. It would be very good, Sir, perhaps, if we had a few more enemies, if the time had not come upon us when nobody finds fault with us to any purpose. Nevertheless,

Sir, we won't pray for these, for they are very disagreeable things. What we want is that the whole Church shall do this thing mainly for God, not from a mere romantic interest in people a long way off, and in people because they are black, and in people about whom we have horrible and harrowing tales told us, though the element of human sympathy is a very proper thing in this matter, but that wants to be sustained and penetrated mainly by a feeling of sympathy with God's purposes towards man, the consciousness that in everything we do in connection with this work we are helping God in his life-long battle with evil in the world, and doing something to help to give Christ the sight of that fruit of the travail of his soul wherewith he shall be satisfied. If that be so, if only we can get that spirit in all our hearts, though new fields of which we have not yet dreamed should at once and suddenly present themselves, though the cry of the great, dark, burdened, anguished, sinful, perishing world should grow louder in the Church's ears day by day, I have no fear for the future. Fired with a divine sympathy, she shall dip deeper into her coffers—far from exhausted yet; she shall consecrate the jewels of her intellect, and offer up the fine gold of her manhood, and shall come forth once more to do this work, and earn more richly than ever from this time the name of the missionary age."

The Rev. Wm. Jones, of the Mirzapore mission, made a most interesting speech, relating chiefly to his own work in connection with the aboriginal tribes in Central India. The meeting was afterwards addressed by the Rev. Mr. Nesbit (who has laboured for twenty-eight years in connection with the missions in the South Seas), Rev. Dr. Davis, and Rev. H. Allon. The latter gentleman, after congratulating the audience on the appointment of Dr. Mullens as secretary, remarked that they had had very grand specimens of the kind of men that their society sent forth in the missionaries who had addressed them.

BAPTIST MISSIONARY SOCIETY.

There was a large gathering at the meeting of this society, and the proceedings were full of interest. The Chairman was H. Kellsall, Esq. The report stated that the year's income had been larger than, with one or two special exceptions, had ever been received before, and that a large amount of debt had been cleared off. The society's missionaries and assistant-missionaries number 58; its native churches, 105; and the members in those churches somewhat more than 6,200.

With regard to the work abroad, the year had been in one sense uneventful; yet there had been manifold tokens of the Divine care and blessing.—The Rev. G. Kerry, of Calcutta, gave some account of mission work in India, and left upon his audience the conviction that Christian thought had made a deep and lasting impression upon the mind of India.—The Rev. Charles Clark, of Bristol, delivered a long and eloquent address on the sure foundation of missionary work, the criterion of its prosperity, and the safeguard and guarantee of its success.—Dr. Price, of Aberdare, recalled, in a series of rapid and vivid sketches, some of the more remarkable passages in the history of the Baptist Missionary Society.—The Rev. D. Wassell, of Bath, and Mr. Charles Reed, also addressed the meeting.

In addition to the Exeter-hall meeting, noticed above, the Young Men's Association in Aid of the Baptist Missionary Society held its anniversary in Mr. Spurgeon's Tabernacle. Mr. Sheriff M'Arthur presided, and the Rev. J. G. Gregson, Rev. J. G. Rogers, Rev. Wm. Arthur, and the Rev. C. Stovel, took part in the proceedings.

MISCELLANEOUS.

The Archbishop of Canterbury presided at the anniversary of the *Society for the Propagation of the Gospel in Foreign Parts*. The aggregate receipts showed a considerable increase, and it was reported that the collections for the General Fund (which afford the best test of the willingness and ability of Churchmen to support the society's missions) were larger than in any previous year. The society now supports wholly or in part 483 ordained missionaries. Thirty of these are native clergymen in India. There are also 650 catechists and lay teachers, mostly natives, in heathen countries; and 106 students in seven colleges abroad.—The Bishop of Cape-town, Sir H. Bartle Frere, and the Bishop of Killaloe were among the speakers.

The *Religious Tract Society* was presided over by Mr. Duncan M'Laren, M.P., and the meeting was also addressed by Dr. G. H. Davis (who read the report), Rev. W. R. Forrest, Rev. Dr. Octavius Winslow, Rev. Dr. Mullens, Rev. H. Huleatt, Mr. J. G. Hoare, and Rev. Joseph Burns. The report was a most encouraging one. It gave statistics of books and tracts circulated in nearly all parts of the earth, as well as at home. In France alone the circulation of the society's publications, including those distributed from the kiosks at the Exhibition, was between four and five millions. The number of publications

issued from the Depository at home during the past year amounted to nearly 41,000,000—being an increase of more than 2,270,000 over last year. If to these be added the number of probable issues in foreign countries, the amount will be about 46,990,000; and the proximate circulation from the formation of the society, 1,238,990,000. With regard to the funds it was stated that the total receipts had been 113,092*l.*, being an increase of 2,317*l.* over the past year. The total expenditure had been 112,323*l.* The grants amounted to 13,467*l.*, being largely in excess of the subscriptions, donations, and collections. One feature in the proceedings of this society which must have commended itself to every person present at the anniversary was the fact that all the speakers came thoroughly prepared on the theme of the evening—or, at all events, that they had the opportunity for thorough preparation—by being furnished, some days before the meeting, with a copy of the report; and of this some of them, the Chairman especially, made excellent use. A number of interesting statements were made by different speakers illustrative of the beneficial character of the society's operations, and of the great good effected by tract distribution.

The *London City Mission* filled Exeter-hall. The chair was taken by the Earl of Cavan. The report stated that the receipts showed an increase on the previous year of 1,500*l.* Last year the committee had reported that the expenditure had exceeded the receipts by more than 2,000*l.*, and that the number of missionaries had therefore been reduced. There was now a balance in favour of the society of 763*l.*, and it was therefore proposed immediately to increase the number of missionaries to 361. It had been a year of far more than ordinary distress and suffering on the part of the class visited by the missionaries. The following is a summary of the work done by the society during the past year: Missionaries, 355; visits paid, 1,969,648; of which to the sick and dying, 236,736; Scriptures distributed, 9,799; religious tracts distributed, 2,794,873; in-door meetings and Bible-classes held, 37,111; additional in-door meetings in factories, workhouses, and penitentiaries, etc., 16,251; out-door services held, 3,914; drunkards reclaimed, 1,335; adults visited, who died, 6,882; whom, visited by the missionary only, 2,329; the proportion visited by the missionary only, above 1 in 3.—The meeting was addressed by the Rev. Daniel Wilson, Rev. Donald Fraser, Rev. Dr. Miller, and Mr. J. G. Hoare.

The chair of the *Church Pastoral Aid Society* was filled by the Earl of Shaftesbury. The report stated the society's income exceeded that of last year by upwards of 9,000*l.* The society provides 693 additional public services on the Lord's-day, 458 on the week-day, besides school-room and cottage lectures and Bible-classes. Its grants have led to the erection, opening, or keeping open of 275 churches or chapels: and in districts at present receiving aid, 243 rooms are licensed for the celebration of Divine service. The total number of grants is 683, made to 548 incumbents; 502 are for curates, and 181 for lay agents. The population benefited amounts to more than four millions.—The Bishop of Ripon moved the adoption of the report.—Canon Miller seconded it, and observed that the true Churchmen are those who obey the laws of the Church and the realm. He felt that the same ship could not hold the two crews much longer, and, without compromising that society, he would boldly affirm that the disruption, come when it may, would not be caused by the Evangelical clergy.—Sir Willoughby Jones, Canon Brooke, the Rev. J. Richardson, M.A., Mr. Richard Hoare, the Bishop of Cork, and the Rev. W. Patteson, M.A., also took part in the proceedings.

The *Additional Curates Society* held its anniversary under the presidency of the Archbishop of Canterbury. The Bishop of Llandaff sketched a gloomy picture of the spiritual destitution of his own diocese, where, he said, there were hard-working clergymen in receipt of less than he paid his own butler. He highly valued the labours of the Dissenters in Wales, and believed that had it not been for the movement begun by that body about the middle of the last century, half the Principality would at this moment have been in a state of heathenism. Among those who took part in the proceedings were the Bishop of Gloucester and Bristol, the Bishop of Sodor and Man, Earl of Romsey, Mr. A. Beresford Hope, M.P.

At the *Home Missionary Society* anniversary Mr. Samuel Morley presided. The report stated that during the past year the agents of the Home Missionary Society preached the Gospel in 876 towns, villages, and hamlets, containing a population of nearly 800,000 souls, spread over 39 counties in England and Wales. In the mission chapels and rooms there were 42,000 adult hearers, and 17,663 Sunday-school children. There were 60 pastorates, with one or two villages to each; and 70 evangelists, who do

the same kind of work in the counties which efficient city missionaries do in towns. Last year these evangelists visited 26,000 families. The chairman advocated the claims of the society, and speeches were delivered by Mr. Baines, M.P., Rev. Dr. Brown, Rev. Newman Hall, and other gentlemen.

At the meeting of the *London Society for Promoting Christianity among the Jews*, Lord Shaftesbury in the chair, the events in connection with Abyssinia naturally engaged attention. The committee expressed their gratitude to God for the delivery from captivity of their missionaries, and their hope that a full report would soon be received from them. It was stated that three tracts, and a little work called "Bible Stories," translated into Amharic, and published under the direction of Dr. Krapf, were taken by him to Abyssinia, when he went to join the expedition. In reference to the work generally the year had been marked in some of the missions by special aggressive movements. There had been a considerable circulation of the New Testament; and many more baptisms had taken place, some, as usual, in the face of persecution.—The Bishop of Cork, Rev. E. M. Schlochow, from Paris, Canon Miller, Rev. W. Bailey, from Jerusalem, and other gentlemen, took part in the proceedings.

The *Colonial and Continental Church Society* met under the presidency of the Earl of Shaftesbury. The report stated that the society kept in the old paths and was faithful to its old principles of the Protestant and Evangelical teaching of the Church of England. The operations of the society on the Continent had been greatly enlarged. In no less than 35 continental stations, during the summer months, not only was there the regular performance of the Sunday services, but the hearty ministrations of faithful men. The receipts for the year showed an increase.—The Bishop of Peterborough moved the adoption of the report. He said that the society's title did not very distinctly define its object, which was to preach the Gospel to their fellow-countrymen, whether living in the colonies or on the Continent. With regard to the continental chaplains, the society was not called upon to bear any pecuniary burden, the expenses being defrayed by the English residents abroad, the only duty the society was required to discharge being to provide efficient chaplains.—The resolution was seconded by Mr. Joseph Hoare, who said that twenty-five years ago scarcely any religious observances were known among the English and Americans, but since the

operations of the Colonial and Continental Church Society the Sunday abroad was observed by the English and American Protestants as strictly as in England itself, and services were performed by the chaplains twice on that day in the principal towns on the Continent.—The Bishop of Huron, Rev. E. Forbes, from Paris, and other gentlemen, also addressed the meeting.

At the *Ragged School Union* anniversary, Exeter-hall was, as usual, densely thronged. The report stated that the work continued to prosper. New schools had been opened in various localities, and the new efforts during the year were 61. The number of schools and scholars upon the society's list, just completed, are—187 school buildings, in which are conducted 246 Sunday-schools, with an average attendance of 31,357 scholars, exclusive of day schools (with upwards of 22,000 scholars,) and evening schools. Among the voluntary teachers there was an increasing number of those who were formerly scholars in the ragged-schools; 146 were of this class. The various efforts subsidiary to the ragged-school movement were also referred to, and it was stated that the earnings of the shoe-black brigades, from their commencement, now amount to 71,000*l*.—The Earl of Shaftesbury, who presided, referred to the proposed establishment of a system of compulsory education, from which religion would be altogether eliminated. This would involve the overthrow of the ragged-school system, and he was therefore anxious that they should make still greater efforts than they were making at the present time. He wanted to be able to show that while the system had reclaimed thousands and tens of thousands amongst the destitute, it was in fact the only system that could be brought to bear upon the most miserable and vagrant class, and that it could not be put aside without positive and infinite mischief.—The Rev. Gordon Calthorpe and Rev. R. D. Wilson addressed the meeting, and were followed by the Bishop of Cork, who said he represented a Church which was about to be extinguished. (Cries of "No.") The extinguisher was ready to be dropped upon it. ("No.") No! Well, he hoped it would only snuff the candle and make the Church burn brighter than ever. He urged the meeting steadfastly to adhere to the great principles of the Reformation, assigning as one reason for this, that it was only in that way that the nation could preserve civil and religious freedom.—The speakers who followed were the Rev. W. Emery, Rev. J. M'Connel Hussey, Canon Jefferson, and Mr.

Serjeant Payne, the latter speaking in his usual humorous vein, and eliciting shouts of laughter and applause.

Exeter-hall was densely packed at the meeting of the *Reformatory and Refuge Union*, whose object is to assist the various institutions established throughout the kingdom for the benefit of juvenile delinquents, vagrant and destitute children, and the outcast and homeless poor. The Reformatory Union makes grants to refuges, penitentiaries, and emigrants; and in this way assists 291 institutions, accommodating upwards of 22,000 inmates. The Earl of Shaftesbury presided. The first part of the evening was devoted to the musical performance of a choir of seven hundred children from the various refuges and homes of London, whose clean and orderly appearance and smiling faces excited general admiration. The Earl of Shaftesbury kept the few words he had to speak until the close of the evening, and after a brief report had been read, an address was given to "workers" by the Rev. Mr. Scott, who spoke upon the encouraging aspects of work amongst the poor and outcast. The Rev. W. C. Van Meter, superintendent of the Howard Mission and Home for Little Wanderers in New York, gave details of work amongst the children of the poor in America, as did also Mr. Fox, who has recently returned from a visit to that country. The Earl of Shaftesbury made a vigorous appeal, notwithstanding his indisposition, and urged that more suitable provision should be made for little girls. The special address to the children was pleasantly delivered by Mr. MacGregor, of "Rob Roy" canoe celebrity.

At the *Foreign Aid Society* Mr. A. Kinnaird, M.P., was in the chair. The Rev. Prebendary Burgess, the secretary, read the report, which stated that the institution was enabled still to contribute towards the support of the nine Evangelical Societies in connection with it in France, Belgium, and Italy. It was estimated that in France there were one million and a-half of Protestants protected in the exercise of their faith. The total income of the nine Evangelical Societies on the Continent in connection with this institution was about 20,000*l.*, to which this society had contributed 2,000*l.* The report then referred to the rapid spread of Evangelical Protestantism on the Continent by the aid of these societies and the 200 missionaries they employed. In France there were now twenty journals published advocating their principles, while in Paris alone there were thirty Protestant chapels.

The *Anglican and International Association for the Promotion of Christian Moral Science* is a new society, the object of which is ultimately to stand side by side with the British Association, and the Social Science Association. It is proposed to hold a conference once a-year for the discussion of Christian moral science, and to issue literature which may serve to elucidate it. At the preliminary conference, held this year, the Rev. Dr. Whittemore presided, and Dr. Cather, Mr. Peter Bayne, Rev. Dr. Blackwood, Rev. J. Mitchell, and other gentlemen took part in the proceedings.

The *Christian Vernacular Education Society for India* had the Earl of Shaftesbury as its chairman. The report stated that the society had been established as a memorial of the Indian Mutiny, to advance education in India through the fourteen principal languages of the country by means of natives. Four training institutions for native schoolmasters were now opened in the different presidencies, and 140 native students were now receiving Bible and secular knowledge, preparatory to their being appointed to conduct village schools in various parts of India. Efforts were also being made upon a large scale to utilize the available Christian native teachers. The society has also issued 250 different publications, in the fourteen languages, for the use of schools, and about two millions and a-half of copies of those books have been printed in the most important cities of India. Fifty book depôts have now been opened. Colonel Lake, the Rev. Mr. Arthur, Hon. A. Kinnaird, M.P., the Rev. Mr. Miller, and others addressed the meeting.

The *Indian Female Normal School and Instruction Society* held its first annual meeting this year, the Hon. A. Kinnaird, M.P., in the chair. While missionary societies are necessarily distinctive and denominational, yet in the management of schools in India no denominational difficulty exists. This society, therefore, though originated by members of the Church of England, yet thankfully accepts the co-operation of other Churches. A highly useful work is being carried on by the society's agents in India.

* * The benevolent receipts of the following societies (of which no account has been received for 1868) were, last year, as given below: National Society for Education, 14,152*l.*; British and Foreign School Society, 3,669*l.*; London Society for Teaching the Blind, 2,531*l.*; Home and Colonial School Society, 2,261*l.*

RECEIPTS OF THE RELIGIOUS SOCIETIES FOR 1867-8.

	1867.	1868.
BRITISH AND FOREIGN BIBLE SOCIETY	£103,346	£100,777
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—		
Church Missionary Society	£150,356	£157,288
Wesleyan Missionary Society	148,140	149,371
Society for the Propagation of the Gospel	91,186	114,546
London Missionary Society	78,958	97,618
Baptist Missionary Society	30,105	34,912
South American Missionary Society	7,431	9,702
Moravian Missions	6,848	5,803
English Presbyterian Missions	6,610	5,283
Turkish Missions-Aid Society	2,848	2,257
		576,780
COLONIAL, JEWISH, AND OTHER MISSIONS—		
London Society for the Jews	33,327	36,075
Colonial and Continental Church Society	31,079	34,120
United Methodist Free Churches	9,664	10,052
Primitive Methodist Missions	9,557	11,034
British Society for the Jews	7,140	7,346
Colonial Missionary Society	3,042	3,091
Evangelical Continental Society	2,455	2,572
Foreign Aid Society	2,424	2,315
		106,605
HOME MISSIONS—		
Church Pastoral-Aid Society	47,829	61,745
Bishop of London's Fund	41,090	45,130
London City Mission	35,495	36,464
Additional Curates Society	29,800	32,464
Wesleyan Home Missions	24,459	23,780
Irish Church Missions to the Roman Catholics ..	22,507	25,577
Church of England Scripture Readers' Association	12,354	13,440
Army Scripture Readers' Society	8,176	8,615
Incorporated Church Building Society	7,720	8,422
Missions to Seamen	7,681	7,078
Home Missionary Society (Congregational)	7,641	7,027
Protestant Reformation Society	4,727	4,142
British and Irish Baptist Home Missions	4,511	4,394
British and Foreign Sailors' Society	3,934	4,285
Evangelisation Society	—	3,472
Irish Evangelical Society	2,633	2,773
Midnight Meeting Movement	1,223	1,500
Royal Naval Scripture Readers' Society	683	895
		291,103
RELIGIOUS EDUCATIONAL SOCIETIES—		
Irish Society for Education of Roman Catholics .	10,055	7,215
Christian Vernacular Education Society for India	6,345	8,260
Wesleyan Education Committee	5,670	5,718
Ragged School Union	4,714	6,855
Reformatory and Refuge Union	—	5,008
Indian Female Normal School Society	—	3,378
Congregational Board of Education	3,017	1,485
Sunday School Union	2,432	1,527
		39,446
MISCELLANEOUS—		
Society for Promoting Christian Knowledge	28,547	29,700
Religious Tract Society	14,170	15,222
Young Men's Christian Association	—	2,174
Protestant Alliance	1,821	2,034
Naval and Military Bible Society	1,783	1,185
Bible Translation Society	1,552	1,654
Lord's Day Observance Society	1,417	1,732
Prayer-book and Homily Society	1,163	1,247
Working Men's Lord's Day Rest Association	916	813
		55,761
		£1,170,472

Gross receipts (including sales) of societies whose benevolent income only is given above:
 Bible Society: 1867, £187,508; 1868, £186,597.—Religious Tract Society: 1867, £110,774; 1868,
 £113,092.—Sunday-school Union: 1867, £22,370; 1868, £23,567.

ECCLESIASTICAL EVENTS.

THE IRISH CHURCH.

On the 14th ult., the Irish Archbishops and Bishops waited upon the Queen, at Windsor Castle, and presented to Her Majesty a memorial against the disestablishment of the Irish Church. They were accompanied by the Archbishops of Canterbury and York, the Bishops of London and Oxford, and other English prelates. The memorial, after referring to the proposal "for ever to alienate property which has from time immemorial been dedicated to sacred uses," went on to say: "Nor are the losses with which we are threatened material only. We cannot but call to mind, with thankfulness, that in this Church of ours, as now constituted, your Majesty is, under Christ, in all cases ecclesiastical and civil, supreme. In the destruction of the national character of our Church, with which we are now threatened, in the severing of the ties which bind it to the State and the State to it, in the disappearance of the Royal supremacy which thereupon must follow, an important safeguard of the Reformed faith and of many precious rights will be overthrown. Your Majesty will not merely be deprived of a bright jewel in your crown, but will see very much of that influence and authority which now are ours, who render no divided allegiance, transferred to another Church which can never be truly national—finding, as it does, its centre outside the nation, and submitting to the jurisdiction, which it must recognise as paramount to any other, of a foreign potentate or prince." A number of other considerations were also urged against the measure by the memorialists. Her Majesty returned the following reply: "I thank you for your loyal and dutiful address. I trust that the blessings which you invoke for myself and my family may be vouchsafed to the advantage of the Church and kingdom. In compliance with the prayer of an address from the House of Lords, I have issued a Commission to inquire into the state of the Church in Ireland; and I will not doubt that my Parliament, when fully informed, through the labours of this Commission, will adopt such measures as shall be at once just, and conducive to the maintenance of true religion among my people."

Amid a variety of other public demonstrations upon the subject, two especially call for mention, on account of their influential character. On the 6th ult., a meeting was held in St. James's-hall in opposition to the disendowment scheme, which was attended

by four archbishops, eighteen bishops, five dukes, four marquises, eighteen earls, seven viscounts, and fourteen barons. There were also present fourteen deans, twenty archdeacons, eighty members of Parliament, and other distinguished notables, both clerical and lay. A large assemblage of ladies and gentlemen occupied the body of the hall, which was, indeed, densely crowded. The Archbishop of Canterbury presided. The Lord Mayor of London was the first speaker. He was followed by the Bishop of Oxford, who at first encountered a tumult of mingled cheers and hisses. At one time the Archbishop threatened to leave the chair and dissolve the meeting; but the good sense and good feeling of the majority at last prevailed, aided by the self-possessed courage of the gifted prelate and the marvellous charm of his oratorical power. His speech was thoroughly Protestant; and when he contrasted the privileges of the Reformed Church and its open Bible with the bondage of Papal Rome, he was loudly applauded. The Bishop of London next spoke, with an earnestness and ability which indicated how truly his heart is engaged in favour of the union between Church and State. With regard to the Irish Church the Bishop emphatically said: "If in Ireland you remove it you do not leave the people without a supremacy, but there is another ready to take its place. The Roman Catholics will not have that supremacy or that law, but that supremacy will be exercised by a foreign prince, and that law will be a law which is not the law of England." The Bishop was followed by the Earl of Harrowby, who spoke with characteristic moderation. The Archbishop of York next addressed the meeting in a speech which, in point of combined argument and eloquence, was allowed to be by far the most important that was delivered. His Grace riveted the attention of the meeting and elicited the warmest sympathy. He made two or three quotations from Mr. Gladstone's celebrated book with telling effect, and uttered a powerful protest against the invasion of the Queen's supremacy, and the peril of allowing in Ireland—what no Government in Europe allows—the Pope's claim to issue his decrees under the old canon law, as a foreign sovereign without the *exequatur* or authority of the Queen. The Dean of Westminster attempted to address the meeting as a "Liberal of the Liberals," but at length, yielding to the wish of the audience sat down. The other speaker

were Lord Colchester, the Duke of Northumberland, and Lord Chelmsford.

The Lord Mayor presided at a meeting of laymen of the City of London, held on the 18th inst., at the Cannon-street Hotel. Resolutions deprecating the proposed disestablishment of the Irish Church were adopted. The speakers were Sir William Baynes, Sir William Rose, Mr. H. Giffard, Q.C., Alderman Hale, Mr. P. Cazenove, Mr. A. Beattie, Mr. Baggallay, Q.C., Dr. Alfred Smee, Mr. Isaac Braithwaite, Mr. W. C. Arbuthnot, and Sir H. Drummond Wolfe. The hall was crowded, and the proceedings were marked by the greatest unanimity, amounting occasionally to enthusiasm.

REPORT OF THE ROYAL COMMISSION ON RITUAL.

The Second Report of the Ritual Commission has just been presented. It applies the principles of the first report to two other matters, and also proposes a practical method for carrying its recommendations into effect. The first report dealt solely with the novel vestments of the Ritualists. The present report considers their use of incense and of altar lights. It condemns both these usages, like the vestments, on the ground that they are innovations on the established custom of the last 300 years. The Commissioners, therefore, have now decided that the use of vestments, of altar lights, and of incense should alike be restrained; and they had before proposed that a "speedy and inexpensive remedy should be provided for parishioners aggrieved" by the introduction of these novelties. They recommend, accordingly, that, in the first place, the usage of the Church of England and Ireland for the last 300 years, as just described, shall be taken to be the rule of the Church; secondly, that the parishioners may make a formal application to the Bishop *in camera*—that is, we presume, without having recourse to the tedious formalities of a process in the Diocesan Court. The Bishop will be bound to inquire into the complaint, and if the rule just laid down prove to have been infringed, he will be required and enabled to enforce it summarily. An appeal, similarly direct and simple, is to be allowed to the Archbishop, whose decision is to be final. There is a proviso, however, that the decision thus obtained should be always open to appeal on legal grounds—first, to the Court of the Archbishop; and secondly, to the Privy Council, but without pleading or evidence. To prevent vexatious proceedings, such applications must be made by a churchwarden or

by not less than from three to five resident householders and members of the Church of England. From this report, however, six of the Commissioners withhold their signatures. Moreover, the Bishop of Oxford and the Dean of Ely dissent altogether from the method proposed for enforcing the judgment of the Commission. It remains, however, that 23 out of the 29 Commissioners have signed the Report as a whole, and 19, including the two Archbishops and three out of the four Bishops, have signed it without qualification.

ENGLISH PRESBYTERIAN SYNOD.

The Synod of the English Presbyterian Church has lately held its annual session in Sunderland. The introductory sermon was preached by the Rev. C. J. Paterson, of Manchester, the retiring Moderator; after which the Rev. John Reid, of Blyth, was elected Moderator for the current year. The new Moderator having taken the chair, delivered the usual address, in the course of which he referred to the great loss sustained by the Church in the death of Dr. James Hamilton, the state of religion, and the functions which Presbyterianism might fulfil in England were effect given to its principles. Dr. Hamilton had been present in full activity at the previous Synod, and it was remarked that his absence this year cast a gloom over the proceedings. Touching tributes were now paid to his memory, both by individual members of the Synod and in an official minute. The subject which excited most feeling and occupied most time was the election of a new professor to succeed Dr. McCrie in the college of the Church. Mr. Hugh Mathieson proposed that the professorship should not be filled until next year. The appointment of Dr. Chalmers (of London) was moved by Dr. Duncan, and seconded, in a remarkably clever and humorous speech, by Mr. J. E. Mathieson. Dr. Roberts was next proposed, but his name was withdrawn. The name of Mr. McGregor, of Paisley, was also put forward; but was also withdrawn from the contest. The question was thus narrowed to two motions—the one proposing Dr. Chalmers, and the other advocating delay. The result of the protracted debate was that Dr. Chalmers was elected professor by a majority of 47, the number in favour of his appointment being 111, while for delay there voted 64. A good portion of the five days during which the Synod sat was devoted to the consideration of the Home and Foreign and other missionary operations of the Church. An interesting report was given in by Professor Leoni Levi on the statistics of the Church.

From it we learn that since 1845 the number of congregations has increased from 62 to 119, being at the rate of 91 per cent. The communicants last year were 20,732. There was raised last year for missions, schools, church extension, and debt extinction, and for other objects, the sum of 59,551*l.*, the amount per communicant being 2*l.* 17*s.*

CONGREGATIONAL UNION.

The annual assembly of the Congregational Union of England and Wales held its spring session on two days of last month, at the Weigh-house Chapel, which was densely crowded on the occasion. The Rev. Dr. Alexander Raleigh, of Canonbury, the Chairman of the Union, delivered the introductory address, the subject of which was, "Christianity and Modern Progress." He traced with great ability the analogies existing between revealed religion and natural knowledge—first, in the sphere of fact, and next in the realm of law. He then adverted to the realm of natural ethics, and then to the region of social sympathy and practical benevolence, claiming, on behalf of Christianity, intimate and friendly alliance with whatever in each tends in the general direction of human advancement. "The cross is at the centre of the world, and all the world is beginning to yield to its sway. The empty tomb is hard by the cross, and with the risen Saviour all things rise." The doctor concluded by an apostrophe to that day which must yet come of complete conciliation and harmony. In the course of the business which followed, the Rev. E. Mellor moved a resolution, expressing the hope of the assembly that the resolutions of the House of Commons to disendow the Episcopal Church in Ireland, and to withdraw the *Regium Donum* and grant to Maynooth would speedily be followed by the enactment of laws which would be in accordance therewith. The Rev. A. Mackennal seconded the resolution. A general discussion ensued, in which several ministers took part. Mr. Samuel Morley, who also took part in it, was received with loud cheers; and at length the resolution was unanimously adopted. The Rev. H. Allon read a suggestive paper on the position of Nonconformists in relation to primary education. This was followed by discussion, and a resolution was ultimately adopted to the effect that the present transitional state of opinion is not favourable to the formation of a system likely to be complete and permanent, and urging the importance of not hastily approving of proposals for legislation which must, to a large extent,

be immature and unsatisfactory. Among other papers which were read was one by the Rev. W. Davison upon "Evangelists in their relation to the Churches and Colleges." Several resolutions, bearing upon this and other subjects, were adopted. The Rev. R. W. Dale, M.A., of Birmingham, was appointed Chairman for the ensuing year.

BAPTIST UNION.

The Rev. F. Gotch, LL.D., President of the Baptist College, Bristol, presided over the deliberations of this body, and delivered an address on the special duties of the denomination at the present time, arising out of the peculiar position of its members as Baptists. The question as to the relations between Christianity and the State, and that of disestablishment, were among those on which the Chairman dilated. A report was read, which presented the statistics of the denomination. It was stated that there had been a clear increase to the denomination of 7,757 members. The total number of chapels reported from the United Kingdom was 2,642; of members in fellowship, 221,524. National education and the augmentation of ministers' incomes were among the topics on which papers were read and discussions took place. The Hon. and Rev. Baptist Noel, Rev. Dr. Steane, Rev. W. Brock, Rev. Dr. Angus, and other ministers and gentlemen took part in the proceedings.

MISCELLANEOUS.

The Rev. Dr. Atlay, D.D., Vicar of Leeds and Canon of Ripon, has been appointed to the bishopric of Hereford, vacant by the death of Dr. Hampden. The new bishop was educated at St. John's College, Cambridge, and took his degree of B.A. in 1840. He is regarded as a moderate High Churchman, and is classed by a contemporary with Bishops Claughton, Harold Browne, and others of the same school.

Intelligence has been received of the death of Dr. Sawyer, Bishop of Grafton and Armidale, in New South Wales, who was drowned by the upsetting of a boat. The Bishop was consecrated only last year.

The case of Shepherd *v.* Bennett, Vicar of Frome (the application for a mandamus to the Bishop of London, directing him to hear and determine against Mr. Bennett for the publication of alleged heretical and unsound doctrines within the diocese of London), has been again before the Court of Queen's Bench. As stated in our last number, a rule *nisi* had been granted. When the case came on for argument as to whether the rule should be made absolute, no cause was shown

on behalf of the Bishop of London, and the rule was made absolute accordingly. The result of this is that the Bishop is directed to read and examine the books published by the defendant, and then to exercise his discretion whether he will issue a commission.

A Conference of the Church Association took place on the 13th ult., at St. James's-hall, under the presidency of Mr. J. C. Colquhoun. The desirability or otherwise of provincial Synods; the tendency of such edu-

cational establishments as the Woodward Schools; and, not least, the position of the Evangelical clergy and laity in relation to the annual Church Congress; these were among the subjects which engaged attention. The Rev. J. C. Ryle, Rev. D. Wilson, Rev. Dr. Taylor, Rev. W. Dalton, Mr. P. F. O'Malley, Mr. J. Bateman, Mr. Benjamin Shaw, and other influential gentlemen took part in the proceedings.

Monthly Survey of Missions.

SOUTH AFRICA.

It is somewhat singular, that while in the town of Colenso, the bishop after whom it is named is unable to secure a roof beneath which he can preach, this same Colenso (the place, not the man, who, however, would certainly be the better for Wesleyan teaching) is under regular and welcome visitation by the Methodist missionary. True, the "town" only consists of four houses, but while he who claims to exercise episcopal jurisdiction over it is thus unable to obtain a single auditor, the Wesleyan minister has a congregation of thirty persons, who stately listen to his instructions.

MADAGASCAR.

The Directors of the London Missionary Society, in a "fourth budget despatch" addressed to their missionaries in Madagascar, apply to their mission in that island the principles they had previously laid down in communications to their other agents, that it is unwise for English missionaries to take the full pastorate of native congregations, and that it is desirable to train, and that very thoroughly, a native ministry for the edification of the native church. The directors tell their representatives that they "will confine their outlay on the mission to the support of the missionaries themselves. But they will be prepared annually to place a small sum in your hands, from which, in committee, you may make grants to schools, to chapel building, and to schemes of evangelisation, the main cost of which is provided by our native brethren themselves; and may thus smooth away some of the difficulties into which they have been thrown."

CHINA.

It is pleasant to observe how the ministers of the various missionary societies at work in China esteem and assist each other. Dr. Osborn, in the extracts which he read at the China breakfast meeting in lieu of a formal report, added another evidence of this Christian feeling in some passages of letters sent to the Committee of the Religious Tract Society by the present Bishop of Victoria. Dr. C. R. Alford, who was consecrated to that diocese last year—the first Bishop of Victoria, Dr. G. Smith, having resigned—took the earliest opportunity to visit every missionary in Canton, except one of the American Baptist Mission who was seventy-five miles away at Shuhingfoo, the ancient capital of the province. Bishop Alford says of the Methodist place of worship in that part of Canton which is called the New City, because it has been rebuilt since the bombardment, "this is a noble chapel, open to the thoroughfare—a wealthy and busy street." He found a native preacher addressing the congregation, who, as is usual, were coming in and out; but when the English missionary rose to speak "there was quite a stir," and numbers began to pour in from the street. As they were not content when he had done, but still stayed, Dr. Alford came forward and took his turn, Mr. Piercy interpreting paragraph by paragraph, while some of the Chinese examined the episcopal hat, and others took the liberty of touching a ring that sparkled on the Bishop's finger. All the ministers whom he had so courteously and kindly visited went afterwards to hear Dr. Alford preach in the Consular Chapel. "It seemed," he says, "like holding a visitation of the clergy, so many missionaries were present, who joined with much apparent interest and devotion in the services of the sanctuary. The occasion was an unusual one. A Bishop of the Church of England had the privilege of addressing not only an English Episcopalian congregation, with its pastor, in one of the first of heathen cities, but

also a noble band of missionaries, British, American, and German, unconnected with the Church of England, which, I regret to add, has not yet sent one missionary to the two millions of Canton! Could he do otherwise than rejoice in their labours, and do what he could to assure them of his deep interest in their success?"

WEST INDIES.

Places of worship crowded to suffocation night after night; scores, aye, even hundreds, standing outside, unable to advance; congregations moved, melted, overwhelmed beneath a deep sense of the realities of the things which are unseen and eternal;—these are among the facts which are narrated as having occurred at Barbadoes, in connection with the visit of the Rev. W. Taylor to the Wesleyan mission churches on that island. Numerous conversions are reported, and some of these among the least likely persons. On one occasion, writes the Rev. J. R. Gleave, "among the seekers there were those who had vowed they would never go to the communion, and others who had hated God's servant, because of his pointed appeals." At one of the chapels a fellowship meeting was held "to give the new converts an opportunity of stating what God had done for their souls. The time allowed for speaking was forty-five minutes, and during that period no fewer than eighty-six persons got up and testified to the saving power of Jesus." "In the evening Mr. Taylor preached on the words, 'Repent ye, and believe the Gospel.' After the sermon we had a scene which surpassed everything of the kind that I had ever known. The Communion, front and side pews, were filled with penitents, and the aisles leading to them were blocked up with individuals desiring the salvation of God. To speak to them personally was impossible, so Mr. Taylor spoke to them collectively whilst on their knees, and encouraged them by appropriate words. We continued the meeting until half-past ten, and then retired to our homes, rejoicing in the manifested presence and power of the Spirit. I spent nearly the whole of Saturday in conversing with the converts and penitents, and received ninety-five as candidates for membership."

Literature.

A Memoir of Elizabeth Fry. By her Daughter, Mrs. FRANCIS CRESSWELL. London: James Nisbet and Co.

THE biography of Mrs. Fry first made its appearance in two octavo volumes. An abridgement was afterwards published, and of this the work before us is a condensation. Mrs. Fry's personal and relative history is here sketched by herself and her nearest friends. Everybody has heard something of her efforts for the benefit of female prisoners, which were crowned with such remarkable success, and which have given to her name a distinguished place on the roll of England's most illustrious philanthropists. It is in her memoirs that we perceive the source and inspiration of these and all her other benevolent labours, and that we see how her compassion for the guilty and the depraved, and her incessant activity on their behalf, were allied to a fervent and humble piety. A portrait of Mrs. Fry, prefixed to the work, irresistibly recalls the impressions produced upon those with whom she came in contact. "Beautiful, persuasive, and heavenly-minded," are the terms in which she is described by Captain Martin (afterwards Harbour-master of Ramsgate) as he speaks of observing her distributing religious tracts among his crew. He adds: "To see her was to love her; to hear her was to feel as if a guardian angel had bid you follow that teaching which

could alone subdue the temptations and evils of this life, and secure a Redeemer's love in eternity! In her you saw all that was attractive in woman lit up by the bright beams of philanthropy; devoting the prime of life, and health, and personal graces to her Divine Master's service; and I feel assured that much of the success which attended her missions of mercy was based upon that awe which such a presence inspired. It was something to possess a countenance which portrayed in every look the overflowings of such a heart, and was thus a humble instrument in the hands of Divine Providence. She was indeed highly favoured among women."

Memorials of the late Rev. Andrew Crichton, B.A., of Edinburgh and Dundee. Edited by WILLIAM G. BLAIR, D.D. London: James Nisbet and Co.

THE Rev. A. Crichton was a promising young minister of the Free Church of Scotland, who died within the last twelve months. After seven years' assiduous labour, he finished his course at the age of thirty. His friend, the Rev. Robert Taylor, thus speaks of him: "Had he lived and laboured a little longer here, I cannot doubt that in fine genius, in saintliness of spirit, rapidly mellowing in the early autumn of suffering that fell on him—and perhaps, also, in success in the ministry, of which I learn there

were precious first-fruits—the name of Andrew Crichton would have been linked to that of Robert M'Cheyne in the religious annals of Dundee, as their spirits are now associated before the throne of that Saviour whom they both served so faithfully and loved so well." These memorials consist of a brief memoir, and a selection of sermons, lectures, essays, letters, and poetry. We have thus materials for forming some estimate of Mr. Crichton's inward and outward life. There was nothing very striking in his spiritual experience, or in his personal history; but we have the evidence of his having been an able minister of the New Testament, a clear and thoughtful writer, and a Christian believer, equally removed from the extremes of narrowness and latitudinarianism. The communion to which he belonged lost, in Andrew Crichton, one of her most promising and gifted sons.

Christian Adventures in South Africa. By Rev. WILLIAM TAYLOR, of the California Conference. London: Jackson, Walford, and Hodder.

THE author of these pages, though still in the vigour of life, seems to have performed the work of an evangelist in nearly all the widely-separated countries in which English is the tongue chiefly spoken. He has thus laboured in our own land; in most of the United States and the Canadas; in the Australias, New Zealand, and

Tasmania; and in the British possessions in South Africa. The spiritual awakening that followed—we might perhaps say, accompanied—his efforts in these latter territories, were very remarkable, and form the main subject of the book. We have chronicled, in more than one issue of *Christendom*, within the last year or two, some of the most striking facts which are here presented in connection with a complete narrative of the movement. The numerous cases of deep conviction of sin, followed by the joyous realization of forgiveness; the entrance of a multitude of persons, both British and native, upon a new and happy life of Christian obedience and privilege; and the outward addition of such converts, in the large numbers here enumerated, to the visible church of Christ;—these things are narrated circumstantially and in detail by one who was not merely a spectator, but who actively participated in the events in question. The chapters on the revival are preceded by a large amount of historical, topographical, and statistical information, bearing upon Cape Colony, Kaffraria, and Natal. Mr. Taylor's style is that of a travelled man—easy and agreeable, often diffuse, but never uninteresting. He talks on all subjects in a natural and unconstrained tone, and not least so on religion. His book cannot fail to be extensively read.

Monthly Retrospect.

FOREIGN.

FRANCE continues to be the great theatre of opposing principles—social, political, and religious—the battle-ground of opinion throughout Europe. The Legislative Chamber has just been engaged in a long discussion on the advantages and disadvantages of free-trade, while the Senate has been occupied with petitions to restrain the public teachers of France—particularly those of medicine—from teaching materialism and atheism. The debates ended, as most people supposed they would, in the Legislature refusing to interfere either with liberty of trade or licentiousness of teaching. In Algeria a struggle of a different nature is going on. The military Governor of the colony and the Archbishop are quarrelling over the best mode of treating the subject races; and the Governor there exercises an authority which we should certainly be slow to allow in our colonies. The quarrel has been smouldering for some time past, but it has come to a head in consequence of the late deplorable famine in the colony. The Archbishop had collected some 1,500 starving orphan children, whom he proposed to feed, maintain, and educate. The Governor objected on the ground that the children would be made Christians, and that this was a case of proselytism which would revive the fanaticism of the adult population, and he therefore gave orders that the Archbishop's charitable institutions should be broken up, and the children distributed among the surviving Arab families. Such is the Archbishop's version of the quarrel, which, however, is contradicted by the Governor, Marshal MacMahon; and the prelate has come to France to lay his complaints before the Emperor. But, as usual in all such cases, the Emperor is slow to move. And, lastly, the differences between the Orthodox and Rationalist Protestants become every day more apparent. They have now, for the most part, their separate religious institutions; and last month the anniversaries of both were held in Paris. We observe that M. Guizot filled the chair at the Bible Society which is patronised by the Rationalists, and that he took occasion to express his belief in the divine origin of the

Scriptures. That he was invited by such a society, and that being among them he bore his testimony to the truth, is creditable to both parties.

Italy has been occupied with the marriage festivities of the heir apparent to the throne, in which all the cities of the kingdom join with a heartiness and good will which show that, in spite of the existence of several irritating causes, the attachment of the people to their dynasty is deep and general. Even in the midst of these rejoicings, the popular mind has been greatly stirred by the sudden death of Cardinal Andrea, who some time ago showed a disposition to oppose the temporal power, but who was at last persuaded to go to Rome and read his recantation, though even that step did not restore him to the Pope's favour. The death was so sudden, and happened so opportunely for the interests of the Papacy, that a general belief arose that he had been poisoned. It does not appear, however, that the Pope had any further hand in hastening his decease than is involved in his refusal to allow him to leave a place which was rapidly undermining his health. It will be seen from the letter of our correspondent that the efforts of Protestants for the spread of the truth in Venetia and in the island of Sicily have been singularly successful.

The welding of the German States into one mighty union proceeds with great rapidity. So strong is the current of the national feeling in that direction, that they whose interest it is to desire it most are compelled to restrain, rather than accelerate the movement. A meeting of all the German States for the formation of a Customs Union, in which both North and South should participate, was only prevented from being turned into a political union by the determined resistance made by the King of Prussia and his strong-willed Minister. It must not be supposed, however, that they have renounced the notion of such a union in the future. On the contrary, their policy at the present time is dictated by the feeling that they can well afford to wait, and that over haste might injure the object they have in view. A curious proof of the astuteness of Bismarck is to be found in the favour which the Prussian monarch has of late shown to the Roman Catholics. On the other hand, Rationalist feeling in various parts of Germany has so far monopolised the public press, that Orthodox Protestants are compelled to have recourse to Roman Catholic journals for the expression of their views; and that circumstance, as our correspondent shows, works with the High Church feeling that has arisen there, as in England, to produce a reaction in favour of Popery. All the signs of the times concur in showing that the Church, all over Europe, is about to pass through a terrible ordeal, resulting from the assaults of Rationalism on the one hand, and superstition on the other.

H O M E .

The great event of the month has been the successful accomplishment of the objects of the Abyssinian expedition, in the release of the captives and the destruction of Magdala. The joy with which the news of this brilliant achievement has been received is scarcely alloyed by a single drawback. The hostilities were confined to one battle on the plain, and the storming of the rocky fortress of Magdala. Yet both were won without the loss of a single life on the part of our troops, and with little more than a score of wounded men. On the other hand, the destruction caused among the brave but undisciplined soldiers of Theodore by our scientific weapons was very considerable; and to them must be added the death of the Emperor himself by his own hand. The battle was fought on the 10th of April (Good Friday), and was precipitated by Theodore's mistake of the mule train conveying the steel cannon for mere ordinary baggage; and he rushed down from his mountain fortress to sweep off the apparently unguarded booty. The mistake was a fatal one. His spirit was entirely cowed by his defeat, and on the following day he sent two of the English prisoners into the camp to ask for terms, and offered to restore the whole if he were unmolested. Sir Robert Napier insisted on the unconditional surrender of himself and the town; and as the envoys returned to their fellow-captives with the message, there were many gloomy forebodings in camp that the Emperor might be so irritated as to give orders for their massacre. That there was some foundation for these fears, and that our countrymen had in fact a narrow escape, was proved by the fact that at this very time no less than 300 of his native prisoners were ordered by him to be murdered in cold blood; and the sickening sight of their mutilated remains was one of the first objects that met the eyes of our disgusted troops in the subsequent assault. Fear, or perhaps a better feeling, restrained him, however, from injuring the Europeans; and on Easter Sunday they were all sent into the English camp, to the great joy and thankfulness of their deliverers. As the Emperor, however, was

obstinate in his refusal to surrender, the assault was ordered the next day. The victory of the preceding Friday had destroyed the hitherto invincible army of the Emperor; and, except by a few desperate men, aided, indeed, by the extreme vantage ground of their position, there was no obstacle to be encountered beyond the scaling of the steep and rocky crags on which the fortress was situated. To the last Theodore refused to surrender, and when the English had fairly entered the fortress he shot himself through the head with one of the pistols that had formerly been sent to him as a present from England. In the course of the week the robber fortress of Magdala was rased to the ground; the widow of the Emperor allowed, at her own request, to return to her own people; and his son, an intelligent-looking boy of seven, is to be placed under the Christian training of Dr. Wilson, of Bombay. The army is now on its return; many of the troops have already re-embarked for India, and by the middle of June it is expected there will not be a single English soldier in Abyssinia. Thus has terminated an expedition which deserves a high place in history, for the purity of the motive with which it was undertaken, the skill and foresight of the chief who overcame its many difficulties, the humanity of the soldiers towards their adversaries when in their power, and the rapidity and completeness of their success.

The political struggles in Parliament, of which the existence of the Irish Establishment is the object and the centre, present many phases of interest and well deserve the attention of Protestants. The proposals for disestablishment continue to make steady progress. The resolutions which Mr. Gladstone introduced last March have been carried through; and they, in their turn, have been succeeded by a bill which provides that, until the question be finally decided, no new appointments creating vested interests be made in the Irish Church. The second reading of this measure was carried in the House of Commons, on the 23rd ult., by a majority of fifty-four, which was eleven less than the majority that carried the resolutions, but still a number sufficient to show that the bill will ultimately reach the House of Lords. The Ministers have offered it a determined opposition, but they have not resigned on defeat, as they persist in their resolution to take the opinion of the new constituents before giving way. Along with the main question in debate, other collateral ones have arisen, which are not without their interest. An attempt was made by members on the Liberal side to bind Mr. Gladstone by a pledge that no part of the funds to be taken from the Protestant Establishment should be applied to the benefit of the Roman Catholics. Mr. Gladstone was willing to agree to a resolution that the grants to Maynooth and the Presbyterians should cease, but he refused to pledge himself as to the future destination of the funds, and the House sustained him in his refusal, though by a greatly reduced majority. On the other side, the Government deny that they ever entertained the intention to endow the Roman Catholic Church, a denial which it is somewhat difficult to reconcile with the speech of Lord Mayo in March last, but which may be taken to represent their present opinions. And the correspondence between the Roman Catholic prelates and the Irish Secretary on the proposed establishment of a Roman Catholic University has ended in a complete rupture. The claims of the hierarchy to control every movement of the university, including a supervision of the professors' books and studies of the different colleges, were so extravagant, that Lord Mayo at once declared that they were inadmissible, and the project is at an end.

The May meetings of this year have been of a very interesting nature. This is the more gratifying as the interest depended in no case upon incidents of an exceptional or sensational nature. Some of the best speeches were delivered by missionaries, but none of these were celebrities, whose appearance had been eagerly anticipated, nor had the reports any narratives of extraordinary conversions to recount. In the absence of these adventitious aids, it was remarked that the attendance at the various meetings was as crowded as ever, and that the addresses of the speakers were characterised throughout by a high and vigorous tone. It must be noticed, also, that the larger societies nearly all show a gratifying increase in the amount of their funds.

Evangelical Alliance.

ANNUAL SOIREE.

The Council of the Alliance, taking into their consideration the great importance at the present time of presenting a clear and united testimony for revealed religion, and for the doctrines promulgated at the Reformation so far as they are based on the Word of God, resolved that the subject, in its historical, doctrinal, and practical bearings should form the topics for addresses to be delivered at the annual meeting, which was held in Freemasons'-hall, London, on Thursday evening, May 7th. After refreshments had been served, the chair was taken by the Right Hon. the Earl of Chichester. The meeting was opened with prayer by the Rev. David King, LL.D.

The Rev. John Stoughton delivered the first address, which will be found in full on the opening pages of our present number.

The Rev. Edmund Clay, B.A., delivered an address on the following theme: "A Vigorous and United Defence of Revealed Truth, and Pre-eminently of the Great and Fundamental Doctrines of Christianity, urgently called for in these Days, by the Progress of Rationalism as well as of Romanizing Tendencies."

The Rev. Octavius Winslow, D.D., delivered the last special address, the subject of it being "Practical Suggestions to Members of the Evangelical Alliance and other Friends of Christian Union Regarding the Effective Counteraction of Papal and Sceptical Errors, and the Extension of Sound Christian Doctrine among all Classes of the Community."

Pastor Thomas Boyajian, from Diarbekir, tendered to the Alliance the thanks of his Christian brethren in Turkey for its successful efforts to secure for them religious toleration. It was, he said, only twenty years ago since the first Evangelical Church in Turkey was founded at Constantinople; now there were seventy such Churches in the Turkish Empire, and 25,000 persons holding pure Evangelical doctrines.

Pastor Cohen Stuart, of Rotterdam, followed with some observations respecting Evangelical religion in Holland, and expressed his conviction that the Conference at Amsterdam last autumn had left behind a most beneficial influence.

Mr. R. A. Macfie, of Liverpool, moved a vote of thanks and sympathy to the deputations from foreign Evangelical Churches, and urged the necessity of increased union among

Christians at home as well as abroad. He should be glad if one or two well-qualified Evangelical Christians would prepare a good history of the early Christian Church. The necessity of increased union among Christians in this country was, he remarked, illustrated by the presence of their foreign brethren on that occasion.

The motion having been seconded and adopted, a vote of thanks was afterwards accorded to the noble Earl in the chair. The Rev. Dr. Blackwood closed the proceedings by pronouncing the benediction.

This meeting was largely attended and was distinguished by oneness of sentiment, and much warmth and geniality of feeling.

PROTESTANT MISSIONS IN NEW CALEDONIA.

A communication was received in April last from a missionary labouring in the Loyalty Islands, complaining that the French authorities in New Caledonia refused to allow the agents of the London Missionary Society to resume missionary operations in that island—commenced in 1841, and relinquished in 1845, in consequence of the lack of labourers.

A memorial from the Council of the Evangelical Alliance was prepared, setting forth the facts of the case, for presentation to the Emperor of the French. His Majesty, at an audience given to one of the Secretaries of the Alliance at the Tuileries, on Monday, May 18, received the memorial, and expressed his regret that any opposition should have been made to the Christian teaching by Protestant missionaries in New Caledonia. Such opposition was contrary to express directions which had been sent out to the Governor of the Loyalty Islands. His Majesty assured Mr. Davis that the same religious liberty which prevailed in France would be extended throughout the French dependencies, and added that he would at once instruct the Minister of Marine to carry this purpose out in New Caledonia.

RELIGIOUS PERSECUTION IN SPAIN.

Reference was made in a previous number to the imprisonment of Julian Varga, a schoolmaster at Malaga. We give the details, which, after an interview of the Foreign Secretary with Lord Stanley, were embodied in a memorial and transmitted to his lordship:—

On Thursday, March 3, 1868, in the evening, the Chief Magistrate of Malaga (El

Alcalde Corregidor), the District Judge or Notary, and twenty police-officers, entered the house of a schoolmaster, Julian Vargas, and took from it, after a thorough search, a New Testament and sundry French books which he had brought from Switzerland, where he last year completed his education.

On March 10, at midnight, Vargas was apprehended in his house and taken to prison. Neither in the house nor during subsequent proceedings has any document been found that would compromise the prisoner or any one else. Vargas's own depositions were taken on March 13; the interrogation lasted about one hour. All the questions referred to the instruction of the children and his own religious belief.

It is feared that he will remain in prison for several months before the trial comes on, and that by the sentence of the court he will be deprived of the right to exercise his profession and be banished the country.

The following letter, in reply to the memorial stating these facts, has been received:—

“Foreign-office, May 2, 1868.

“Sir,—With reference to my letter of the 13th ultimo, I am directed by Lord Stanley to acquaint you, for the information of the Committee of Council of the Evangelical Alliance, that a report has been received from Her Majesty's Consul at Malaga relative to the case of Julian Vargas, a Spanish schoolmaster, who has been imprisoned at Malaga by the authorities, from which it appears that the house where Julian Vargas resided served likewise as a school for children, and that it was visited on the evening of the 3rd of March by the Alcalde Corregidor and the District Civil Judge, but not by the police, and that the search resulted in the finding of a New Testament in Spanish and various works in French, described as partly historical and partly religious.

“The books were taken possession of by the Alcalde Corregidor, and a day or two subsequently Julian Vargas was desired to attend at the office of the Judge, to answer an interrogatory respecting these books, and also respecting the nature of the teaching practised by him.

“Her Majesty's Consul states that he was informed that a verbal message was left at Vargas's house to the above effect, which was not communicated to him, but that no written citation was made. As Vargas did not present himself at the appointed time, the Judge decreed his imprisonment for contempt of court, although the accused was unconscious of having so committed himself, and on the

10th of March he was accordingly apprehended and lodged in the common prison.

“On the 13th, Vargas, who is a native of Madrid, was interrogated with reference to his instruction of the children and touching his own religious belief, and having been asked what were his opinions with respect to the Protestant religion and its doctrines, he answered that he thought them very good; upon which the judges, who had intended to decree his release on the score of contempt, determined to continue his imprisonment and to pass the books detained to the ecclesiastical authorities for examination and censorship.

“The members of the tribunal seem to think that nothing appears from the process which can expose Julian Vargas to personal punishment. The school has been closed by order of the ‘Parroquial Junta,’ and Vargas, most probably, will be prohibited from teaching in future.

“Her Majesty's Consul learns from parties interested in his case that Vargas is likely to be released before long, and their opinion seems to be that things had better be allowed to take their present course, extraneous interference from any quarter, and especially of foreign origin, being considered prejudicial to a speedy or favourable termination of the affair.

“I am, Sir,

“Your most obedient, humble servant,

(Signed) “E. C. EGERTON.

“To the Rev. H. Schmettau, Ph.D.”

The Foreign Secretary has since, at the request of the Council, expressed to Lord Stanley their cordial thanks for the attention and interest his lordship has taken in the case, and for the information contained in the above communication, and has also been directed closely to watch the case, which may require some further action on the part of the Alliance.

According to the above letter, Julian Vargas is imprisoned for a crime of which he is not guilty—contempt of court. When interrogated, nothing can be proved against him beyond his answer that he considered the Protestant religion and its doctrines very good. The members of the tribunal seem to think that nothing appears from the process which can expose J. Vargas to personal punishment; yet his school is closed, and he himself retained in prison.

Her Majesty's Consul at Malaga learns, from parties interested in Vargas's case, that he is likely to be released before long, but Vargas himself has declined on principle to sanction the means generally employed in Spain to procure justice—the use of money.

There is reason to fear that Vargas will be left to languish in prison. The summer is rapidly approaching, and the prisoner's health, which already suffers from the confinement, may break down under a continuance of this during the intense heat of the coming months. Under these circumstances the efforts of the Evangelical Alliance will be energetically continued to obtain the speedy liberation of this innocent, good, and true Christian brother. Prayer is earnestly requested for the Divine blessing to attend their efforts.

ROYAL PIETY AND BENEFICENCE.

The following interesting communication has just been received from the Secretary of the Swedish Branch of the Evangelical Alliance :—

"My Dear Brother,—The observance of the annual Week of Prayer increases year by year, and I think it would now be impossible to neglect it. With some rejoicing I inform you that the Evangelical Alliance has gained a Royal advocate. Her Royal Highness, the Princess ——— has become a decided follower of the thorn-crowned King of Kings, Jesus Christ. This amiable Princess has gone through much suffering of different kinds; but in all these she has conquered through Him who hath loved her. Her endeavours are directed to promote real and vital Christianity. She herself lives a life of faith in the Son of God, and this most happy life she desires to communicate to others. On the invitation of her Royal Highness I passed more than three months at her summer residence, when I had an opportunity of seeing her Christian activity, and forming the conviction that her life was given up to the glory of God and to the salvation of souls. After a few days her Royal Highness left to me the conducting of family prayer, when all belonging to her court, high and low, were assembled. I remember one day, after dinner, that some people were gathered outside to see the Princess. She saluted them very kindly, and said to us, 'Perhaps we ought to give them some tracts.' She told the Chamberlain to call them in with their children. Her Royal Highness let the children first come in, and gave them tracts, and then their parents, speaking most encouragingly and heartily to them, and I am sure that it was not in vain. Afterwards I observed the people standing and sitting, reading the tracts which they received from the Princess's own hand. She has built a large school-house, where the Gospel of Christ is freely preached, and, for

the first time, an open-air service was held last summer in the Park, morning and afternoon, conducted by two pastors from ———, who came over to be present at the anniversary of the Missionary Union. A carriage was sent for the preachers, who were received with much condescension and Christian cordiality by the Princess.

"Among Gospel opportunities few have made such a deep and lasting impression as that open-air service of the 21st of July. I have it before me still as a living picture. The humble Princess, surrounded by a large assembly of attentive hearers of different ranks in society, some of whom were sitting on benches, others standing or resting on the fine grass. I seem still to hear the organ, blended with the mighty chorus, resound among the mountains and pine forests, mingling with the chimes of the sea waves. But if these mere external things moved the feelings, so much the more impressively worked the preacher's word, taken from Psalms ciii., 1—6; which was not spoken in vain. One day when her Royal Highness saw some poor children, she invited them for next Sunday to ———. Meanwhile she ordered that they should be decently dressed. The day came, and the children, neatly attired, were admitted into the verandah, where the Princess received them most kindly. She asked them if they had heard about Jesus, and if they loved him, and added that she should like to read with them, and teach them to sing hymns. Then prayer was offered, and hymn-books distributed. The Princess read a portion of the Word of God, and asked the children questions. The religious service closed with prayer and singing. Refreshments were afterwards provided. This little Sunday-school continued during her Royal Highness's stay.

"The Princess has two infant asylums (one in the capital, and the other at ———), and besides this she supports about twenty-five young girls at different Christian schools, selected from poor noble families, and from others in humbler ranks. Some years ago she took from the streets a young Italian girl, who accompanied her father in singing Italian songs. The girl (seventeen years of age) behaved well and has much improved. The Princess has distinctly declared that she would not consent to her engaging herself at a theatre, to which her music-master had tried to persuade her.

"On a fine morning and a calm sea her Royal Highness embarked in a yacht to be present at the inauguration of a house as a future asylum for persons with incurable

diseases. To this institution her Royal Highness has given 2,000*l.*, on condition that she should have the right of appointing Christian nurses. This asylum is situated close to the town of ———, on the sea-shore. The Governor, the Bishop, and notabilities, as also many people, were assembled at this solemnity.

"I mentioned that the Evangelical Alliance has gained a Royal advocate in the person of the Princess. I had several times the opportunity of hearing her large-hearted views in my intercourse with her, and in hearing her opinions freely stated in conversation with Christians of different churches. One day I listened to a very interesting dialogue in English between her Royal Highness and a Baptist family from America. She was much delighted at hearing of the blessed Gospel being so freely announced by different denominations, and with such great results. The Princess seemed heartily moved at the close of the intercourse with these foreigners; and observed that their spiritual experiences agreed so much with her own. "I can't understand," she said, "why they should not love each other who love the same Saviour." These few remarks may give you a clear idea of the Princess's true Christian life. All her works are done from love and gratitude to Him who died for her on the Cross. Don't forget to send me papers concerning the Evangelical Alliance; her Royal Highness is much interested in reading them.

"The youngest of the Princess's brothers spent a fortnight at ——— last summer, and this stay had a happy result—for the Prince, after his return home, began to hold family prayer.

"One whole forenoon I had a most interesting intercourse with the Bishop of ——— at ——— (the day before my departure from the island), who is a friend of the Evangelical Alliance. He hailed the Methodists for their preaching of practical Christianity, which is wanted so much in ———. I am invited by her Royal Highness to spend the next summer at ———, and join in missionary activity in the parish of ——— and the surrounding country."

VISITS TO THE PROVINCES.

On April 14, Major-General Burrows held a public meeting at Bath. Lieutenant-Colonel Buckle presided. A drawing-room meeting took place next day at the residence of Miss Broke. The "Suggestions" of the Council were read to the committee, and it was considered that a

monthly *conversations*, where brief papers on interesting subjects might be read, would be likely to stir up more interest in Bath as to the great objects of the Alliance.

At Cheltenham, the Rev. Mr. Davis and General Burrows had a good public meeting, presided over by the Baron de Ferrieres, at whose house an excellent drawing-room meeting was held the same day. A Ladies' Committee has been formed.

General Burrows then proceeded to Worcester, where the committee was reorganised, and representative men, from each denomination, placed upon it, their duty being to obtain members by their exertions and influence. At Clifton, the deputation had a warm reception from the Rev. Mr. Luke, but it was found that political excitement and the Irish Church question were much against holding a public meeting or collecting subscriptions.

General Burrows then proceeded to Dorchester and Weymouth, and arrived at Guernsey on April 23, where he was most kindly received by Lieut-General Huyshe, C.B., who met him, and conveyed him to his interesting seat in the country. A cordial greeting was given to the deputation at the weekly prayer-meeting of the Alliance. This is truly a Union gathering, and a spirit of devotion and love to the brethren was fully manifest. The public meeting in the evening was presided over by General Huyshe, and was very satisfactory. Good collections were made during the day and subsequent to the visit. We should wish all branches to be so hearty and cordial in the good cause as Guernsey, where there are also branches in the country villages.

At Jersey the branch was found to have entered upon active local work by promoting open-air preaching, and the observance of the Lord's-day, and by assisting the Young Men's Christian Association. The committee met here and at Guernsey to receive the new "Agenda." The Secretary now returned to Dorchester, where a public meeting was held.

Owing to causes already alluded to, but which it is hoped will soon be removed, the Secretary met with more difficulty in this tour than in his late visit to Scotland; but it must be remembered that he had peculiar assistance rendered to him in the latter country, by friends, such as Mr. Malcolm, General Walker, and Mr. Holt Skinner, who entered heartily into the cause by helping in various ways, such as speaking at public meetings and obtaining collections.

Evangelical Christendom.

THE RETURN OF THE CAPTIVES.

BEFORE these pages are in the hands of our readers we trust that the Abyssinian prisoners, whom England has ransomed at so great a price, will be rejoicing in the bosom of their families and friends. The last accounts received from Africa represented them as embarked on board one of our mail steamers, and in the course of a few days more they may be expected on our shores. They will be received as men risen from the dead. It is not long since that their return in safety was deemed one of the most improbable events in nature. The very confinement, it was thought, must go far to undermine their health, while the pining after freedom and the heart sickness, caused by long-deferred and often disappointed hope, was enough to wear out the most sanguine temper and to shatter the most robust frame. For a long time it was doubted whether England would make an effort on their behalf, so formidable were the difficulties in the way, so doubtful the chances of success; and when at last this was resolved upon, no one could say but that the sanguinary tyrant who held them in chains would put them to death as soon as he heard of the approach of their deliverers. Indeed, so probable did this last event appear to be, that even the captives themselves were forced to contemplate its realisation, and to make up their minds whether they would not prefer a violent end to the misery of pining to death in hopeless confinement. Happily all these difficulties have been overcome, all these fears dispelled. The expedition has been successful beyond the most sanguine expectations, and the captives have been recovered without a single exception; in the words of the great Hebrew deliverer, not a hoof has been left behind.

The character and the circumstances of this expedition have been throughout so remarkable, that it is impossible for the most careless observer to fail to trace in them the special agency of Divine Providence working in our favour, and conducing to bring about a happy end. We should be the last to depreciate the great qualities for command displayed by the leader of this expedition; the caution and foresight which he showed in preparing for the march, and the energy which he displayed in urging it forward when the preparations were complete. Indeed, it is among the most signal marks of God's favour upon the enterprise that the attention of our rulers was directed to an officer who proved himself to be so singularly fitted for the command. All the precedents of the service were against the choice. Sir Robert Napier belongs to the scientific branch of the army—a department which was never before deemed worthy of more than providing the mechanical means of executing what a commander desired. All who know the history of our military system, its routine, and the stringency of those rules of etiquette by which everything in it is subordinated to the fighting element, must be aware of the strength of the prejudices that had to be broken through, the array of precedent that had to be set aside, before the old traditions could be departed from and an officer of engineers nominated to the supreme command of an English army. We have all reason to be thankful that those traditions were departed from, and that the innovation was justified by such complete success. But while allowing every merit to the foresight and skill of the commander, it is not too much to say that there were many incidents in the history of the campaign against which the most perspicuous foresight and the most consummate skill could have made no provision, but which were signally turned in our favour,

as we may humbly hope, by the Supreme Disposer of events. A wise and skilful General was a special favour of Providence, but no less is it to be esteemed a blessing that the circumstances of the campaign were ordered so that skill and foresight were even less apparent than good fortune. In an expedition into an unknown country, there was hardly a circumstance which did not turn out contrary to anticipation, but in almost every instance those unexpected events were in our favour. The climate was not so deadly nor the plagues so fierce as the grumblers had prophesied. The health of the troops all through the expedition was maintained at a higher average than if the army had been in barracks. Only the way was longer and its difficulties more formidable than were foreseen. The commander, determined to leave nothing to accident; had calculated upon obtaining no help from the natives on the march; and, at an immense cost of money, labour, and time, had organised a transport train which was to provide the army on its march with supplies brought wholly from the coast. It was the arrangement of this train which so long delayed the advance; and yet it almost altogether broke down on its first trial. So crippled were its resources, that when little more than half way on his march to Antalo, Sir Robert Napier had actually issued an order for the rest of the advance to be accomplished by the troops on reduced rations, and without any supplies of tea, sugar, and rum. As the latter half of the road consisted of higher hills, more precipitous ravines, and more rugged ways than those that had at first been traversed, it is not too much to say that his order, if adhered to, would have been equivalent to signing the death warrant of a fourth of the advanced force. Happily the order had scarcely been issued, when the necessity for it disappeared. The natives, who had hitherto looked with suspicion on the English strangers, and refused to perform for them more than the most trifling services at extravagant rates, found at last their suspicions melting under the influence of the good faith and the liberality of the army; and came forward in such numbers and with such good will to assist the commissariat, that the transport train was relieved of half its burdens, and was able, without any strain on its resources, to carry forward a requisite supply of those comforts which were so essential to the health of the expedition. In this change of the hearts of the natives from suspicion to confidence may be seen a special indication of the interposition of Divine Providence in its favour.

Still more remarkable was the preservation of the captives through the stormy days which preceded their deliverance, and when their lives, to all human appearance, hung by a hair. During the beginning of the expedition, reports were received that the Emperor Theodore, with a portion of the English prisoners in his hands, was approaching Magdala, where the other portion was imprisoned; and from his ferocious character, the wholesale massacre of the united number appeared to be an event so probable, that many counselled the rush forward of 1,000 men or so to anticipate the Emperor's arrival, and at least deliver those who were in Magdala before he would arrive. What would have been the result of a hasty march over the peaks and ravines that lay between our army and the interior of Abyssinia we now know well enough to rejoice that it was not attempted. But it was an anxious moment for us in England, and doubtless must have been much more so for the prisoners, when the Emperor arrived at his stronghold, with the great guns on which he so vainly counted for victory, and found that all the captives whom the foreigners were coming to deliver were safely within his grasp. He was then master of the situation, and might easily have dictated his own terms. He might have retreated into the interior, taking his prisoners with him; and, by continually evading pursuit, might have worn out even the iron will and eager persistence of the British commander, till, in sheer despair of overtaking him, he had submitted to conditions,

more or less unpleasant, as the price of receiving the prisoners he had come to recover. To a potentate of Theodore's energy and resources—one so well acquainted with the nature of the country, and which was so totally unknown to the invaders—there must have been many ways of baffling pursuit and of prolonging the contest; and when of all the methods of defence he chose that of standing still and awaiting the attack, Sir Robert Napier must have felt, as Cromwell is reported to have exclaimed at Dunbar, "The Lord hath delivered them into our hands." It must be admitted, indeed, that matters would not at first appear to the Emperor himself in this light. Like all semi-savages, he had enormous confidence in possession of cannon, whose efficiency he estimated in proportion to the noise they made; and with more reason he was proud of the bravery of his army. Nothing in Abyssinia had ever been able to stand before them; and it was not to be supposed that a mere handful of foreigners would meet with more success. Those dreams must have been rudely interrupted on the evening of that memorable Good Friday, when he saw his bravest soldiers mown down like grass by the mysterious weapons wielded by a force who were a mere tithe of his own warriors; but the attempt to negotiate which followed bespoke a mind which was not wholly dead to considerations of prudence and humanity. We do not envy Sir Robert Napier in that terrible moment when he was called upon to decide on the terms which Lieutenant Prideaux brought him from the Emperor. To receive the prisoners, and leave Theodore unconquered, Magdala unoccupied, was to confirm rather than to dissipate the *prestige* of his invincibility, and to expose all who had befriended us in our advance to his unrestrained vengeance on our retreat; to insist upon his unconditional surrender was, as it seemed, to expose the prisoners to certain death. There must have been many who looked upon Lieutenant Prideaux, as he returned to the fort with the news of his failure, much as the Romans looked on Regulus when he carried back to Carthage the news of the refusal of Rome to make peace, and knew that his own life was to be the forfeit of the failure of his mission; and it is to this day matter of wonder that the Lieutenant and his fellow-prisoners were reserved for a happier fate. That their safety was owing to no compunctious visitings in the Imperial heart is plain from the massacre of the other prisoners, whose mangled corpses, thrown over the cliff, steeled our own soldiers against that pity which the tyrant's fate, when he was found to have thrown away his life after his empire, might otherwise have elicited. And after all that may be said of secondary causes, of the influence of which we are not unconscious, we cannot help attributing their preservation and their final restoration to liberty, to their friends, and finally to their home, to the direct interposition and care of Almighty God.

There has been some doubt expressed as to what were the reasons which induced Sir Robert Napier to insist not only on the release of the captives, but on the unconditional surrender of the fortress; nor why, after Magdala was in his possession, he ordered the inhabitants to remove and burnt the place. For the first of these decisions, however, it is not difficult to find weighty arguments. We have already hinted that if the army had returned with the prisoners only, it would have been open to the Emperor to boast that we had obtained them, not by the terror of our army, but by the potency of our gold and the humility of our supplications, besides the risk to which we exposed all who had assisted us in the advance into the interior. For the latter a reason may be found in the fact that the neighbouring and friendly Christian chief refused to accept the keeping of Magdala, and that it will, in all probability, fall into the hands of the Mohammedan tribes, who will use it as a means of oppression to the Christians in the neighbourhood. Neither policy nor humanity required that we should give these infidels greater

advantages than are to be derived from the natural strength, of which we could not deprive them, of the rocky fortress itself. It is more to our purpose here to notice the singular Providential care that watched over our soldiers, so that neither in the storming of the town nor in the preceding fight was there a single life lost on our side, and only a few wounds received, the worst of which has not proved mortal. The success of the expedition has been in all respects unprecedented. It has been finished in a time which the most sanguine hardly dared to anticipate. The enemy has been thoroughly subdued. The prisoners have, without exception, been recovered. A single battle and a siege, all the loss of which was on one side, have put us in possession of the object of the expedition. British honour has been vindicated, and not less British disinterestedness. Surely, in the presence of such great results, obtained, in the face of such various difficulties, in so short a time, and with so marvellously small an expenditure of blood and treasure, we are entitled to say, "This is the finger of God."

THE LATE RAJAH BROOKE.

THE grave has just closed over Sir James Brooke, an English gentleman of the Elizabethan type, who, after a life of adventure and romance to which our present prosaic age affords no parallel, expired peacefully in a quiet country village in the west of England. There could be no greater contrast to the wild and stormy scenes in which the earlier part of Brooke's lot was cast, than the calm repose of his evening days, when, with broken health and a constitution prematurely worn out by the hardships endured in the course of his chequered life, he returned to his native place to die. We do not propose to attempt a sketch of his life, but as one who contributed to plant the standard of Christianity and civilisation in an important outpost of the far East, he ought not to be allowed to pass from amongst us without some notice in a journal devoted to a record of the extension of the boundaries of Evangelical Christendom. Besides, the man had claims on his own account, if only as the last of that famous school of fearless discoverers and irregular conquerors, who, from the days of Elizabeth to Victoria, have done so much to build up the greatness of England.

It is said of him that from a boy he had a strange passion for scenes of daring and adventure, especially in the East; and no doubt he, as well as his friends, thought that passion was to be gratified to the full when he obtained a military appointment in the service of the East India Company. But those anticipations must have received a mortifying check, when, after a furlough to England, it was found that he had, through causes over which he had little or no control, overstayed his time, and was compelled to leave the service. Yet it was this misfortune that formed the turning point of his future career. Left to his own resources, he purchased a yacht, gathered round him a crew on whom he could depend, and after training them to trust in his resources by a few years' cruising in various parts of the Mediterranean, at last resolved to realise the dreams of his youth, and visit with his little crew those mysterious islands of the Indian Archipelago, about which so much was talked and so little known, and, free from the control of the service, to follow the current of his fortunes as it might appear to lead him. Nor was it long before he had an opportunity of exercising his prowess. On his arrival at Sarawak, which he has since made so famous, he found the native chief at war with a neighbouring potentate, and that the feud had lasted several years. Brooke gave his services and those of his faithful yachtsmen to the support of his host, and so effectual were they that the war was ended in a single battle, in which the Rajah, aided by the valour and weapons of the European strangers, was completely victorious. This gave him

an influence with the Rajah, which subsequent intercourse deepened instead of dissipating, and on the Rajahship becoming vacant, which happened not very long afterwards, the Englishman was installed as his successor in that dignity. This was a position such as few men had ever before possessed. He was free from all external control; he bore no commission from his Sovereign; he was amenable to no one for the manner in which he exercised his sway over his savage subjects; and it was open to him to become the diffuser of civilisation among those benighted regions, or to leave behind him a name as terrible as that of Cortes or Pizarro. But he had from the first embraced the former as his destiny, and he never wavered in his decision.

In his civilising process, however, he encountered many difficulties, much hostility abroad, and no little detraction at home. The population of the group of islands among which Providence had so strangely located him, divided their occupation between the antagonistic pursuits of commerce and piracy. Not a prahu put to sea that was not fitted out at one and the same time for trade and robbery, with arms to attack any weaker vessel they might meet on the ocean, and with merchandise to dispose of along the neighbouring coasts, if no better fortune should offer. Men lived there as the brute creation do, the stronger preying upon and devouring the weaker. In the eyes of an Englishman of the modern school, such a state of things would necessarily appear fatal to any development of the resources of the country he had come to rule. No regular trade could proceed while piracy and plunder formed an adjunct of it; and he resolved to devote his energies to its suppression. With his own subjects he does not seem to have had much trouble, though rebellions, often breaking out, showed the unwillingness with which they submitted to the strong hand that ruled them. But it was of no account to suppress piracy in one little corner of the Archipelago if it was allowed to flourish everywhere else. The Rajah saw that this would be, in effect, merely to fatten up his own dominions that they might fall a richer prey to their enemies. He determined, therefore, on the bolder task of suppressing piracy all along these shores, and he entered upon his mission with his accustomed energy, and carried out his purpose with a high hand. Wherever his power could reach, the pirates were followed up, and wholesale slaughter was often the punishment of their crimes. The natives resented this interference with their barbarous customs; and combinations were formed among them which would soon have crushed Mr. Brooke, his native subjects, and his devoted band of Englishmen, had not help come from another quarter. Our naval officers in the Eastern Seas had not been inattentive to the grand struggle which had been going on between civilisation and barbarism; they resolved not to allow their countrymen to be overborne in the conflict. Admiral Cochrane, who was then on the station, was his warm friend, and Captain Keppel, in the *Endeavour*, was sent to his assistance with the frigate, and the contest could not be doubtful. The natives attempted to make head against the foreigners, but they were dispersed, with a slaughter resembling that which the followers of King Theodore more recently suffered in Abyssinia. Their power was broken, and Brooke remained master of the situation. A narrative of these adventures, which Captain Keppel published on his return to England, first made Brooke's adventures generally known in England. His heroic spirit, and the beneficial tendencies of his sway, excited general admiration; though it is not to be concealed that the lavish amount of bloodshed at which these were purchased shocked many minds. More than once the matter was brought before the House of Commons by the late Mr. Hume; but, upon the whole, it was felt that the pirates who had been put down with such a ruthless hand were men

themselves insensible to pity, and whose career might be tracked in broad and ineffaceable lines of cruelty and blood.

It would be unjust to the memory of Sir James Brooke to convey the impression that he was a mere ruthless adventurer, bent on the pursuits of trade, and smiting piracy with a strong arm whenever it raised its head only from the lust of gain. His aims were much higher. From the first, indeed, he totally discarded the character of a merchant, and appeared among his subjects as the law-giver, the civilian, the Christian philanthropist. He put down lawlessness and piracy, because he saw that while they grew rampant and unchecked the seeds of Christian civilisation must be choked in their very germination. He administered justice with sternness, and at times with merciless severity; but it was justice, and as such the natives recognised it. They could not but see that his rule, sharp and stern as it was, was also upright, and if it were swift to smite the evildoer, it was also prompt to protect the weak, and quick to avenge evil. So, in spite of many chequered scenes and some wild outbreaks of native revenge, the fair fabric of Christian civilisation was seen to rise up around him, and if all could not be accomplished that his sanguine temper had planned, enough remained both of actual performance and of promise for the future to make it more than worth the devotion of any man's life. Among his other plans for the benefit of his adopted country was the establishment of a bishopric, and from that centre of Christian light we may hope cheering beams will radiate through the surrounding gloom of heathendom. His labours were acknowledged by the Queen, who made him a baronet, while a consulship in the island connects it more closely with the Government of Great Britain. But in the later fortunes of the place Sir James Brooke took little share. An attack of paralysis, brought on, there is little doubt, by the excessive fatigues and labours of his earlier life, disabled him from active duty some years ago, and his services have been limited to giving counsel and advice to a relative who succeeded to his post, and, we may hope, to his influence. A second attack of paralysis a few weeks ago closed his eventful career.

PROTESTANTISM IN BOHEMIA.

For the first time, we believe, in the history of Protestantism, a deputation of Bohemian pastors, the spiritual descendants of John Huss and Jerome of Prague, have visited these shores, and stood face to face with their British brethren. Senior Janata and Pastor Schubert, accompanied by Pastor Adrian Van Andel, of Prague, have been visiting several towns in England and Scotland for some weeks past. The object of this deputation has been to bring before British Christians of all denominations the claims of the long-persecuted Bohemian Reformed Church to our sympathy and aid. And if pecuniary contributions can be obtained to the needed amount, or at all events in proportion to the amount obtained, it is proposed to raise a monument to the memory of John Huss, the early Reformer and martyr of Bohemia, who was born in 1369, and consequently the five hundredth anniversary of whose birth will next year have come round. A monument, however, not of marble or metal is proposed, but of much-needed institutions for the poor, long down-trodden, but now once more reviving cause of Protestantism in Bohemia.

Until within a few years past, the Reformed Church of Bohemia was barely permitted to exist. Now liberty of action is conceded by the Imperial Government. Now the Gospel may have free course; the people may organise their Churches, and have schools and training seminaries, if they can find the needful means. But the long night of persecution and suffering which true religion has undergone in Bohemia

has left its professors in a state of deep poverty and destitute of all needful appliances. Rich men they have none. Sabbath-schools they have none. Colleges or seminaries for training ministers they have not one. Training-schools for the preparation of schoolmasters and schoolmistresses they have not one. Schools they have, but few in number and limited in efficiency. Many Protestant children have to be educated in Romish schools. Many Protestant schoolmasters and mistresses have to be educated in Romish institutions and certificated by a Romish authority. Under these circumstances it is proposed to establish two training institutions for school teachers, male and female, in two localities already indicated by circumstances; also, if possible, to establish or initiate a College in Prague for the preparation of young men for the ministry. Thus a beginning can be made in the education of the native pastorate and the elevation of the entire school system in Bohemia amongst the Protestants in their own vernacular. Hitherto pastors and such teachers as means could be provided for have been forced to seek their instruction in foreign lands.

These proposed institutions, as also the extension of schools and the production of the needful books and tracts in the Bohemian tongue (nothing of which they possess now, except the Holy Scriptures), would be a fitting commemoration of John Huss, and a noble gift to Bohemia from British Christians; and for these objects a fund is now being raised. The deputation mentioned has been presented to the General Assemblies of the Scottish Churches, and kindly received as well as liberally helped by them and by sympathising individuals in Scotland. They have also, so far as they have had opportunity, been similarly sympathised with in England; and it seems only necessary to make known their cause in order to elicit such sympathy everywhere. Their claims on us are easily intelligible. They are a poor and afflicted remnant of a long and severely-persecuted, and well-nigh exterminated, Gospel Church. The marvel is that they have held fast the faith and survived so as now to appear as distinct communities and congregations. But they have done so; and they possess a tolerable number of well-instructed and truly spiritually-minded pastors to begin anew the work of revival, now that the iron heel of the oppressor is withdrawn. They receive no support whatever from the State; and, considering their poverty, it is most creditable to them that, by their voluntary contributions, they have sustained their pastorate ever in the humblest manner. Indirectly, moreover, there is something more than a mere sentimental tie between Bohemia and England, in the fact that our proto-Reformer, the Morning Star of the Reformation, was the direct teacher of John Huss by his writings. The Council of Constance, by whose decree John Huss and Jerome of Prague were burnt at the stake, burned also not only the Bible, but the books of Wyckliffe; and, expressly treating him as the master of the Bohemian Reformers, that council, as is well known, commanded the bones of Wyckliffe to be dug up and burned, though he was beyond their impotent rage to injure either in person or in reputation. It is to be hoped that the ties of Christian kindness between Bohemia and Britain may now be renewed with mutual benefit, and that the day may be at hand of which Amos Comenius prophetically spoke when he said that the Sun of Righteousness would yet again rise and shine upon the coming long night of Bohemia.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, June, 1868.

ROMISH ATTACKS ON THE PROTESTANTS.

In my previous letter I referred briefly to the violent attacks of Father Felix upon the Reformers and their disciples; but want of space did not permit me to furnish your readers with those details which well deserve their attention. It will therefore be well to return to this subject. I must also refer to the lectures which have been given by a Roman Catholic professor upon Calvin. Father Felix, it must be observed, belongs to the Society of Jesuits, that body which has acquired such discreditable notoriety by its spirit of ambition, of intolerance, of persecution, and of falsehood. Father Felix is a vehement declaimer, who substitutes figures of rhetoric for proofs and confounds invectives with arguments. He has been delivering, in the Cathedral of Paris, six lectures, upon what he calls "Progress by Means of Religion." In the eyes of this Jesuit, Roman Catholicism is the only true religion, whence it naturally results that progress out of the Church of Rome is not possible. It would be unquestionably superfluous to refute so extravagant an assertion. The history of the last three centuries and the events of our own time attest most convincingly that the peoples of the Reformed communion have increasingly advanced in prosperity, whilst the Romanist nations have miserably declined. It will suffice to compare Austria with Prussia, and Great Britain with Spain, or Mexico with the United States. But we will not waste time in combating errors so ridiculous.

Father Felix brings three accusations against the Protestants—their want of religious unity, of organisation, and of devotedness. He specially denounces *Anglicanism* and *Moscovitism*, or the Greek religion. Were this Jesuitical preacher to take the trouble seriously to examine the reality of things, he would find that the disciples of the Reformation in England and elsewhere make great and constant sacrifices for the holy cause of the Gospel, and that they have a common belief respecting the principal doctrines contained in the word of God. For the rest, this same Jesuit pretends that the Bible is a "dead book"! ! ! We have long since been aware that zealous Papists are hostile to the divinely-inspired Scripture, because it con-

demns their false traditions and their perfunctory ceremonies.

I pass on to notice another adversary of the Reformation, the Abbé Perraud, Professor of Ecclesiastical History in the Roman Catholic College of Theology at Paris. This person has but little knowledge of the subject which it is his province to teach, and evidently supposes that witty words may advantageously take the place of good sense, of reason, and of the facts of history. He has been giving lectures upon the doctrines and the life of our great Reformer Calvin. He denounces him, amongst other things, for having been a violent enemy of "liberty." We do not pretend to justify all the acts of Calvin, but how can the members of a church which established the Inquisition, and has sacrificed so many thousands of victims, dare to speak of their love of liberty? They should remember the words of the Lord, "Why regardest thou the mote which is in thy brother's eye, whilst thou beholdest not the beam that is in thine own eye." (Matt. vii. 3.) This professor has also descended to unseemly jesting respecting Calvin's marriage, which he finds to be "prosaic," &c. The Abbé Perraud would have acted wisely in not raising so delicate and dangerous a question, for every one knows that the compulsory celibacy of the priests and monks has produced scandals and disorders in every country and age. We make one last remark, respecting the invectives of the organs of the Papacy against the Reformation and its disciples. These constitute a clear proof that the Reformed Churches, by their tendency to increase and extend, are inspiring the Roman Catholics with serious apprehensions. The apologists of Rome would not raise such controversies with so much pertinacity and passion if they were themselves in a condition of greater strength and security! But they are compelled to acknowledge that their Church is losing much ground in the present generation, and their inward irritation takes the form of abusive denunciation of the Reformation. By such conduct, however, they will gain nothing.

DISCUSSIONS IN THE SENATE ON RELIGIOUS QUESTIONS.

We turn now to another subject, in which the highest dignitaries of the Romish Church have intervened, and by which public feeling

has been greatly excited. The facts are these. A petition, to which several hundred signatures were appended, had been presented to the Senate. This document contained, first, an accusation against the professors of the great Medical College at Paris; the petitioners affirming that *materialism*, or the negation of the most elementary truths of religion, is openly taught in that establishment. Secondly, the petitioners demanded authority to establish another medical college, in order to give to parents the means of instructing their children in medicine without exposing them to the risk of falling into infidelity. This petition involved questions of the gravest possible kind, and occupied the Senate during several long sittings. Cardinal Bonnehose, Archbishop of Rouen; Cardinal Matthieu, Archbishop of Besançon; Cardinal Donnet, Archbishop of Bordeaux; M. Darboy, Archbishop of Paris and High Almoner of Napoleon III., took an active part in these debates. I will summarise what was most interesting. It is right to own that the professors of the Medical College in general have tendencies towards irreligion. Their studies and long-continued habits often cause them to walk in a way contrary to the Christian revelation. Whilst examining and dissecting material organs, they too often forget that man has also a spirit, a soul; and their teaching bears the impress of their materialistic opinions. We must also admit that fathers, and especially mothers, experience painful emotions when they confide the education of their children to teachers who profess the dreary doctrines of materialism. Young people easily fall in with ideas which are in harmony with evil passions, and in losing their faith expose themselves to the danger of fearful mental and moral catastrophes. But after having conceded what is equitable, justice equally requires that some reservations should be made. First, there are in the Medical College of Paris some professors who do not assail the doctrines of religion. They observe, in this respect, complete silence, leaving to their pupils the care of seeking out for themselves the truth requisite for the regulation of their conscience and their conduct. Secondly, the petitioners, in obeying the word of command given by the Ultramontanes, have fallen into serious exaggerations, and imputed to the professors enormities the falsehood of which has been demonstrated. Lastly, in soliciting authority to found free schools of medicine, of jurisprudence, and so on, the chiefs of the Ultra-

montanes are evidently aspiring to exert a species of monopoly in the domain of science. They demand, according to the invariable traditions of the Romish Church, complete independence for themselves, but they are at the same time disposed to destroy the freedom of their adversaries; for it was proved, during the discussion, that a recent circular, addressed to all the bishops in the name of the Pope, imposed upon them the duty of strict surveillance over national education in all countries, and its subjection to their authority. In short, there was here an attempt at exerting a despotic sway, which provoked an energetic opposition. Neither France, nor Germany, nor the other states of Europe, will consent to re-establish clerical tyranny in the matter of public instruction. The result was that the majority of the members of the Senate passed to the order of the day, dismissing the petition. Science will continue to be free in its own domain, and the sacerdotal yoke will not be imposed upon it. We will only add that the professors of medicine may and ought to profit by the serious warning which has been given them by this weighty debate. Materialism is a cause of demoralisation and of ruin to human society, to families, and to individuals; and science ought not to subvert the foundations of religion.

Having stated these facts, which I considered worthy of a place in my correspondence, I will conclude by giving to your readers some information relative to the anniversaries of our religious societies. (See my previous letter, *Evangel. Christ.*, p. 206, etc.)

THE RELIGIOUS TRACT SOCIETY.

Count Jules Delaborde presided. He is a pious, faithful man, devoted to the work of the Lord, and his eloquent address produced a great impression upon the numerous assembly convened in the Taitbout Chapel. The report was read by Pastor Arbousse Bastide. This zealous servant of Christ, who annually makes collections in France, Switzerland, Holland &c., referred specially to the tracts distributed amongst the visitors of the Universal Exhibition. "God alone knows," said he, "the results which have ensued. Many false prejudices have been dispelled; a large number of Roman Catholics have been astonished to see that the books of the Protestants contain all the vital doctrines of Christianity; even some priests have borne this testimony to our publications. The committee, in the course of the past year, have published little books for children—*L'Ami de la Jeunesse*, *L'Almonach des bons Conseils*, and other small works of the

same kind. A venerable pastor, who was converted at the great awakening of which the celebrated Professors and Doctors Gaussen, Malan, Merle d'Aubigné, etc., were, under God's blessing, the promoters—M. Bost—exhorted the members of the committee to persevere in their work in a spirit of charity, of prayer, and to maintain faithfully the divine authority of the Bible. The committee received, in round numbers, 43,000f., and expended 42,000f.; it is burdened with a debt which is not entirely paid off. These tracts and religious books are, in the present condition of our country, very useful; they set barriers to the fatal influence of worldly literature, which too often is imbued with irreligious or immoral opinions. When infidels labour, pious men should labour also, with zeal and perseverance.

MEETINGS OF THE EVANGELICAL ALLIANCE.

The first was held in a new hall, which is under the management of the pastors and elders of the Consistory of Paris. The second took place in the Taitbout Chapel, under the presidency of the excellent Pastor Casalis, who is especially engaged in training missionaries for the French Protestant stations. There are at these meetings no reports, and no account rendered of the labours, the receipts, or the expenses of the committee. They are opportunities for the expression of fraternal feeling; the Communion is taken by the members of the different Evangelical denominations; and the bond of peace, of faith, and of Christian life unites brethren around the same table and the same Saviour. I restrict myself here to the remark that this cordial harmony of the disciples of Christ becomes, from day to day, more intimate and thorough. This is the best answer to the objections of Roman Catholicism, which incessantly repeats that we are divided amongst ourselves, and hostile to one another. Come and see, we say to them, in speaking of our Evangelical Alliance; here are brethren who, under the double impulse of the grace of God and of their own hearts, eat of the same bread, drink of the same cup, and are more united than your own adherents, who are in subjection only to an outward and artificial unity. True union consists not in resemblance of ceremonies; it exists in Christ alone.

THE SOCIETY FOR PROMOTING ELEMENTARY INSTRUCTION.

The object of this institution is to extend the advantages of education to all the children of our Reformed Church. Such has been the object from the very origin of the Protestant

communities. Luther and Calvin made great efforts, and demanded generous sacrifices on behalf of schools, and their energetic appeals have produced the best results. The meeting of the society was presided over by M. Emile de Bonnechose, who is a man of deep piety, and also of high intellectual culture. He dwelt upon the duty of distributing in schools the book of books, the Bible, which contains the history of the relations of God with the human race. The Chairman also sought the sympathy of all present for the teachers (male and female), who fulfil with so much zeal their laborious and humble mission. The report stated that the committee establish every year ten new schools, and that they have afforded during the past year pecuniary aid to 258 schools. This is a proof of extraordinary progress. The receipts have amounted, in round numbers, to 130,000f., and the expenses to 115,000f. But our elementary schools must still be multiplied, and it is desirable that the receipts should yet increase. This will be, as one of the speakers said, "a great coalition against ignorance."

THE DEACONESSES' ESTABLISHMENT AND THE AGRICULTURAL COLONY OF ST. FOY.

I refer to these two institutions in the same paragraph, because they were both established to accomplish works of Christian charity. The Deaconesses' Establishment is open to all classes of unfortunates, such as the sick, orphan or deserted children, penitent women, the houseless poor, etc. Moreover, there is a preparatory school for females who, under the inspiration of divine grace and faith, desire to fulfil the office of deaconesses; a noble object held out to pious women—a holy example already presented by the Apostolic Church, and worthy of being constantly followed. The committee of the Deaconesses' Establishment has expended 94,000f., according to the treasurer's report. The ordinary receipts would not have sufficed, but some generous individuals have made extraordinary donations, which have supplied the means of meeting all legitimate wants. The agricultural colony of St. Foy, placed under the superintendence of the Rev. M. Martin, a firm and pious man, is a sort of "house of correction," or of discipline, for young persons of fifteen to twenty years of age, who, for criminal acts, have been judicially sentenced. These colonists are subject for some years to a severe surveillance, and at the same time instructed in the doctrines and duties of Christianity. They also labour with their hands in the cultivation of the fields, in order to contribute towards their

own maintenance. The results of this colony are generally satisfactory. It was shown in the secretary's report that several young colonists, who came with vicious habits, have left the establishment with sincere convictions and the desire to do the will of God. Their letters give numerous proofs of this. The expenditure of this interesting colony amounted for the year to about 18,000*fr.*

A THEOLOGICAL PROFESSORSHIP.

My letter being already full long for your space, I will add only a few lines on two other subjects. A professorship of divinity is vacant in the Theological College of Strasburg. A young pastor—M. Sabatier—very learned and pious, has been proposed for the choice of the consistories, and everything tends to show that he will obtain a great majority; for his rival is a man belonging to the negative school, and our ecclesiastical bodies maintain, for the most part, a faith founded on the Word of God.

The Rationalists have continued the conferences of which I have already apprised your readers (p. 209); and their debates have shown that they do not agree amongst themselves. This is a new experience, which attests that such men cannot establish an orderly or lasting community.

X. X. X.

PROTESTANT WORSHIP IMPEDED.

The following letter has been received by the Foreign Secretary of the Evangelical Alliance :—

"Bourg, May 12, 1868.

"Dear Brother,—According to your wish, I hasten to send you the following lines regarding the events which have lately taken place at Boz.

"Some time ago several inhabitants of this village invited M. Duproix, pastor at Maçon, to visit them. This he did, but not until he had received a written call, signed by thirty of the influential inhabitants of Boz. He visited them from time to time, instructing them in Gospel truth, but not without meeting with a good deal of opposition on the part of the Mayor, who, accompanied by two *gendarmes*, followed him from house to

house, summoning him to leave the village and threatening to prosecute the persons who received him.

"A request, bearing more than 100 signatures, was addressed to the Prefect of the Aix, asking his authorisation to open a place of Protestant worship at Boz. The Mayor, with the assistance of the *gendarmes*, was requested to inquire into and report on this question, and the result was that the authorisation was refused.

"Another request, signed by more than 100 persons, was addressed again to the Prefect of the department, and another inquiry instituted, this time by a councillor of the prefecture. His report was not more favourable than that of the Mayor. Hence another refusal. When matters stood thus, one of our friends, residing at Maçon, hired a house at Boz, and invited the inhabitants of Boz to come to it, twenty at a time, and begged Mr. Duproix and myself to preside at the services. Since then we have been there every Sunday. We are not disturbed, but the hostile dispositions of the Mayor and the Prefect have not changed. The Mayor would like to see the authorities interfere with us.

"Towards the end of January last I addressed a memorial to the Prefect, but have again been refused, on the ground that there were only Roman Catholics at Boz. I have also written to the Minister of Worship, but I still await his reply, though I wrote to him two months ago.

"At Easter eight persons were admitted to the Lord's Supper, and on Whit-Sunday we trust that several more will join in the communion. Our adversaries hope that the patience of our friends at Boz will in time be exhausted, and they will re-enter into the bosom of the Romish Church.

"Such is the state of things at Boz. If you think proper, communicate these details to our friends in England, and ask them fervently to pray much for this work, that the Lord may speedily remove all obstacles. We have considered whether we should publish the facts in some of the Lyons papers, but we will wait for some time longer.

"T. LOMBARD."

ITALY.

[From our own Correspondent.]

ROME, THE POPE, AND THE COMING COUNCIL.

Florence, June 15, 1868.

The Roman question still continues to be the festering sore which annoys Italy, and prevents her from enjoying that peace and

tranquillity which are so necessary to her consolidation and prosperity. On the one hand we have rumours of another intended Garibaldian expedition, and on the other of a speedy increase to the French troops now settled in the Roman States. To the first of

these rumours, the *Reforma*, which represents the Garibaldian party, gives the most decided denial, and characterises it as a stratagem adopted by the priests in order to continue the agitation and prevent the French from leaving Italy. Nor is there much probability that the other report will be found to be true, as long as things remain in their present condition. With some of his army in Rome, and others ready to be sent on the shortest notice, Napoleon has that city at present as thoroughly under his control as if some thousands of his soldiers were stationed there.

It seems now to be fixed that on the 29th of this month the Pope will formally announce that the meeting of the Ecumenical Council will take place on the 8th of December. The grand design of this council, according to the representations of the cardinals and bishops, is the discussion of some religious questions. There are few, however, who are willing to adopt such an explanation. Almost all look upon it as a political meeting of the chiefs of the Romish Church, and believe that the cardinals and bishops would never have been called together had the Pope not been anxious to see the temporal power of the Roman Pontiff recognised as one of the dogmas of the Church of Rome. Since the Council of Trent the honorary presidency of the General Councils has belonged, *jure proprio*, to the Emperor of the Romans, and all the Catholic Courts, among whom is the House of Savoy, have had the right of sending representatives. But as now the Emperor of the Romans exists neither in name nor in reality, it is said that the Emperor of the French intends to occupy this position. Thus there would be another pretence for the indefinite prolongation of the occupation of Rome by the French troops. It is impossible to say whether the Italian Government will claim its right of sending a representative to Rome on that occasion, and what the result will be if she persists in this claim.

THE LATE CARDINAL ANDREA.

Immediately after the death of Cardinal Andrea many rumours were circulated that he had been poisoned. This has been proved not to be the case, and all that can be charged to the Roman Government on this score is that they refused to allow him to leave Rome until it was too late, notwithstanding the opinions of medical men that the air of that city was most prejudicial to his health. The strong animus which the cardinals entertained against him was shown even after his death. Contrary to immemorial usage, the church

where the funeral services were performed was not hung with black, nor was the cardinal's escutcheon placed over the door. In the meeting which the cardinal had with the Pope on the evening before he died, the Pope is reported to have said, in the heat of the discussion which then took place, "Remember you are mortal, and may even die in my presence;" to which the cardinal replied, "If we make death a matter of precedence, and your Holiness gives place to me, you will follow me immediately." These words are said to have greatly depressed the aged Pope, and he is reported to have looked pale and dejected when giving the absolution on the occasion of the funeral ceremonies. The attitude of the people who filled the church on that occasion was not of such a character as to afford him much consolation, and he was allowed to return to the Vatican without any of the marks of respect which a nation delights to give to the sovereign whom they love. The will of Cardinal Andrea has just been published. After bequeathing his property to his friends, dependents, etc., he concludes by saying, "and I grant my forgiveness to the College of Cardinals." The cardinal is also said to have left many manuscripts which have escaped the hands of the Inquisition, and will shortly be published. A correspondent of the *Milan Gazette* who has seen some of these, writes that had some of the clerical newspapers known what is contained in these writings they would not have been so liberal in their praises of the deceased cardinal.

THE CLERGY CITED BEFORE COURTS OF JUSTICE.

A strange trial has just taken place at the Court of Assizes in Milan. Francesco de Bonis, priest of Pogliano, was placed at the bar, charged with "having refused to perform his duty, and thereby disturbed the public conscience." From the evidence it appeared that one of the children of a peasant belonging to the village of Pogliano, had died in the hospital. The parents of this child were very poor, and therefore unable to pay all the funeral expenses. In Italy it is customary in such cases for the dead body to be put in a coffin belonging to the municipality of the town or village, and after having been taken to the cemetery, to be removed, and placed coffinless in one of the graves of which there are always several already dug. Such a system prevents the members of families from being buried side by side. These poor peasants were unwilling that their child should be buried in this manner, and the uncle of the child undertook to make a

plain coffin. The father went to the priest and entreated that he might be permitted to bury his daughter in this coffin. To this the priest gave a most decided refusal, and on going to the house of his parishioner next day, and finding that, notwithstanding his refusal, the child was decently laid out for burial, he burst into a rage and refused to accompany the body to the churchyard or perform any of the funeral rites, and left the house repeating the words, "Ah! you have money to pay for a coffin, but not to pay me; then I shall not accompany you." On being examined by the judge, the priest asserted that such a mode of burial was not the custom of the country, that he had sworn on the Gospel to maintain all the rights of the parish, and that his accuser had not paid for other two funerals which he had attended, and that therefore he refused to accompany this one. After having heard witnesses who fully proved that the priest had given his refusal to permit this child to be buried in a coffin, and because his orders had not been attended to, the jury refused to perform his duty, the jury brought in a verdict of not guilty, and the prisoner was allowed to leave the bar. This trial illustrates most clearly two things; first, the sordid motives which influence some of the Romish priests; and secondly, the different light in which they are now viewed from what they were some years ago. Then they were looked upon as the rulers of the people; and that a parish priest should be brought before the civil tribunal, at the instance of a poor countryman, for having neglected to perform his duty, would never have been dreamed of. Now even the chief dignitaries of the Church are made to feel that they stand in the same relation to the civil law as the humblest subject of the realm, and that for any transgression of it they are liable to be called before a court of justice.

Another example may be given of this improved state of feeling. The Bishop of Montepulciano, a town near Florence, has been charged with threatening certain persons who had bought part of the Church property, which was sold by Government. The case was tried before the civil tribunal of Montepulciano, and it was decided that there was no case for proceeding further. From this decision the public prosecutor has appealed, and asked that the accused be tried at the next Court of Assize in Sienna. It is not to be wondered at that many of the clergy hate a *régime* which treats them thus, and seize every opportunity of showing their dis-

like and opposition. Few, however, do this so openly as has been done during the last month by the Archbishop of Udine. Some time ago this prelate issued a circular to his clergy forbidding them to unite with the people in the rejoicing at the liberation of Venice. But even this prohibition did not go far enough, and within the past month he has forbidden them to celebrate the birthday of the King, to mention the name of Victor Emmanuel in the prayers on Good Friday and Good Saturday, and to take any part in the religious services that are held on the day which is fixed to celebrate the anniversary of the granting of the Constitution.

MONKERY AND INDULGENCES.

The bill for the extension of the annual allowance granted to the monks and nuns as a compensation for the loss which they have sustained by the suppression of the religious corporations has been approved by a majority of 130 against 81 votes. The passing of this bill led to a very lengthy discussion. One of the members called attention to the fact that in some parts of the country this law has been carried out with the utmost vigour, while in others no attempt has been made to carry it into execution. In Lombardy the law has never been applied, and therefore no change has taken place in the convents or in the way in which they are conducted. This is explained by the fact that the Government is hampered by a clause in the Treaty of Zurich, and a new agreement must be made with Austria before any change can be made. But in other parts of the country, where no such clause is binding, the law is practically disregarded. The property belonging to the monasteries has, in many cases, been brought back by the monks themselves or by others who have acted for them, so that in Bologna the Barnabites remain in full possession of their cloister and their property; the hospital of Florence is full of Capuchins; in Turin, Vercelli, and many other countries of Italy the religious corporations remain undisturbed; and in the province of Arezzo alone there are ten companies of monks who go about soliciting alms from the inhabitants. "But this is not all," said this member, when discussing the bill. "You will be surprised, I know, when you learn that indulgences are sold in the public squares in Sicily as they were in the middle ages. Very curious are some of these indulgences which, by special bulls, the priests grant. One of these, for example, gives to the finder of any article the right of appropriating it to himself on paying to the Church a

tax of from two to four per cent. Others are sold in the streets to the ignorant people by an order of monks called the *Minori Osservanti* for half a franc. And where does all the money which is thus taken from the pockets of the people go to? It goes to Rome, in order to stir up reaction and support our enemies." It appears that in Sicily there is a tax laid upon the sale of such indulgences and bulls, and that from this source the Corporation of Palermo derives a revenue of 85,000*f*. In answer to the different remarks that were made during the discussion of this bill, the Minister of Public Worship replied that when law which sanctioned the suppression of religious corporations was passed he gave his vote in favour of it; that already 4,647 persons had received pensions; and that the Parliament might rest assured that the law would yet fully be carried into execution, but that it was necessary to take into account all the circumstances of the different cases.

GAVAZZI AND THE PRIESTS.

Signor Gavazzi has been holding another series of conferences in Venice. While there he was challenged to a discussion by six priests. This challenge was accepted by him on condition that the subject of discussion should be definitely fixed, and that it should be some particular doctrine of the Church of Rome—that the debate should take place before an audience, one-half of whom were *Evangelici* the other half Roman Catholics—and that the Holy Scriptures should be the standard of appeal by which the different statements should be decided. These conditions were rejected by the priests, who, without doubt, felt that if the last of these conditions were accepted they would be rendered entirely powerless. They have, however, tried to lay all the blame of the refusal upon Gavazzi, and seek to persuade the people that as he did not give an unqualified ac-

ceptance to their challenge it has been refused, and they have gained the victory. Experience has now clearly proved that these challenges are nothing more than pretences. In every case the priests have either laid down conditions which it was impossible to accept, or their followers have acted in such a manner that the prefects have been obliged, in order to maintain the public peace, to prevent the discussions from taking place.

POPISH RIOTS.

So numerous have been the disturbances that have taken place during the last few years on Corpus Domini day, that in many towns the processions have been prohibited. This year Venice was the scene of one of these disgraceful tumults. The procession started from the Church of St. Mark, and proceeded in perfect order along the square until it arrived opposite the *Caffè Florian*. There several young men were seated reading the newspapers and smoking their cigars. On seeing these, one of the most bigoted of those who formed the procession rushed from the ranks, and, going up to one of the young men, insisted that he should remove his hat and lay aside his newspaper. Upon the young man refusing to do so, he snatched the journal from his hand and tore it to pieces. The young man, unlike most of the Italians, submitted to this insult without seeking any revenge, and so the procession moved on until it arrived opposite the *Caffè Quadri*. There a similar scene occurred, and one of the most zealous followers of the priests knocked off a young man's hat. A regular tumult ensued, the common people attacking the processionists, and the processionists defending themselves and waging war against the mob. Four of the priests, it is said, were obliged to take refuge in the chambers of an advocate. The procession was entirely broken up, and returned to the church in scattered groups.

THE VAUDOIS SYNOD.

[From a Special Correspondent.]

The Annual Synod of the Vaudois Church met at La Tour, in the Valleys of Piedmont, on Tuesday, May 19. The business before it occupied four days. The opening sermon was preached by the Rev. Mr. Monastier, who took for his text John xvii. 2, "That they all may be one." The discourse insisted upon the essential unity of the Church of Christ, and was remarkable for its clearness. After divine service, the Synod, which consisted of 77 members—namely, 30 pastors, 9 professors, and 38 laymen—proceeded to elect the

office-bearers who should regulate and note its deliberations. Dr. Revel, of Florence, was chosen President.

On Wednesday the report of the "Table" was presented and discussed. The subject of the religious condition of the Church of the Valleys was earnestly considered. Evidently the matter pressed upon the hearts of the members generally. While there are many tokens for good, still, on the whole, the religious life of the church leaves much to be desired. In regard to church attendance, it is as large as can reasonably be expected

from a population so widely scattered. Week-day meetings are also well attended. Indeed, the willingness of the people to hear the Word is most encouraging, and may be a harbinger of better days. But the report speaks of the desecration of the Lord's-day which takes place in many of the parishes, and insists upon the urgent necessity that exists for the office-bearers of the church occupying themselves about this matter, if they would not see their most conscientious labours smitten with barrenness. It is satisfactory to know that attention is being paid to Sunday-schools. The Rev. Jaulmes-Cook, of Lausanne, who is well known for his labours in this cause, has again been visiting the Valleys, and stirring up an interest in the subject by addressing meetings of children in the various districts.

Two other means of effecting a revival of spiritual life were recommended in the course of discussion—first, preaching in a way adapted to the capacities of the people, and not simply in accordance with the rules of the schools; and, secondly, endeavouring to introduce family worship in all the households. From all this it will appear that amidst much deadness there is real and strong life employing the means which God blesses to make the desert blossom as the rose. In the matter of education great progress has been made. The schools are frequented by 4,400 scholars, the increase upon last year being 50. "In general the reports from the ministers agree in pointing out the interest of our people in instruction. One pastor, who used to count fifteen persons among his catechumens who could not read, had none such, or nearly none, last year."

A report of the work of evangelisation in Italy was submitted to the Synod. "Our field of work," says the report, "consisted last year of 22 stations, with a staff of 62 agents. This year our stations are 26, and the number of our agents has risen to 78. Last year the number of new members admitted to the church was 133, this year it is 324. The number of communicants, which formerly amounted to 1,384, is now 1,846. The pupils of our week-day schools have risen from 1,227 to 1,453, and those of the Sunday-schools from 754 to 814." The report grate-

fully acknowledges the contributions made by other churches.

The loss of five labourers in the course of nine months is mourned. Chief among these is Sig. Gregori. It is satisfactory to know that the state of the station of Catania, the scene of the self-denying labours and consequent death of Gregori, is encouraging. The numbers attending worship is from seventy to seventy-five. Nineteen communicants sat down at the Lord's Table on the occasion of the first administration of the Holy Supper, a short time ago. Private accounts state that the character of the religious life of the community is most satisfactory. Venice has been the scene of greatest progress during the past year.

In discussing the report, the Synod turned its attention particularly to two points—*first*, the proportion to be maintained between preaching of a controversial character and preaching with a view to edification; *second*, the admission of professing converts. No very definite result was reached upon either subject, but it is gratifying to observe that the church is anxious, not only to expose error, but also to instruct her hearers in what constitutes true spiritual life, and that her aim respects not the quantity of her members, but rather their quality. This fact must be borne in mind in judging of the progress of her work. The evening of Friday was devoted to hearing several evangelists give an account of their missionary work. The meeting was an interesting and earnest one.

The number of deputations from foreign churches was not so numerous this year as usual. They consisted of Rev. Dr. Stewart, of Leghorn, and the Rev. Alex. Van Millingen, representing the Free Church of Scotland; Rev. Dr. Philip, missionary to the Jews in Leghorn; M. Ruffet, of the Evangelical Union of Geneva; and M. Jaulmes-Cook, of Lausanne. The addresses of these gentlemen evinced hearty sympathy with the Waldensian Church, and the reply of Dr. Revel to each was singularly appropriate and cordial. The long and valuable services of Dr. Stewart have endeared him to the church.

The proceedings of the Synod were characterised by frankness, moderation, and harmony, and were fitted to carry onward her upward progress.

ITALIAN EVANGELICAL PUBLICATION SOCIETY.

The annual report of this society for last year lies before us. The origin of this useful institution we find thus described:—

"About twenty years ago copies of the

Bible began to be secretly circulated in Tuscany, and a slight religious movement manifested itself. As the preaching of the Word was not then permitted, those who took an

interest in the spread of the truth sought to deepen and widen this movement by the preparation and circulation of religious books and tracts. This undertaking was accompanied with such danger that most of these publications were printed by means of the clandestine press. About the same time constitutional liberty was granted in Piedmont, and the Waldensian Church commenced a mission station in Turin. There, also, the need of religious literature was immediately felt, and in order to supply to some degree this want, two generous ladies in Dublin presented to that Church two small hand presses and a fount of types. For years this printing establishment continued to work quietly and on a limited scale in Turin, producing gradually an Evangelical literature which was circulated in Piedmont, and introduced, as opportunity presented itself, into other parts of the Peninsular. At length happier days dawned upon Italy. Civil and religious liberty was granted, so that the preaching of the Gospel and the perusal of the Bible and religious books were no longer visited with imprisonment or banishment. Evangelists were stationed in different towns in Italy, and in 1862 the Italian Evangelical Publication Society was organised for the purpose of selecting and translating books suitable for publication, printing them at the cheapest possible rate, and using every effort for their circulation.

"As in Turin, so in Florence, this work commenced on a comparatively limited scale, but it has been going on every year increasing. The books that have issued from this press now amount to more than 360 different works, varying in size from the two-page tract to the volume of more than 500 pages, and range over almost all the branches of theological literature. In addition to original works by Dr. De Sanctis, Professor Geymonat, Sig. Ribetti, and other Evangelical Italians, and translations of books written in French by Napoleon Roussel, Cæsar Malan, Puaux, Trivier, and Monod, they include many works well known to English readers."

Of the society's more recent operations we read: "During the past year Italy has had to pass through very many and very severe trials. It has been subjected to the ravages of cholera, to the excitement caused by political movements, to the inconvenience and loss arising from the continued withdrawal from circulation of gold and silver money, and to the misery which prevails in very many of the towns from stagnation of commerce. Under these circumstances it would not have

been surprising had there been a decrease in the sale of religious books and tracts. Such, however, has not been the case. In 1866 the sales amounted to 120,000 copies; during the last year the number of books and tracts sold has been 148,000, showing an increase in the sales of 28,000 copies. The best proof of the extensive circulation of these books is found in the fact that some of them have gone through several very large editions, while others are exhausted, and need to be reprinted in order to supply the demand that is made for them. Nor has the circulation of these books been without beneficial results. In many instances they have awakened an interest in divine things, and have thus been most useful in preparing the way for the circulation of the Scriptures." Several instances of usefulness are then narrated, the most important of which have already found a place in the pages of *Christendom*.

The committee acknowledge their obligations to the Religious Tract Society and the Scottish National Bible Society, and thus conclude their report: "Although there are now several agencies employed in preaching the Gospel in Italy, yet this is the only society that has for its object the preparation and publication of religious works, and it supplies all the book dépôts and colporteurs that are at present in operation in Italy. The supply of Evangelical literature for the Italians depends, therefore, at present on the exertions of this society. For these reasons the committee claim the prayers of Christian brethren that they may be guided in this work by divine wisdom, and that a blessing may accompany their undertaking; and they earnestly hope that God will dispose those who have the means to help them in the prosecution of this movement." The balance-sheet appended to the report shows an income and expenditure of about 60,000 francs, or 2,400*l*.

We cannot conclude this notice of an institution so well adapted to aid in the work of Italian evangelisation, without expressing our earnest hope that one to whom the Italian Evangelical Publication Society owes much, a brave soldier of the cross who has for the present been placed *hors de combat* by varied labours on behalf of Italy, may ere long be restored to take his place on a field where his energy, wisdom, and Christian temper may again find fitting scope. We trust that a long and useful career yet awaits the Rev. J. R. M'Dougall, of Florence, who, we believe, might properly be called the founder of this institution.

GERMANY.

[From our own Correspondent.]

Berlin, June 17, 1868.

CONTROVERSY IN BERLIN.

Your readers will be aware that though the General Synod of our Established Church has not yet met, and the Provincial Synods have only been convened in the Rhine Provinces and in Westphalia, the District Synods are already at work in the eastern part of the Prussian monarchy. The District Synod for Berlin met last month. Though no questions of very remarkable interest were discussed, two little incidents have been the cause of great agitation. Mr. Lisco, one of our Rationalist clergymen, said, at one of the meetings of the Synod, that there was very little real orthodoxy now, and that even the Orthodox clergy could not but submit to the influence of modern science. This same view Mr. Lisco expressed in the official report of the proceedings, which he was called upon to draw up. The report was published, with a statement, by the President of the Synod, that the majority had not approved of the views of the writer. Mr. Lisco, however, privately published the report once more, without mentioning the President's statement. This induced twenty-one members, among whom were fourteen clergy and seven laymen, publicly to protest in the papers against the views of Mr. Lisco. This declaration, in which the twenty-one members expressed their full belief in Holy Scripture and in miracles, has been the object of many attacks from the friends and partisans of Mr. Lisco. Wonderfully, however, these attacks have all mixed up with this affair another incident, which, without this, would hardly have had any importance whatever. When Mr. Lisco had expressed his views, Mr. Knak stood up and asked him whether he considered him also to be one of those Orthodox clergymen who were under the influence of modern science. Mr. Lisco answered, "Certainly, though you may not be aware of it yourself. For instance, you will not now admit with the Bible that the sun moves round the earth." On Mr. Knak interrupting him with the remark, "I have no other views but those of Holy Scripture," Mr. Lisco resumed, "Then I beg your pardon; if that is the case, your orthodoxy is quite unsullied, and shines in the most brilliant light." This little incident has given the friends of Mr. Lisco the opportunity of stating that the Orthodox clergy, believing the sun to move round the earth, are thereby rendered unfit for superintending

the schools. It is quite clear that all this is a party manoeuvre and nothing else. Mr. Knak only stated his own views; nobody else supported him; and even he did not say that the sun moved round the earth, but only, in fact, that he never could take any views contrary to Holy Scripture. However, now all our daily papers are full of this, the unbelieving party have convened public meetings, and adopted a petition to the Chief Magistrate of Berlin, requesting him to support "liberal" clergymen, not to appoint any other in future, and to see that the schools be brought as soon as possible from beneath the influence of the Orthodox clergy. They have also issued a declaration, in which they state as their opinion that Christian life and character is independent of certain doctrines, that the Bible is a purely religious book, and has no authority in questions of science, &c. The declaration finishes with a sentence which is curious, on account of the short and decided way in which it is pronounced: "The earth moves round the sun." In a speech delivered at one of the meetings already referred to, it was remarked, "We have not to oppose these few clergymen, but the thousands of laymen behind them, who zealously spread orthodoxy among the people." This is a brilliant testimony to Christians from the side of an enemy. I wish we could say that it was completely true. But I trust it is getting more true every day.

ECCLIASTICAL CONFERENCES.

All this has already had one good effect here. There is generally a conference of pastors held in this city in the beginning of June. The members are chiefly decided Lutherans, and it had been expected that many vehement attacks on the Supreme Ecclesiastical Council and the Union [of the Lutheran and Reformed Churches] would be heard this time. However, other things now seemed of greater importance, and a declaration was passed against the unbelieving party, which was so arranged that the most decided Lutheran could sign it as well as the warmest friend of the Union.

This is a time of the year when many Christian conferences take place in different parts of the country. The way in which the increasing immorality in the large cities is to be checked is a very frequent topic this year. So it was at the above-mentioned Conference here, and at one held at Potsdam on the 14th and 15th of May. But at the same time the question of church government is very generally discussed. At Potsdam, where the Evan-

gelical party chiefly prevailed, the desire was expressed that the Provincial Synods might be convened as soon as possible. The great Lutheran Conference is to take place on the 1st and 2nd of July. Some well-known names are on the programme, and it will certainly be interesting. We only hope it will not manifest too much intolerance against other Evangelical denominations, as has recently been done at a smaller Lutheran Conference at Leipsic. Professor von Zeschwitz met with general approbation when he said that the Lutherans had to oppose the Union by every means in their power; and that a clergyman who admitted a member of any other denomination to the Lord's Supper was a Lutheran no longer.

A very interesting gathering took place at Bremen last month. This was the meeting of the delegates of the different missionary societies. It is the second meeting of the kind, the first having been held in 1866. Both proved very successful. A spirit of charity and catholicity prevailed, and so it was found very useful and refreshing for the members of the different missionary societies to exchange their varied experience, and to suggest to each other new plans for spreading the Gospel among the heathen. A great many countries were represented. The information given by Dr. Wangemann seemed very useful. He is at the head of the Berlin Society, and is only recently returned from a tour of inspection in Africa, where he passed about eighteen months.

But a fortnight later the Protestant Diet (*Protestantentag*), a very different assembly from that just referred to, held its third general meeting at Bremen. This diet is convened periodically by the Protestant Association, whose object is the spread of Rationalism. Schenkel, of Heidelberg, preached the introductory sermon, in which he said that Christ did not give us a ready-made religion, but one which we must develop, and it was quite against his will that we should exclude all intelligent thought from theology. At a later meeting the question of the inspiration of the Bible led to the statement that the Bible contained many errors. The most important address was, perhaps, one by Mr. Bluntschli, of Heidelberg, on Church and State. He maintained that Church and State ought to be quite independent of each other. Many Evangelical Christians might agree with him, did he not introduce on almost every occasion an invective against Christianity, and betray that, in fact, he only wishes the separation of the two powers in order to get rid, as

far as possible, of all Christian influence. Was the diet successful or not? It was a perfect success, if you look to the masses that were present, and to the applause given to the speakers. But every intelligent Christian, who looks deeper into the question, will see many a failure. The Protestant Association professes fairness to all, but still its members abuse the old faith of the Church at every opportunity, and their arguments are generally nothing else than invectives against the character of believers, who are all denounced by them as hypocrites. Will many persons be convinced by these arguments?

CAPITAL PUNISHMENT ABOLISHED IN SAXONY.

The abolition of capital punishment has always been the claim of the Liberal party. They deny the necessity and expediency of this strongest of all punishments, while the Conservative party think it necessary for the well-being of society; and most Christians consider it as a postulate of the words of Christ and St. Paul. The clerical members of the Saxon Parliament, and all men known for their Christian character, voted against the abolition, and they would, perhaps, have obtained the majority, if it had not been known that the King of Saxony himself was strongly in favour of abolition, as it always went against his feelings to sign a death warrant. So the bill proposed by the Government was passed, and capital punishment exists no longer in Saxony.

SUNDAY PRINTING—PASTOR STEFFANN, ETC.

The printers of Germany, assembled in public meeting, have declared that there ought to be no more printing on Sundays. Hence, a number of daily papers have made known to their readers that they cannot henceforth publish more than six numbers a-week. This has been discussed in many journals, and I think it is a great thing that many persons, who are not under the influence of any religious motive whatever, begin to recognise the Sunday as a blessing to mankind.

I must correct a statement I find quoted by you from a contemporary in your last number, among the Miscellaneous Intelligence (p. 216). Pastor Steffann has not been suspended on account of his Ritualism; he has not been suspended at all. But he is the author of the religious novel, "*Leokadie*," I mentioned in my letter for January. This book has created great sensation, not only because of the religious questions, but more especially on account of many living persons being portrayed in it. "*Leokadie*" has, therefore, been read immensely, but has also created in many a just resentment against

the author. The Consistory has, therefore given him the friendly advice to take a long leave of absence, till the excitement has subsided. But he will return to his place.

The three Consistories in the late electorate of Hesse are to be united into one at Cassel. The newly-formed Lutheran Consistory at

Kiel has begun its activity by a declaration, that it considers itself as entrusted with the preservation of the pure Lutheran faith, but that it desired at the same time to continue that friendly intercourse with the other denominations that had always taken place in the Elb-Duchies.

TURKEY.

[From our own Correspondent.]

—, Syria, April 2, 1868.

THE ARABIC-SPEAKING RACES OF THE OTTOMAN EMPIRE.

Two years ago your Constantinople Correspondent visited Egypt, Palestine, and Syria, and reported at some length the operations of the various Protestant Missionary Societies in those provinces of Turkey. He now once more finds himself in these same lands, and your readers will perhaps be interested to hear from him something of the present position of the work of God among the Arabic-speaking races of the Turkish empire. The very lands which these races occupy give them an interest in the eyes of Christians, not only of those who are looking to the Holy Land as about to be the scene of a new revelation of Divine power, but to every true believer, and indeed to all who are familiar with the life and claims of Jesus of Nazareth. I shall perhaps best present a general view of this work by giving a separate consideration to the use now made in these lands by missionaries of the press, education, and preaching.

THE ARABIC PRESS.

The great work of the press, and perhaps we may almost say the great work of the Church, during these two years has been the completion of the final revision and the electrotyping of the Arabic Scriptures by the American Bible Society. This great work, which gives the Bible to one hundred and twenty millions of people in a pure and attractive form, has been some twenty years in progress, and when the translation had been completed, the great work of electrotyping it in New York drew out the sympathy, the prayers, and the contributions of Christians all over the world. By the Christian courtesy of the American Bible Society in presenting the British and Foreign Bible Society with a full set of these electrotype plates, the translation ceased to be the property of a nation, and became the gift of the whole Church of God to these deluded millions of Asia and Africa. Thus the Gospel goes back from the West to the lands whence it came,

It is not of this general subject, however, that I am about to write. This is familiar already to your readers. I wish rather to record what I saw of this work at Beyrout. A single edition of these Scriptures was completed in New York under the care of Dr. Van Dyck himself, but the press of the American mission at Beyrout is undertaking, with his superintendence, a far more extended work for both the American and British Bible Societies. The electrotype plates of the New York edition have been transferred to Beyrout, and a new edition, with references, has already been commenced there for the American Society, in addition to a vowel-ed edition of the Old Testament for the British Society, to match a vowel-ed edition of the New Testament now in the press in New York. I spent many hours in watching this work of electrotyping, which is going on under the superintendence of Mr. Hallock, a skilful American printer, and the son of the old printer of the mission at Smyrna. The plates seemed to be fully equal, if not superior, to the best produced in New York or in Europe, and it is said that the expense is much less. Two years more will see these three editions in circulation among the people of Egypt, Syria, and Palestine, and if they do not receive them, read them, and believe them, it will be only because of the hardness of their hearts and the blindness of their minds, not because there is anything wanting in the clearness and beauty of the translation or in the mechanical execution.

It is sad to know that in comparison to the number who ought to read this book, very few as yet are willing to receive it; but it is at the same time an encouraging fact that the circulation of the Bible is steadily increasing. While I was in Beyrout, news came from a Greek village in Lebanon that the people had suddenly woke up to a desire to read the Scriptures, and a colporteur who went thither sold all his Bibles within a few hours. No doubt it will be found that some difficulty with their ecclesiastics was at the bottom of this movement, but when such difficulties set men to reading the Bible it is a very hopeful sign. I learned, also, that in

Beyrout and on Mount Lebanon there were many little circles of men who were meeting together by themselves in the evenings through Lent to read the Scriptures, and, perhaps some homilies of Chrysostom. No doubt we should find many of these circles closing their services with a prayer to the Virgin, but this only proves that the light has not fully dawned upon their hearts. It is better to read the Bible and then pray to the Virgin, than, as it used to be, to pray to the Virgin and the Saints, and never read the Bible at all. In the schools of Beyrout you may see not only Greek and Maronite children, but scores of Moslems, boys and girls, reading the Scriptures and learning passages by heart. You may even see blind Druses spelling out the Gospel of John with their fingers.

The Beyrout Press has been busy not only with this great Bible work, but with other work, designed to meet the spiritual and intellectual wants of the people. A beautiful hymn book, with psalms, hymns, and Sabbath-school songs, various school-books, and religious works have been issued, and a large Arabic dictionary, prepared by a native Syrian Protestant.

In Egypt, the American mission has just set up a press and commenced the issue of books adapted to its work among the Copts. While I was there, I saw the last sheets of a book which consisted of an encyclical letter of the Coptic Patriarch against Protestantism, and a most conclusive and damaging reply to it, written by two blind schoolmasters living at a town up the Nile.

PROTESTANT EDUCATION IN EGYPT AND SYRIA.

The press is a great educator, as we see now in Constantinople, where newspapers and books are changing the habits and even the language of the people; but before the press can do its work generally there must be schools to teach the people at least how to read. If the press is to be a power for good rather than evil, there must also be higher schools, to teach the people how to think and to reason. There has been a general appreciation of this truth in the great centres of Eastern life, as Constantinople, Cairo, Beyrout, and Smyrna, and to some extent in the interior, but far more in European Turkey than among the Arabic-speaking races. The natives have gone at this work in most bungling ways, and have, in Constantinople and Egypt, spent large sums of money without any corresponding results. There is every reason to believe that the new French University in

Constantinople will do little else than deplete the poor Turkish treasury, and teach French to a few vagabonds who are paid to go there and learn it. Such, at least, is the opinion of some of the wisest Turks, as well as the Franks resident there. That the whole thing was devised in Paris to increase French influence in Turkey is a fact which no one can deny. But in Egypt and in Syria, as well as at Constantinople, the most promising educational institutions are the result of the liberality of American and English Christians—a liberality which, whatever else may be said of it, certainly has no political object in view.

As my present tour has not extended to Jerusalem, I pass over the schools there, only remarking that these schools are supported by English Christians, under the superintendence of Bishop Gobat, of the Jewish Missionary Societies, and of the Church Missionary Society.

In Egypt there are flourishing common schools, under the charge of the American missionaries, the German missionaries, and Miss Whateley. Of the work of the latter I can speak much more positively than I did two years ago. Her schools in Cairo impressed me very favourably. I spent some time in them and examined some of the classes. There were both boys and girls, many of them Moslems, about 150 in all, and instruction is given in the Bible, in Arabic, Turkish, and English, in arithmetic, geography, needlework, etc. As far as I examined the classes they appeared to be remarkably familiar with the Scriptures and with their studies. The whole influence of the school is certainly favourable to the spiritual as well as intellectual improvement of the scholars, and the half-dozen well-worn Arabic Bibles on the table in the room where visitors are received in the evenings, gave evidence that that influence was not confined to the children. The teachers are Syrian Protestants, educated in the American mission-school at Abeih, in Mount Lebanon, but everything seemed to be under the direct superintendence of Miss Whateley herself. She is evidently the mainspring and the life of the whole educational work which she has undertaken.

The German mission of St. Chishona has found its general scheme impracticable, as it seemed to others that it must be from the first; but the schools in Cairo and Alexandria are kept up, as two years ago.

The schools of the American mission are, of course, on a much grander scale, as the

mission has a number of stations and out-stations all through Egypt. In all these there are about 500 boys and about 400 girls belonging to the schools. In Alexandria and Cairo, where the schools are largest, there are a large number of Moslems, both boys and girls; and in Alexandria, some 80 Jewesses are enrolled in the girls' school. In all these schools the aim is to combine instruction in the Scriptures with all common branches of secular education, and the effort is everywhere made to induce the people to support the schools themselves, to make them realise the value of education, so that they will be willing to pay for it. It can hardly be doubted that these schools are valuable in a religious, as well as an intellectual or social point of view. Education and intelligence are essential to the progress of Protestantism; and when education can be combined from the first with religious influences it is doubly valuable to the cause of truth. This mission has also a most interesting theological school at Osioot, under the charge of the Rev. Mr. Hogg. There are some thirteen theological students, most of whom were formerly monks in the Coptic monasteries.

The mission has thus wisely commenced the education of a native ministry, and given it prominence from the first. The failure or success of this work is the failure or success of a mission. A mission which has failed to raise up a native ministry has its great work yet before it, and the longer this work is postponed, the more difficult it becomes.

In Mount Lebanon and Syria there are educational institutions which we may, perhaps, class as the American, English, and Scotch schools, although this division does not accurately express the differences between them. In Damascus, for instance, the Irish Presbyterian Church occupies the field conjointly with the American, and at Beyrout Mrs. Thompson's schools depend upon aid from Scotland as well as England, while the Syrian Protestant College, though incorporated in America, is supported and controlled by English and American Christians together. Still, the above classification is, in a general way, correct.

The Scotch schools in Mount Lebanon have long been the object of such bitter controversy in Scotland, that it is hardly safe to speak of them, lest I should seem to take a party view; but, after diligent inquiry, I was satisfied that, aside from any question in dispute, the schools are really good schools and are doing their part in educating the children on the Mountain. With a little sacrifice of personal

feeling on the part of their supporters, they might, no doubt, be brought into fuller sympathy with other similar operations there, and thus be made far more useful than they are now.

The English schools, or Mrs. Thompson's schools, have their centre at Beyrout, but have of late been extended into the Mountain in various directions. The Mountain schools I had no opportunity to examine, but I spent considerable time in those at Beyrout, and was deeply interested in what I saw there. Like many other good things in Syria, these schools seem to have grown out of the terrible massacres of 1860. It was at this time that Mrs. Bowen Thompson, who, I believe, lost her husband in the Crimean war, came to Beyrout, to establish an orphanage for the children whose parents had been murdered by the Moslems and Druses. Her energy and force of character did not long allow her to remain at rest in this work. She has pushed out in all directions, until she has now some fourteen schools, mostly for girls, with some 900 pupils, carried on at an annual expense of about 2,000*l*. Her central school building is one of the finest in Beyrout, and its appointments are, if anything, superior to those of boarding-schools at home. And many a pretentious school in England would compare very unfavourably with this in discipline, as well as in the spiritual and mental training of the scholars.

These scholars are of all ages and of all religions; Moslems and Druses sit side by side with Christians, sing the same hymns, and repeat the same passages of Scripture. I was astonished at the knowledge which these children have of both the historical and doctrinal facts of the Bible. They could not only repeat Scripture, but they could comprehend and explain its meaning in a way which would put to shame the majority of English children. Mrs. Thompson certainly deserves great praise for the skill and energy which she has brought into the work. She is evidently the soul of it all, but it seems a pity that such a work should depend upon a single precious life. However, it should be remembered that the school is doing its work as it goes on. Impressions are made, lessons are taught, teachers are trained every day. The influence of the school would be felt for years, even if it were to be broken up now, and felt just where such influences are most needed now in the East—in the elevation and education of woman. The same thing may be said of Miss Whateley's work at Cairo.

The American common schools are under

the charge of the American Board at Beyrout, the United Presbyterians at Damascus, and another branch of the Presbyterian Church at Latakia. They are numerous, and generally useful not only in giving education, religious and secular, to the children, but as centres of influence for reaching the adult population with the preaching of the Gospel. It is often possible to plant a school where you cannot place a missionary or a native preacher; and where you have a school, there you are free to go and preach. Parents, as well as children, are always found ready to listen. All these schools are taught by native teachers, but are under the constant superintendence of the missionaries.

In addition to these common schools, there is at Beyrout a flourishing girls' school of a high order. I visited this school and found

about seventy pupils under instruction. The building was a handsome and commodious one. As far as I could judge, the course of instruction was essentially the same as that of the higher classes in the central English school. It differs from that chiefly in two points. The design of this school is that it be self-supporting and under the charge of natives. It has not yet reached the point of full self-support, and it is under the careful supervision of the American mission; but its teachers are all natives, they have all the responsibility and do all the work. It is more nearly independent of foreign aid and control than any other girls' school of this class in Syria, and so far rests upon a more secure basis.

[The length of this communication compels us to defer the remainder until next month.]

PERSIA.

THE AMERICAN MISSION TO THE NESTORIANS VINDICATED.*

DR. JUSTUS PERKINS TO THE FOREIGN SECRETARY OF THE EVANGELICAL ALLIANCE.

Oroomiah, Persia, April 14, 1868.

My dear Brother,—Your letter of February 5, with the enclosed slips relating to efforts of your Government for the relief of the Nestorians, and the document purporting to be addressed by a number of Nestorian ecclesiastics of Koordistan to the Archbishop of Canterbury and the Bishop of London, was received a few days ago. For all these favours I thank you, and lose no time, agreeably to your request, in acknowledging them. The letter already addressed to you by Mr. Shedd refers to all these subjects, and will supersede much that I might otherwise say. But as we had not received the document in question when he wrote to you, he had not then all the light which that document imparts on the subjects to which it relates.

When my eye met the names that occur in the introduction to that document, in the slip from the *Record*—viz., "Mr. Rassam and the Rev. G. P. Badger"—the inquiry instantly crossed my mind, "Is not the hand of Joab in all this?"

Who, then, are the Rev. Mr. Badger and Mr. Rassam, under whose auspices the said document is presented to the high dignitaries of the English Church? When I was on my way to Persia, in 1833, I spent a few days in Malta, and was there introduced by the American missionaries to a young Englishman, Mr. George P. Badger, who was

foreman in their printing establishment. A few weeks after my stay at Malta, our missionaries removed, with their press, from that island to Smyrna, and young Mr. Badger accompanied them. Under the influence of Mr. Temple, our oldest missionary at Malta, young Badger received strong religious impressions, and he then joined the Methodist denomination, I believe. After being at Smyrna some time, he expressed a desire to preach the Gospel, and went to England to prepare himself for that calling. In England he fell under the influence of Puseyism, and at Oxford embraced it with all the ardour of his impulsive temperament. In 1842 he was ordained by the Bishop of London, and sent out to Mosul. A year or two previous, the American Board had commenced a mission-station at Mosul, with special reference to the Nestorians of Koordistan, under the lead of Dr. Grant, who had already laboured with us several years at Oroomiah. On reaching Mosul, Mr. Badger addressed himself with all his might to the work of destroying the American mission to the Nestorians. Just then the Nestorian massacres occurred in Koordistan, which drove the Patriarch, Mar Shinon, from his mountain fastnesses down to that city, where he was easily taken in the net of Mr. Badger, by promises of ample civil protection and other important emoluments.

The excellent Bishop of London, Dr. Blomfield, on being informed of Mr. Badger's hostile attitude towards the American mission,

* The substance of the document referred to in this communication appeared in our number for February last, p. 71.

promptly removed him, and sent him as an army chaplain to Aden. Once or twice since that period, Mr. Badger, when visiting his sister, Mrs. Rassam, at Mosul, has renewed his attempts to injure our mission, by efforts to prejudice the Patriarch and his people against us and our labours. I suppose that the document which you have forwarded to me is the offspring of just such efforts.

A few words will suffice in regard to Vice-Consul Rassam. When at Malta, in the same year, 1833, I was then introduced also to a young "Chaldean," or Papal Nestorian, from Mosul. He being the first individual of that remote people, to whose salvation I had consecrated my life, I was, of course, much interested in him. The story of him was this: When on his way to Rome, with other Chaldean youths, to be educated for the Papal priesthood, he was detained by sickness at Alexandria, where he fell into the hands of German missionaries of the Church Missionary Society, who kindly cared for him and preached to him the Gospel. He there embraced the Protestant faith, and when I saw him he was in the employ of the Rev. Mr. Schleintz, of the same society, engaged in Arabic translations, and proof-reading. With the kind assistance of Mr. Schleintz, he then prepared for me a small spelling-book in the ancient Syriac tongue, which Mr. Schleintz had lithographed, and which served as a pleasant introduction for me to the Nestorians.

In Malta Mr. Rassam married a sister of Mr. Badger. He was afterwards Arabic interpreter to Colonel Chesney's expedition on the Euphrates; and, on its failure, was appointed British Vice-Consul at Mosul. There he has done much for the civil relief of the Nestorians of Koordistan, and has often befriended our mission and its Nestorian helpers; and, in the emphatic declaration of another British Consul, who was well acquainted with all the parties in question, "Rassam was always disposed to do right, except when he was *badgered*."

Thus much it seemed necessary for me to say in regard to those gentlemen, for your full appreciation of their relation to this matter.

I will not attempt to say just how much the parties to whom I have referred had in preparing the document in question; but I am confident that that agency, however covert, was not small.

The document bears no date, as you forwarded it to me; but, from several circumstances, we suppose it to have been concocted

more than two years ago. We are able to identify most of the names attached to it, and they are a medley indeed. All are from the Western or Koordish portion of our field. A few of them are now dead. Some of them are notoriously immoral, and as notoriously guilty of the very practices they condemn in the document. Some of them are, or have been, Papists. Some have as little character and standing as you can well conceive. A large proportion of them, as you may observe, are from a single district of the Koordish Mountains—viz., the Tekhoma, whose inhabitants are the meanest and most renegade clan among the entire people. Yet some of the subscribers, I am sorry to say, have been fed from our tables, and educated by our toils, and sustained by the friends of the American Board, in co-operative labours for the benefit of these people. We can, however, the more easily excuse much of the weakness and ingratitude of these last-named, on the ground of the strong and tempting pressure of foreign influence exerted on them when they were at a distance from their missionary friends.

In regard to the motives that prompted the subscribers to give their seals to that document, I fully believe that a selfish and unworthy desire of pecuniary emolument and other worldly advantages are at the bottom, in almost all, if not in every case. Indeed, this language occurs in the prayer of the petitioners—viz., to have labourers sent to them "from a Church which is endowed with *riches* and knowledge."

I need not reply to the document more formally than by complying with your request that I give you some account of our work, especially as Mr. Shedd has given you many facts on the same general subject.

As I was the first missionary to the Nestorians, having left America for my field thirty-five years ago, I am of course familiar with the entire history of our work. I found the field as dark as the region and shadow of death, not inaptly indicated by perhaps the most truthful statement of the document in question—viz.: "Even our late Patriarch, on being asked how many of the sacred books he had read, replied, 'When I was a lad, I remember reading as many as five chapters of the Gospel of St. Matthew.' This answer, regrettable as it is, was received with applause by those who heard it."

On this point here is a true witness. When I entered the field, not a female, with a single exception, could read; and no males, except the ecclesiastics; and they could do no more, as a rule, than mutter their de-

votions in a dead, obsolete tongue, the ancient Syriac, the meaning generally unknown, even to themselves. Their spoken language, the modern Syriac, had never been reduced to writing, and not a syllable existed in that language. And dark as was their intellectual state, their moral condition was still darker. Almost every command of the Decalogue was wantonly and habitually violated. In all this ignorance and degradation, however, there was still an open door to us, the people and their ecclesiastics cordially welcoming us to our work. To this we applied ourselves with all our might, in three branches of missionary effort—the arms of our holy service—viz., the proclamation of the Gospel with the living voice, opening schools as fast as we could qualify teachers, and the agency of the press. The two first-named branches of labour have been vigorously prosecuted from the commencement of our mission, thirty-five years ago, and our press has been at work here twenty-eight years. Thousands of readers of both sexes have been raised up in our schools, and scores of preachers and preachers' wives have been reared in our two higher seminaries. The Holy Scriptures have been translated and printed in several editions, in both the ancient Syriac, and in the modern or spoken language. About one hundred millions of pages of the Scriptures and of other good books—among them some of the richest treasures of the religious literature of the English language—have been scattered broadcast among the people. In the now long list of our publications are Bunyan's "Pilgrim's Progress," Baxter's "Saint's Rest," "Reformed Pastor," and "Call to the Unconverted," and Doddridge's "Rise and Progress," etc., etc.; and of tracts, "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," etc., etc. We also published about 500 of our sweetest English hymns, among them many of Newton's and Cowper's, besides Geographies, Arithmetics, Algebras, Text-books on Theology, a Church History, etc., etc., and a monthly religious periodical, now in its eighteenth year. And now are we to be told by a people who, in all, number less than a hundred and fifty thousand souls, and who have enjoyed our schools and our publications without money and without price, or for the smallest pittance, as in the language of the document, "Our ancient books have been destroyed, and we have no scribes or printing-presses to replace them, no schools wherein to educate our youth," and "no one has remembered us?" and again, of "our lack of pastors, instructors, and counsellors?" and still again, "our

spiritual destitution and our lack of means of instruction?" etc. These statements are as false as their cool effrontery is astounding.

A point is attempted to be made in the document to this effect: that in thirty-five years of our missionary work no Nestorian is yet able to prepare a Commentary on the Bible. Of course, Commentaries were not the first books to be sought among a people whose language was unwritten. First the Bible, then the Reference Bible, then the Commentary, is the more natural order which we have followed. Good Commentaries, however, on the Book of Matthew and on the Minor Prophets, prepared by the very able and lamented Mr. Pike, had been published and circulated before this statement was made; also valuable Notes on the Book of Acts, prepared by Mr. Cochran. Our press is now printing the last sheets of a Commentary on Genesis, prepared by myself, and I have one ready on Exodus. It is true that no Nestorian has yet issued a Commentary from our press under his own name. But Deacon Youan, a Nestorian of eminent ability, could well do so; also some others, though their range of reference and research would be far less than when they work with a missionary. The standard Commentary which I use in preparing my Commentaries is the excellent one of T. Scott, while I avail myself of the labours of many later scholars and divines. I also rejoice to draw precious thoughts from the venerable Syrian commentator, Mai Ephrem, whose writings are much and justly revered by the Nestorians.

We are told in the document that the subscribers to it do not like our "tenets." We have never yet been told so by a living voice among the people, but entirely the reverse. What are our "tenets?" The simple Gospel, in our labours among the Nestorians. We come to them, not to change their ecclesiastical organization, which has much of Protestant simplicity; but to pour light and truth into their dark minds, and leave the power of light and truth, by its own inherent vitality and force, silently to work outward, and clear the Church of the errors and the lumber with which the midnight of ages of Mohammedan oppression had marred and obscured its ancient comeliness. And I have strictly adhered to this policy, as in my opinion the best possible way of promoting the salvation and elevation of the Nestorians. Of the more than sixty Nestorian preachers associated with us in our work, not one have we commissioned for that holy calling otherwise than by the ordination of a bishop.

We were compelled to defer our labours in the mountains of Koordistan several years after commencing them in Persia, for the reason that it was impossible to penetrate those mountains without imminent risk of life. Dr. Grant was the first Western man who entered the central portions of them since the days of Xenophon and the "Ten Thousand." He travelled through them in 1839, twenty-nine years ago. A learned German, Dr. Schultz, on entering the eastern side of those mountains, a few years before, was murdered by an escort of a bloody Koordish chief. In 1843 occurred the Koordish massacres, which roused Christian Governments to demand of the Porte that it send armies thither and subdue the savage Koords, by which means the mountains were thrown open; and during the twenty and more subsequent years, we have vigorously prosecuted our labours in Koordistan, both personally and through numerous Nestorian helpers. And the strangest and almost the only barrier against the inroads of the Papists on the western side of the mountains is the able body of Nestorian labourers whom we have educated and sent into those wild regions. At the risk of repeating somewhat of what Mr. Shedd may have written to you, I may state that we now have in Koordistan associated with us in our work, one bishop, ten presbyters, twelve deacons, and several other evangelical teachers. The bishop and a deacon who are labouring on the banks of the Tigris are supported by the friends of the Turkish Missions Aid Society. The most serious obstacle which we have had to encounter in Koordistan has been the occasional outbreaks of opposition from the Nestorian Patriarch, repeatedly stirred up by the influences which I have indicated. Still, the good work is steadily and surely advancing.

The Lord has graciously prospered us in the various parts of our field, and in the various branches of our work. It has had much to encounter in the still unmitigated civil oppression of the Nestorians. Yet scores of pious preachers, as I have said, are constantly, faithfully, and ably proclaiming the Gospel, both here in Persia and in Koordistan, and hundreds of living stones are rising up as the fruits of that Gospel, under the converting power of the Holy Ghost, to become polished pillars in the temple of our God.

The work has been prosecuted at much cost and sacrifice. The American Churches have expended more than half a million of

dollars on this field, and they hope to do much more—all, indeed, that shall promise to promote the highest welfare of this people.

Yet more costly has been the sacrifice of precious lives. Twelve of my male associates on the Persian side of our field have gone to their rest and reward. Others sleep on the banks of the Tigris, hard by the ruins of old Nineveh, and others still slumber amid the wilds of the Koordish mountains.

Our mission now consists of six American families and two additional female labourers. Impaired health and advancing age forbid the expectation that I shall much longer stand in my place. But I shall leave experienced and faithful men behind me, who will be reinforced as their ranks shall be thinned by the failure of health or by the hand of death.

It was my happiness, eight years ago, to spend six months in England, presenting the subject of the Nestorian mission to the Christians there, for the most part Christians of the Established Church, under the auspices of the Turkish Missions Aid Society. Never did I receive a more cordial welcome, and never have I mingled with more delightful Christians. That period was the grand holiday of my life. And when I think of those Christians, and of the most estimable character of the two exalted and reverend dignitaries of the English Church to whom the document that prompted this letter was addressed, I have very little apprehension of interruption or interference to our missionary work from a quarter so eminently Christian.

Pardon the length of this epistle, accept our thanks for the warm interest you take in our work, and your unwearied efforts to promote it; and believe me, as ever, affectionately and very gratefully, your brother in the bonds of the Gospel, J. PERKINS.

POSTSCRIPT.

April 15.—After having penned the foregoing letter, we met with two of the prominent presbyters whose names are on the remarkable document which you forwarded to me, and who now happen to be at Oroomiah. They both solemnly declare, in answer to our inquiries—first, that they never placed their seals on that document; secondly, that they never authorised any other person or party to attach their names to that document; thirdly, that they never saw that document, nor knew of its existence; and they are ready to make deposition to that effect. These two men are among our missionary *employés*, and are among the most intelligent, respectable, and truthful of all

whose names appear on the petition. We have no doubt that their statements are true. It follows that their names have been used in a manner entirely unauthorised, and the integrity of the document thus stands impeached. We know not how many other names may have been surreptitiously placed upon it. The homes of the signers being in the western, or mountain part of our field (the nearest seventy or eighty miles distant from us), we are thus precluded from immediate examination. We have no doubt that other names have been used in the same way. But it matters not, of course, just now how many of the names were thus unauthorisedly applied, to prove the representation invalid.

I ought, perhaps, to allude to our efforts for the civil protection of the Nestorians. We are told in the document, "No one has remembered us." So far from this being true, coeval with our mission have been our most strenuous and unremitting efforts to secure protection for the Nestorians, both as individual sufferers and as an oppressed people, so far as we could make such efforts with safety. Our presence and residence here

have done much silently to effect these objects for those near us; and for all those in Turkey as well as in Persia, times almost without number, have we brought the subject of their wrongs before the nearest British officials, as several British consuls and ambassadors would so testify; and you yourselves are witnesses that we have repeatedly presented their case through you to the British Government. We could wish that our efforts had been attended with fuller success; but much has from time to time been temporarily effected, and that much has been through our urgent representations. And Consul Taylor, of Erzurum, has assured us that his Government would do no more for the Nestorians than it is doing, were English missionaries to reside among them.

You are at liberty to make any use of this letter which you deem proper. As wide publicity has been given to the document to which it is a reply, reflecting very injuriously on our mission and its work, it seems but just that our vindication have equal publicity.—Yours,

J. P.

AMERICA.

THE NEW YORK ANNIVERSARIES.

The anniversaries this year have been but moderately well attended. "The weather," we are told, "is partly responsible for this, but the published lists of speakers probably more so." There does not seem to have been any unusual multiplication of the city population during the anniversaries, nor any remarkable degree of excitement connected with them. We give below a few of the more important and interesting statistics reported. The American Tract Society has received during the year from donations and legacies 118,000 dollars, and from sales 400,000 dollars. The American Missionary Association has six missions and thirty-six missionaries in foreign lands. Last year it sent out 479 agents in the South labouring among the freedmen. It spent in cash 395,000 dollars, besides providing food and clothing. The American Bible Society's receipts were 804,314 dollars, including 447,175 dollars from sale of books. The American and Foreign Christian Union reported its receipts to be 138,520 dollars. The society labours among the Roman Catholics of this country, of South America, and of Europe. The New York City Mission has in its employ forty-six missionaries, male and female, and fourteen mission

stations. The receipts last year were 37,077 dollars.

THE PRESBYTERIAN GENERAL ASSEMBLIES.

The General Assemblies of the two distinct religious bodies hitherto known as the "Old School" and "New School" Presbyterian Churches have met, the former at Albany (N.Y.), and the latter at Harrisburg (Pa.), and have substantially agreed on a basis of union, which will result in their fusion into a single organisation, to be known as the Presbyterian Church in the United States. There is a respectable minority of the "Old School," and a smaller fraction of the "New School," who hold out against the union decreed by the majority of either body. The adhesion of the majority of the "New School" Presbyteries to the basis of union is certain, but that of the "Old School" Presbyteries is less certain. Last year the plan of union which had been adopted by the General Assemblies was rejected by the Presbyteries. Next year both the General Assemblies will meet in the city of New York.

The Synod of the Reformed Presbyterian Church had an exciting session of nine days at Pittsburg. It adjourned on May 29, to meet in 1869, at Cedarville, O. The principal time of the Synod was occupied in the consideration of charges against Mr. George

H. Stuart, late President of the Christian Commission, and also President of the National Presbyterian Union Convention. Resolutions were offered by James Sample, of Brooklyn, to suspend Mr. Stuart for singing hymns and communing with other denominations. After two days of discussion these were amended by more violent resolutions, offered by S. B. M'Leod, of New York, which, after being discussed at length, were again amended by resolutions offered by A. G. Wylie, of Duaneburg, New York, substantially the same as the first set. They were finally passed by 38 yeas to 14 nays, six not voting. Mr. Stuart was suspended without a trial, and while confined to his room by a severe attack of asthma. We give the resolutions of the Synod as adopted:—

"Whereas, the Synod possesses original as well as appellate jurisdiction over all persons and all matters affecting the general interests of the Church under its supervision and care; and, whereas, there are well-known and established laws in regard to the subjects of psalmody and communion, in the former of which an inspired psalmody, to the exclusion of all imitations and uninspired compositions, is to be used in the worship of God; and, in the latter, declaring communion in sealing ordinances to be extended to those only whom we would receive to constant fellowship, and become subject to the authority of this Church; and, whereas, George H. Stuart has openly and defiantly declared, on various occasions and on the floor of this Synod, that he has, in the worship of God, used imitations and uninspired compositions called hymns, and that he had communed with others and in other Churches in sealing ordinances; and has declared that he will continue to do so; therefore,

"Resolved, That by this avowed course of conduct, G. H. Stuart has violated the laws of this Church in these cases made and provided.

"Resolved, That G. H. Stuart be, and he is hereby, suspended from his office, and from membership in this Church, until he acknowledge his error in the premises and submits to the laws and authority of this Church, and that his seat in Synod in consequence be declared vacant."

Mr. Stuart, therefore, stands suspended from his eldership and membership in the Reformed Presbyterian Church, for having sung, in Christian worship, hymns and spiritual songs which are not included in the authorised list of "one hundred and fifty psalms."

Mr. Stuart finally sent (from a sick-bed) the following paper to the Synod:—

"To the Moderator of the General Synod of the Reformed Presbyterian Church, in session at Pittsburg:—

"I hereby solemnly deny each and all of the allegations and charges contained in the preamble and resolutions offered by Rev. A. G. Wylie in manner and form as they are alleged, and I protest against the right of Synod to pass such preamble and resolutions, and ask that this my denial and protest be entered on the minutes.

"GEORGE H. STUART.

"Pittsburg, May 28, 1868."

ROMANISTS AND THE PUBLIC PURSE.

There is no limit to the demands which the Romanists are making on the public purse (says the *American Presbyterian*). In New York they control the Treasury, and, by their men in the Common Council, vote to their sectarian institutions thousands of the people's money every year. They go also to the State Legislature, and unblushingly ask for such a list of appropriations as this. We copy from the Assembly Bill, No. 606, entitled an "Act making Appropriations for Charitable and Public Purposes," which includes, among numerous gifts for hospitals, asylums, and other charities, the following among other items, relating particularly to New York and Brooklyn, to wit: for the

	Dols.
Church of St. Mary, in the city of New York, to aid in the maintenance of schools under its charge.....	5,000
Church of St. Bridget, ditto.....	5,000
" St. Vincent, ditto.....	1,000
" Transfiguration, ditto.....	5,000
" Immaculate Conception, ditto.....	5,000
" St. Patrick, ditto.....	5,000
School of the Church of Our Lady of the Angels	3,000
Church of St. Joseph, in Brooklyn, to aid in the maintenance of schools under its charge	3,000
Sisters of Mercy in Brooklyn, ditto.....	5,000
Church of St. Peter, New York, ditto ...	3,000
St. Lawrence School, in New York.....	5,000
Church of St. James, New York, to aid in the maintenance of schools under its charge	3,000
Church of St. Paul, New York, ditto.....	2,500
" St. Joseph	1,000
" St. Stephen	2,000
" St. Gabriel	3,000
" St. Michael	3,000
" St. Nicholas	2,000
" St. Theresa	3,000
" St. Rosa	3,000

If (says the *New York Observer*) our people tamely submit to such sectarian plunder of the public money, it will be just as well to

endow the Roman Catholic Church at once! Let their bishops be appointed by the Pope, and, with the priests and teachers of schools, be supported by the funds of the State.

WESLEYAN CHURCHES.

The growth of Wesley's Churches is the most striking religious phenomena of the century. John Wesley originated his first society in 1739. The first society in America was started in 1766. The first conference met in 1784. To-day, as we learn from the *New York Methodist*, there are 3,321,539 Church members in the world, representing a population of 9,000,000, of which nearly 8,000,000 reside in the United States. They are, according to our American contemporary, divided as follows:—

"United States.—Methodist Episcopal Church, 1,139,096; Methodist Episcopal Church, South (1860), 757,205; American

Wesleyan Methodists, 20,000; the "Methodist" Church, 50,098; Protestant Methodists (in the Southern States), 70,000; African Methodist Episcopal Church, 200,000; African Methodist Episcopal Zion Church, 60,000; Free Methodists, 4,800; Primitive Methodists, 2,000; Evangelical Association (exclusive of the "Germany Conference"), 57,226. There are, therefore, 2,359,425 Methodists of every name in the United States. In the American British possessions, Hayti, and the Argentine Republic, there are 139,134.

"In Great Britain the Wesleyan Methodists number 379,342; the Primitive Methodists, 150,127; and the other branches of the Church, 194,995. In the other countries of Europe there are 14,391 Methodists.

"In Asia they number 3,669; in Africa, 21,004; and in Australia, 59,452 members."

MISCELLANEOUS FOREIGN INTELLIGENCE.

APPROACHING OPEN-AIR MISSIONARY MEETING IN HOLLAND.—For about five years past a large missionary camp-meeting has been held annually in some part of Holland. It has been always attended very numerously, with increasing interest and growing success. It has been the means of awakening in Holland not only fresh interest in missionary work, but in all Christian labour. We may say some have been converted to Christ on these blessed days. The meeting last year was held at Vogelenzang, near Haarlem, after the termination of the Alliance meetings in Amsterdam. This year the meeting is to be held at Ellekom, near Arnheim, adjacent to the Castle of Middachten, whose owner, the Lady Dowager Baroness Bentinck (born Princess of Waldeck), has kindly invited the meeting to assemble in her beautiful grounds. It is, perhaps, the most lovely spot to be found in the whole country. The railway passes close by; and the trains from Amsterdam, Rotterdam, Leyden, and the Hague are to stop not half-a-mile from the spot; and from all towns lying between these places extra trains are to bring those who desire to come to the camp. A band of music is to accompany the psalmody. The day fixed is Wednesday, July 29. To those foreigners who desire to address the meeting, the occasion will, as far as possible, be readily afforded. Delegates from foreign missionary societies, and other Christian friends from abroad, wishing to be present at this large meeting, where thousands are expected, are kindly requested to apply, if possible, beforehand to Rev. M. Cohen Stuart, Rotterdam.

THE HAVRE INTERNATIONAL MARITIME EXHIBITION, which was inaugurated on the 1st ult., and is to remain open during the four ensuing months, has afforded an opportunity for resuming several forms of Christian activity which were put in operation in the great Paris Exhibition. In one of the principal avenues an elegant kiosk has been erected by the Protestants, and surmounted by a blue flag. One-half the little edifice is devoted to the sale of the Holy Scriptures in all languages; in the other half is carried on the sale of publications for the people, engravings, tracts, and small books in various languages and different societies. In another portion of the grounds Mr. Hawke superintends the distribution of portions of Scripture from his Bible-stand. Every person, on first visiting the Exhibition, is presented with one of these gratuitously.

THE DEFINITIVE ESTABLISHMENT OF RELIGIOUS LIBERTY IN AUSTRIA is thus referred to by the correspondent of a contemporary: "If people ever did remember dates of contemporary history, the 25th of May ought to remain deeply engraved in the mind of the people of Austria, for on that day a great blot was effaced from the history of Austria. The new laws on marriage and schools have received the Imperial sanction and the Concordat exists no more. Henceforth clerical jurisdiction in matrimonial matters is at an end. If any priest should throw in the way of marriage obstacles not founded in the law, the parties can be legally married by the civil authorities. In all cases of separation and divorce henceforth to be concluded, it is like-

wise the civil law which is to decide. The supreme direction in matters of education is to be exercised by the State; only the religious education remains in the hands of the clergy of the different confessions. Schools are open to all without difference of religion. In mixed marriages parents may agree about the religion of their children as they please; if there is no such agreement the sons follow the religion of the father, the daughters that of the mother."

THE POPE AND THE EMPEROR FRANCIS JOSEPH.—It is said that autograph letters have passed between the Pope and the Emperor of Austria, in regard to the Concordat. The Pope, of course, wished the Emperor to resist the reforms, but he was unsuccessful. He also refused to sanction the abrogation of the Concordat, and was disposed to visit the Emperor with his grievous displeasure, till the latter sent to the Papal Court the Hungarian Archbishop Haynald, who explained that, as a constitutional sovereign, he had no alternative but either to comply with the wishes of the Legislature or to abdicate. Pío Nono then consented to regard his Apostolic Majesty as no longer a reprobate, deserving excommunication, and is said to have even admitted that he was not responsible for an act forced upon him by the pressure of events.

RELIGIOUS LIBERTY IN TURKEY.—The Sultan has recently received in private audience their Eminences the Ecumenical, the Armenian-Gregorian, and the Armenian-Catholic Patriarchs, as also the Grand Rabbi. In the name of the heads of the Christian and Israelite communities of the empire, the Ecumenical Patriarch made a speech in the Greek language. One passage was as follows. After thanking his Majesty for his liberal policy towards them, he said: "Your Majesty has traced for your empire and your subjects a new progressive, sure, brilliant, and solid path—that of wise institutions; thanks to them the obstacles to all national and religious distinction will soon be levelled, so as to form a people of brothers enjoying the same political rights, and working together towards the prosperity and advancement of the common country." His Imperial Majesty replied that he fully appreciated the statements and wishes expressed by the heads of the communities; that his principal object and solicitude would not cease to be the civilisation of his empire and the prosperity of his people; that he made no distinction between his Mussulman and Christian subjects; that, by appointing functionaries to the new Council appertaining

to different creeds, it was with the object of shielding the interest of all his subjects, and to make them participate equally in the administration of the country. His Imperial Majesty then accepted the hand of each of the four heads of the communities, and an address of thanks signed by the Primates.

THE NEW COURTS IN TURKEY.—The interview between the Sultan and the ecclesiastical dignitaries mentioned in the preceding paragraph was the result, apparently, of their desire to express their admiration of a speech which, a few days previous, had been delivered by his Majesty to the members of his Council of State and High Court of Justice, at the formation of these two bodies. "The duty of the State was," he said, "to preserve under all circumstances the right of every one to liberty, and in the prosecution of this duty it ought not to be characterised by violent or arbitrary acts. As regards religion, every one may follow his conviction. Whatever be the creeds professed by our subjects, they are all children of the same country, and they must not entertain sentiments of contempt or hatred one towards the other on account of religious belief. It is indispensable that the modifications of the law shall correspond with the real objects with which they are made, and also with the exigencies of the present age. The degree of power attained by European nations and the progress achieved by them, are convincing proofs of the truth of this principle."

THE AMERICAN FREEDMEN AND LIBERIA.—More than 2,000 coloured people in the Southern American States have made application to emigrate to Liberia. The community at that place, which is on the west coast of Africa, owes its origin to the American Colonization Society. It was planted in 1822. For twenty-five years it remained under the supervision of this society, but in 1844, so strong had it become that the colony assumed the entire responsibility of self-government, with the name of the "Republic of Liberia." There has been thus founded a new nation of independent free negroes, whose constitution, in its own language, imposes the obligation to regenerate and enlighten this benighted continent. Its population, of emigrants or American Liberians, numbers 12,000, but including the surrounding natives now under the jurisdiction of the little republic, 20,000 of civilized natives, visit, or trade, or live in the colony. These all speak English, and have the English Bible in their hands. Liberia has fifty churches—Methodist, Baptist, Presbyterian, Episco-

palian, Lutheran, Cumberland Presbyterian, and Congregational—and in most of them regular Sunday-schools and Bible-classes. With the exception of a few white missionaries, the entire population consists of the coloured race. In Liberia, the negro has a nationality; all its offices, from the President down, are filled by such, and thus far

the government has been ably and judiciously administered. No white person can become a citizen, and the coloured man thus demonstrates his power to govern himself. Slavery is entirely prohibited, and slave-trading, so common among the native tribes, is forbidden under penalty of death.

Home Intelligence.

THE IRISH CHURCH.

The Convocation of the Irish Church has not met since the Act of Union, although such important transactions as the suppression of bishoprics and the alteration of the terms of subscription have appealed strongly to the feelings of the clergy. The Archbishop of Dublin has, however, been in the habit of holding a Provincial Synod *pro forma*, composed of the same persons who have a right to sit in Convocation. The present Archbishop notifies, in a letter to the Dean of Cork, his intention to comply with a request made to him by several hundreds of his clergy, that the Synod of the Province of Dublin, which, in the due order of things, will meet during the present autumn, may not merely be cited, as hitherto, *pro forma*, but convened for real and solemn deliberation upon the interests of the Church. The Archbishop writes: "In a matter so grave I wished first to be certain that there were no legal objections in the way. I desired also to know the sentiments of the Primate, and that there was not likely to be any divergence of action between us, and, further, to make sure that in taking such a step I should have the hearty assent and support of all the Bishops of the province. Having satisfied myself on all these points, I address my answer to you, and beg that you will take the fittest means of communicating to the memorialists my intention of complying with their request. I propose to summon the Synod of the Province of Dublin for Tuesday, September 1, and Wednesday, September 2, and to occupy those two days in consulting with my brethren and the elected clergy, according to the words of the citation which calls them together, 'upon urgent and difficult cases concerning the state and defence of the Church of Ireland.' There can, indeed, be no more 'urgent and difficult cases' than those which are now presenting themselves to us; and I shall rejoice that whatever wisdom and counsel is in us shall thus have the freest opportunity

of uttering itself for the common benefit of the whole Church." Notwithstanding the Archbishop's statement, it has been suggested by some public writers that there certainly are "legal objections" in the way of the Synod deliberating without a special licence from the Crown.

THE CHURCH OF SCOTLAND.

The General Assembly of the Church of Scotland opened with the usual state ceremonial at Edinburgh. Her Majesty was represented by the Earl of Haddington, who, as Lord High Commissioner, announced the Queen's donation of 2,000*l.* towards promoting the religious interests of the Highlands and Islands of Scotland. The Rev. Dr. Barty, of Bendochy, was elected Moderator.

There was a long debate on the disestablishment of the Irish Church, and four opposing resolutions were submitted to the Assembly upon the subject. The first, submitted by Mr. Campbell Swinton, to petition Parliament against the proposed disestablishment, was founded upon an overture which denounced Mr. Gladstone's measure as "injuriously affecting the honour and security of the Crown," and "subversive of the faith of treaties." This was opposed by Principal Tulloch and others, and rejected. Another motion, less strongly expressed, and admitting the existence of evils in the Irish Church which demand reform, but also deprecating disestablishment, was, like the first motion, rejected. A third motion, to pass to the next business before the House, shared the same fate. Finally, Mr. Cumming moved a resolution which, after debate, was adopted by a large majority. It was as follows: "The General Assembly, while giving no opinion as to any modifications which may be necessary in the Church Established in Ireland, resolve to petition both Houses of Parliament against the proposal to disestablish it."

The presentation by Dr. Norman Macleod of his report in reference to the visit which he paid to India to inquire into the state of the

missions, and into the influence which they have exerted on native society, excited deep interest. When the successive rounds of cheering with which he was greeted had subsided, Dr. Macleod, in his own graphic manner, proceeded to describe the chief features of the regions through which he and Dr. Watson, of Dundee, his fellow-traveller, had passed. His description of Brahminism, and the mighty influence which it exercised over the teeming millions of India, sent a thrill through the highly intellectual audience he addressed. Brahminism was, he said, the most wonderful system that existed or had existed in the world. In coping with it they had to deal, not with a barbarous race, but a race whose very blood was the same as our own—a race whose religion was expressed in one of the most subtle, one of the fullest, most exquisite, most accurate, and most musical languages that ever existed—a race that had its poetry when earth was young, whose magnificent poems, that still awakened the astonishment of the reader, were probably as old as the days of Moses—a race that had its philosophy during teeming centuries, that had astronomy long before it was known to the Greeks, that solved questions in algebra and mathematics before these engaged the brain of Western Europe. In the same eloquent strain he set before his hearers India's remarkable religion, permeating every order and class of native society; and, after rousing the feelings of all privileged to hear him, said that the day that the missionaries of the Cross overturned the tremendous citadel of Brahminism they would have done a work revealing the power of Christianity such as never was witnessed in the world before, and, as far as man could see, never could be seen again. To overtake this work would require the Church of Christ in all its branches to unite and to gird on all its armour; and missionary societies and Churches must set about it in a very different manner from what has hitherto been the case. He declared his conviction that every system except the education system had utterly failed in destroying Hinduism, and that this system alone, whatever converts they might make, or whatever missionaries they might ordain, was calculated, above all others, to destroy the fortress of Hinduism. Among his other recommendations, he urged that the schools should be strengthened, that preachers should be set apart for dealing with the educated natives—men of education and of brotherly sympathy, who should not only have the knowledge required for so great a work, but

likewise the art of communicating it to others, as thoughtful, earnest, and powerful preachers. He also recommended that the Church of Scotland should have for her missionaries retiring allowances; and pointed out the importance of publication boards, and the necessity for keeping before the native mind the idea of an Indian Church, which should express as its creed the belief of the Catholic Church, and regulate its own forms as it thought best adapted for the state of the country. To the Churches at home he administered a quiet rebuke in stating that clergymen, and ladies in particular, must not be craving for exciting narratives of conversions. These they could obtain in their own neighbourhoods at home. No test could be more utterly futile to determine the merit of missionary work in India. They might baptize all the children in that distant region, but it would not touch Hinduism more than the rain on the roof of the hall where they were now assembled touched those within. The address, which occupied two hours in delivery, made a most powerful impression on the auditory.

The whole of one day's sitting was occupied with a debate on the subject of the law of patronage. After a lengthened discussion, it was agreed, by a majority of 154 to 150, to remit the matter to a committee to consider as to what modifications were likely to command success, and to promote the interests of religion and truth, and to report to next Assembly.

The number of communicants of the National Church were returned as 259,861.

The contributions of the Church were reported as follow:—

For Home Purposes—education, school-building, homemissions, chapel-building, and endowment	£132,954	4	8
For Foreign Missions	20,883	5	6
Other Assembly Schemes—Augmentation of small livings, etc.	11,265	0	10
	£165,102	11	0

FREE CHURCH OF SCOTLAND.

The Rev. Mr. Nixon, of Montrose, was nominated Moderator of the Free Church Assembly. One of the most important debates was that on the proposed union of the non-Established Presbyterian Churches. A resolution upon the subject, favourable to union, was proposed by Dr. Buchanan, and an amendment, counselling delay, was moved by Dr. Julius Wood. The debate upon the subject lasted from eleven o'clock A.M., one day, till about two o'clock on the morning of

the next, and the division took place in one of the most excited and crowded assemblies that has ever met in connection with the Free Church. The numbers were—for Dr. Buchanan's motion, 427; and for Dr. Wood's amendment, 105. This was about four to one in favour of union. The strength of Dr. Begg's opposition to the scheme of union is as decided as ever. A day or two before the discussion the result of which we have just given, on the appointment of the committee "to prepare an Act anent collections," Dr. Begg said he would reserve his opinion as to whether a collection should be made in aid of the church buildings until the question was settled as to the breaking up of the Church. (Cries of "Oh, oh!") It seemed to him that it was right that he should say that he held himself entitled to raise the question, if he thought proper.

The proposed disestablishment of the Irish Church was brought under the notice of the Assembly. On the motion of Dr. Candlish, it was remitted to the consideration of a special commission of the Assembly. This special commission, comprising the members of the Assembly, afterwards met and resolved, by 99 to 34, to petition for the total disendowment of all religious bodies in Ireland.

As is usual on these occasions, a deputation was introduced from the English Presbyterian Church. It consisted of the Rev. J. Reid, of Blyth, Moderator of the Synod; Rev. Dr. Munro, of Manchester; and Rev. C. G. Scott, of London. After the members of the deputation had severally addressed the House, a resolution was adopted, welcoming them, and concluding in the following terms: "They (the Assembly) record in a very special manner their sense of the great loss sustained by the whole Christian Church, and specially by the English Presbyterian Church, in the death of Dr. James Hamilton. His early removal deeply affects this Assembly when they recall his former connexion with the Free Church—his unchanged affection for it—his life of abundant labours as pastor of the Regent-square congregation, with which his name will ever remain associated—and his unwearyed and singularly able services in the missionary and other undertakings of the English Presbyterian Church at home and abroad. The Assembly deeply sympathise with the Presbyterian Church in England in their bereavement, and desire to record their warm tribute of respect and affection for Dr. Hamilton, whose death they, and all the Churches, lament, and for whose noble character, and honoured and useful ministry,

they desire to thank the Great Head of the Church."

The Rev. Mr. Rodgers addressed the House as deputation from the Irish Presbyterian Church. Dr. Candlish highly complimented Mr. Rodgers for his most suggestive speech. Dr. Begg was extremely glad to hear Mr. Rodgers state that the Romish Church, instead of abandoning all claim upon the ecclesiastical funds of Ireland, "did hold to them, not for her priesthood, but for her so-called educational institutions, which could absorb them all." Rome counted on reaping a large harvest from the Irish disendowment, and it must be their endeavour to counteract her designs.

Among the other deputations and brethren from abroad who addressed the Assembly were the Rev. Dr. Hitchcock, Rev. Dr. Fowler, Rev. Sella Martin, from the United States; as related to the American Churches, a remarkable man, who is a fruit of their missions in the East, Pastor Thomas Boyajian, of Diarbekir, in Mesopotamia; Rev. A. Moodie, of Pesth; Rev. Mr. Van Andel, of Prague; Pastor Janata, of Prague; Pastor Schubert, of Krabschitz; Rev. Dr. Fisch, of Paris; Pastor John Bost, of Laforce; and the Rev. Mr. Buscarlet, from Naples.

Two theological professorships in the Free Church College were vacant (one by the resignation of Dr. James Buchanan). These were filled by the election of Dr. Blaikie and Rev. Mr. McGregor, of Paisley.

The report of the Sustentation Fund, which was presented by Dr. Buchanan, showed that the allowance to all the ministers of the Free Church from the equal dividend fund, as it is termed, has this year been raised from 144*l.* to 150*l.* To others, whose congregations have complied with certain conditions, it has been raised to 155*l.* in one class of cases, and in another to 160*l.* The entire amount raised by the Church last year amounted to 395,554*l.* This exceeds the aggregate of the previous year by 26,449*l.* The following shows the various funds for which this large sum was collected:—

Sustentation Fund.....	£123,549	7	9
Local Building Fund.....	56,279	3	5½
Congregational Fund.....	126,343	17	4½
Missions and Education	66,729	16	11
Miscellaneous	17,652	6	10
Total.....	£395,554	12	4½

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met this year, as usual, at Edinburgh. The Rev. Dr. Frew, of St. Ninian's, was elected Moderator, and delivered the opening

address, in the course of which he referred to some of the more prominent topics of the day, giving especial prominence to the union question and the subject of Ecclesiastical Establishments. The statistics of the Church laid on the table by the secretary showed continued prosperity. It was stated that the number of communicants is 176,391, and the total number of persons (including adherents) attending church on Sunday, 205,462. The entire congregational income of the Church for 1867 was 265,561*l.*, showing an increase of about 100,000*l.* a-year over the sum raised ten years ago. The entire income of the Church for the past ten years, including legacies, etc., amounted to 2,314,793*l.* During the ten years ended 1867 the sum of 363,325*l.* of debt had been incurred for the building of new churches, etc., and during the same period the amount of debt liquidated was 339,340*l.* The number of churches at the present time in connection with the Synod is 597, and of ministers and colleagues 626. The report of the Committee on Stipends stated that in the month of September, 1865, the number of stipends under 150*l.* was 307; but since that time the number had been reduced to 65. The general result showed that while in 1865 more than one-half of the stipends were under 150*l.* each, there was now scarcely one-tenth of the entire number under that amount.

Overtures were presented from the presbyteries of Edinburgh and Glasgow, having reference to the appointment of evangelists, and it was proposed to appoint a committee to consider how the Church might, in its collective capacity, put forth additional efforts to bring the masses within the sound of the Gospel, as well as countenance and regulate existing agencies. Dr. Andrew Thomson strongly urged the adoption of this proposal, and after some discussion it was carried. Another subject brought under the notice of the Synod by Dr. Thomson had reference to the more adequate supply of foreign missionaries. The doctor read a report adopted by a committee appointed to consider the matter, from which it appeared that, from lack of candidates, it was impossible even to supply the vacancies that had been caused by death and otherwise in the missionary stations, which were thereby suffering to a great extent. "Formerly," said Dr. Thomson, "the cry was, 'Here are men, but where is the money?'" Now the cry is, "There is the money, but where are the men?" I am not aware that anything like this ever happened

in the primitive Church, or in any previous period in our own history. In seasons of religious revival, there is never any difficulty in finding men in sufficient numbers either for home or for foreign work in the cause of Christ. And this difficulty in finding an adequate supply of foreign labourers stands alongside of the other fact, that there is no difficulty in finding young men in sufficient numbers for any of the world's enterprises, however dangerous, or difficult, or even Quixotic they may be. This is the state of things which we are called to look at anxiously and prayerfully, and to look at now, for the loss of another year without any increased supply of missionaries would not only make it impossible for us to advance, but would compel us to recede. Now, I am sure we all feel that the grand remedy for this evil, the true way for getting us out of this anxious difficulty, would be an increase of religious life in our congregations generally, a deeper sense of the value of souls, less of worldliness, and self-seeking, and half-heartedness, and faint-heartedness, and a more pervading sense of the necessity which lies upon us as congregations and as individuals to extend the kingdom of our Redeemer. Everything we attempt will only be a half-measure unless we obtain this. Let the tide of vital religion begin to rise and deepen and extend, and many of our difficulties, like houses of sand on the sea-shore, will disappear before the advancing wave. From north and south, from east and west, we should again hear the answer to the Church's question, 'Whom shall we send? and who will go for us?' 'Here am I, send me.' At the same time, I am convinced that there are difficulties and discouragements standing in the way of devoted and earnest men which it is in our power, by better arrangement and organisation, to remove or diminish." The discussion which took place upon the subject resulted in the institution of some special scholarships for students intending to become foreign missionaries—one liberal gentleman in the Orkney Isles (Mr. Baikie, of Tankerness) having funded for this purpose a thousand pounds; the giving of discretionary power to the Mission Board to assist students contemplating foreign service out of the mission funds, when necessary; the sanctioning of a proposed arrangement by which the studies of young men intending to be missionaries shall be expedited, though the standard of education shall not be lowered; and the requiring of the Mission Board to make arrangements whereby mis-

sionaries returning permanently disabled from foreign fields may be suitably provided for.

A long discussion ensued on the subject of union with the Free and Reformed Presbyterian Churches. A motion by Dr. James Taylor, of Glasgow, was adopted, to the effect that the progress that had been made in the negotiations for union being encouraging, the committee be re-appointed with former instructions. An overture was laid on the table from the Presbytery of London, suggesting the holding of a conference with negotiating Churches in England, with the view of facilitating and expediting union. The overture was supported by Dr. King and Dr. Edmond, of London, and others. After some discussion, it was agreed to hold a conference on the understanding that no action be taken affecting the relations of the members of the English Synod to the Church without first obtaining authority for such action from the Synod. Dr. Somerville having resigned the office of Foreign Mission Secretary, which he had held for twenty-two years, Rev. Mr. M'Gill (who resigned the Home Mission Secretaryship) was elected his successor. Dr. Scott, of Manchester, was chosen Home Mission Secretary. Towards the close of its proceedings, the Synod resolved to petition Parliament in favour of the disestablishment of the Irish Church, and the withdrawal of all State aid to religion in Ireland.

THE IRISH PRESBYTERIAN ASSEMBLY.

The General Assembly of the Presbyterian Church in Ireland met in Belfast, the Rev. C. L. Morrell presiding as Moderator. The disendowment question engaged considerable attention, and a resolution has been carried, after three days' discussion, in favour of continuing the Regium Donum. The majority was only 30, and there were 390 members present. The motion to petition Parliament against interference with the grant was moved by the Rev. Dr. Dill in an able speech, and seconded by the venerable Dr. Henry Cooke, who declared that, if it were to be the last act of his life, he was anxious to show that he was faithful to the principles which had guided his entire career. The strongest condemnations were expressed of Mr. Gladstone's scheme, and the pretensions of the Roman Catholic prelates pronounced to be of such a character that it was impossible not to resist them at every stage.

In the course of the proceedings, Dr. M'Cosh intimated that he had accepted the invitation from Princetown University, U.S., to become its president

The statistics of the Church showed a decrease of 11,632 communicants. The total sum raised during the year for various religious objects was 94,218*l.*, or 10,448*l.* beyond the sum given in the previous year. In the collections for various purposes no less than 6,200*l.* of an increase had taken place in the fund for buildings and repairs, of which sum 5,475*l.* was the donation of one generous individual.

THE BOHEMIAN PROTESTANTS.

A meeting was held on Monday evening, the 22nd ult., in the lower room, Exeter Hall, to receive information on the state of Protestantism in Bohemia from a deputation of native pastors and other friends. Major-General Walker occupied the chair. The Rev. Dr. Waddington, having engaged in prayer, the Rev. Dr. Blackwood made a statement of the circumstances under which his attention had been drawn to the Reformed Churches of Bohemia, whom the deputation represented. He explained that recent concessions by the Austrian Government to religious liberty had opened the way for the revival of pure Protestant liberty in that country; and that, as a suitable commemoration of the fifth centenary of John Huss, it had been determined to raise a fund to establish in Prague a college for students of the ministry, and training institutions for Protestant school teachers in suitable localities. Pastor Van An del, of Prague, then introduced the deputation in an appropriate speech, and Senior Janata and Pastor Schubert addressed the meeting in German (Pastor Van An del interpreting) in furtherance of the objects of their mission; after which a resolution, moved by the Rev. G. Washburn, of Constantinople, and seconded by Rev. A. King, affirming that the work was worthy of the support of British Christians, was unanimously adopted. The meeting was one of deep interest, and the deputation made a most favourable impression on the audience.

THE STOCKWELL ORPHANAGE.

The first stones of the two testimonial houses, the cost of which has been supplied by the Baptist Churches as a token of regard for the Rev. C. H. Spurgeon, as additions to the above Homes, were laid on the 1st ult., at the Orphanage, Stockwell. The proceedings commenced with a crowded meeting in the large hall; the Rev. Thos. Binney presided. After the stones of the two testimonial houses were laid, the memorial stone of the schools and dining-hall was then laid by Thomas Olney, Esq. The vast assembly then partook of tea in the open grounds, after which the

presentation meeting was held. Rev. J. T. Wigner, in a few feeling remarks, presented the Rev. C. H. Spurgeon with a very handsome purse, containing 200 new sovereigns and a cheque for 1,000*l.*, which he said was the united testimony of love and esteem of 460 Baptist Churches. There was also presented to him an appropriate address engrossed on vellum. Rev. C. H. Spurgeon acknowledged the compliment, and the meeting was afterwards addressed by the Rev. W. Booth, F. Trestrail, and the Rev. J. Spurgeon. There are now erected at the Orphanage four houses, and a permanent recreation-hall, and the foundations of four more houses are laid. The receipts for the work commenced with 20,000*l.* from Mrs. Hillyard, and 2,000*l.* from A. B. Two hundred and fifty orphans will be accommodated by the present provision.

THE REV. DR. VAUGHAN.

We regret to state that the Rev. Dr. Vaughan, D.D., died at Torquay on the 15th ult., aged seventy-four. A severe attack of congestion of the brain was the immediate cause of death. He was, says the *English Independent*, one of the most trusted and honoured leaders of Congregationalism. He filled a place peculiarly his own, and the authority belonging to his ripened wisdom gave him great weight and influence. His last months were spent in gathering a new congregation at Torquay, into whose hopes and labours he entered with all his wonted spirit, and to whom he preached with an unction and power not surpassed even in his palmiest days. His first pastorate was at Worcester, where he laboured for six years. But it was after his removal to Kensington, where he spent the greater part of his ministerial life, that he became more extensively known. His preaching, though too thoughtful and philosophical to be extensively popular, attracted a large number of hearers belonging to a class not often found in Dissenting chapels. He addressed himself chiefly to men of intelligence and culture, and by them his ministry was highly appreciated. His position as Professor of History in the University of London contributed to the increase of his influence, and marked him out as a man of scholarly habits and attainments. But, still more, his books earned for him a wide-spread and deserved reputation. First appeared his two historical works, "The Life of Wycliffe," and "Memorials of the Stuart Dynasty," and some years later his series of small volumes on "Religious Parties in England," "Congregationalism and Modern Society," and the "Modern Pulpit." It is

believed that it was these books which recommended him to the committee of the Lancashire Independent College, then anxious to find a President whose name and character should be worthy of the great institution which they had founded. The choice was undoubtedly a wise one. It was not in the college alone his influence was felt. Lancashire Nonconformity was largely indebted to him. Having presided over the college for fourteen years, he resolved, in 1857, to seek comparative retirement, partly to secure the quiet he felt to be necessary to his health, and partly to devote himself to literary work. For a short time afterwards he held a pastorate at Uxbridge, but his time during the last few years has been given mainly to literature. He founded, and until three years ago he edited, the *British Quarterly Review*, which has given Congregational Dissent a new position in the literary world. Among the books of his later days were his "Memorial of English Nonconformity," a Bicentenary volume; his history of "Revolutions in England," and his valuable little treatise on Ritualism. The sense of his worth twice found special expression in large testimonials, raised not by a congregation, but by a large circle of admirers.

MISCELLANEOUS.

The Bishop of London, in accordance with the decision of the Court of Queen's Bench, mentioned in a previous number, has granted a commission in the prosecution of Mr. Bennett, for inquiry into the Sacramentarian tenets of that too notorious clergyman. The Commissioners are Sir Travers Twiss, the Chancellor of the diocese, the Archdeacon of Middlesex (Sinclair), the Rev. Canon Melville, Chaplain to Her Majesty, the Rev. F. G. Blomfield, Chaplain to the Bishop of London, and the Rev. Prebendary Kempe, Rector of St. James.

The Bishop of London's Fund special Anniversary Service at Westminster Abbey took place on the 16th ult. The Archbishop of Canterbury preached from Prov. xiv. 34. The collection amounted to 275*l.* 7*s.* 5*d.*

The Church of England Education Society held its fifteenth annual meeting a few days since. The society makes grants towards the support of schools, the purchase of books and school materials, and to poor students. Its income last year was 1,135*l.*

The annual meeting of the National Society for Promoting the Education of the Poor in the Principles of the Established Church was held on the 17th ult. The Archbishop of Canterbury presided. The re-

port stated that the gross income of the society from subscriptions, donations, collections, and legacies amounted to 17,672*l.*, being an excess of 3,520*l.* over the amount of the preceding year. Speeches in support of the society's objects were delivered by the Bishop of Oxford, Lord Lyttleton, and others.

The London Association in Aid of Moravian Missions held its jubilee meeting recently at Willis's-rooms, St. James's. Lord Ebury presided, and among others who took part in the proceedings were the Rev. J. Plunket Mooney, who read the report, and the Rev. James La Trobe (Bishop of the Moravian Church), who narrated the origin and history of the association. It appears that among the founders of the association were the Rev. Daniel (afterwards Bishop) Wilson, Mr. Wilberforce, Mr. Vansittart (afterwards Lord Bexley), Dr. McNeile, the Rev. John Bull, Rev. John Clayton, Rev. W. Gurney, and Rev. J. Leifchild.

The English branch of the Roman Catholic "Society for the Propagation of the Faith" has now a Roman Catholic Missionary College at Mill-hill, near Hendon, Middlesex. Twelve

students are there being trained by three professors to become missionaries of the Roman Catholic faith in heathen countries.

The Rev. Donald Fraser, of Inverness, has received a call from the Marylebone congregation of the English Presbyterian Church, the pulpit of which is vacant by the election of their pastor to the chair in the English Presbyterian College resigned by Dr. McCre. The call has been sustained by the London Presbytery.

The Nottingham Congregational Institute, an establishment intended for the training of ministers for Congregational churches, was opened on Wednesday, at Nottingham. The cost of the building is 5,400*l.*, of which 3,700*l.* has been already raised in large sums.

The Rev. Dr. Calderwood, of the United Presbyterian body at Glasgow, has been elected Moral Philosophy Professor in Edinburgh University. The election of Principal is postponed until 6th July.

The Metropolitan Police are in future to have one entire day of rest in each week. As many of them as can will be allowed to take their holiday on Sunday.

Monthly Survey of Missions.

INDIA.

According to a recent letter from India, "a whole European regiment have put down their names as Methodists, to avoid going to the Fort Church in Calcutta, where the service was just like the Roman Catholic."

The Bishop of Calcutta lately delivered a lecture, by request, at the residence of the late Ram Mohun Mullick. The Mullick family is celebrated in Calcutta for its wealth and for its unflinching adherence to a rigidly orthodox form of Hinduism. His lordship selected for his subject the Emperor Julian, and delivered a stirring address to a large audience of Hindu gentlemen. The Bishop gave a graphic description of Julian's struggle, as subtle as it proved fruitless, against the Christian truth. Julian was a Roman Brahmo. His "apery" of Christianity was but an anticipation of that of the Brahmo Somaj. The Brahmos make much theological capital of ideas, images, and maxims which are among the teaching of the Bible, though attributed by them to intuition. What the Brahmos are now attempting are the very things which Julian had attempted long before. The Bishop has done eminent service to the cause of truth by this honest declaration.

WESTERN AFRICA.

Bishop Crowther reports that, on a visit to the Bonny mission, he has found it going on satisfactorily. He was present at a two days' examination of the school, in which are fifty-two children, and received the first payment of school fees, amounting to 100*l.* 10*s.*, which had been collected by the king. As to the civilising influence of the good bishop's work, we must allow Dr. Crowther to speak for himself: "The utter destruction of the Iguanas last year not being attended with any revengeful visitations from the gods, as some have superstitiously expected, for such defying outrages done to the shrines of those sacred reptiles, other acts of reformation from superstitious abuses are being meditated upon. I have introduced sawyers here, to procure boards from native timbers in the bush. This has double advantages; we can get a large quantity of boards much cheaper, because obtained on the spot, and it will improve the people at large. The king and one of his leading chiefs immediately gave a man each to accompany the sawyers to the bush,

to show where large trees were to be found, as well to receive lessons from them. To convince the chiefs here of the necessity of a road, and the many advantages which may be derived from it, not only by the school-children, but by the chiefs themselves and the public at large, I bought a small pony at Lagos which I brought here with me. The sensation which this novel introduction made on the whole population the first time I rode on him from the station, through the swamp to the town, can better be imagined than described. To give the king the first honour, I rode direct to his house. As I was rounding every turning of the narrow passages between the houses, the crowd increased so rapidly, and the shouts were so clamorous, that one could scarcely hear oneself. By the time I got to the king's house a crowd of upwards of 500 persons had gathered round to see the beast which carried a man on his back. The mission premises have since become a zoological garden, to which many resorted daily for a long time from the surrounding villages, to know for the first time what a horse was; some of them had never seen one before."

SOUTH AFRICA.

The Rev. Robert Moffat, the veteran missionary, writes us from Kuruman, under date of April 14: "It is most gratifying to be able to state that the desire for education is increasing and advancing wherever there are means of instruction; and these now extend over hundreds of miles in the interior. We have readers by thousands who are most anxious that another edition of the Scriptures be printed, to supply the increasing demand. This is a most hopeful sign for the future, especially in a country where the population is so scattered, and the means of conveyance tardy and expensive, but where natives can go to and fro without difficulty. And what can the Bible alone, with the divine blessing, not accomplish!"

JAMAICA.

A congress of clergymen and laymen connected with the Established Church in Jamaica has been held at Kingston, the Bishop presiding over a portion of the proceedings. The Bishop was certain that the Governor's contemplated measures of disestablishment would undergo revision when he became convinced of the importance of the clergy to the people. No presentations to rectories will be allowed until some legislative measure is arrived at and approved by the Colonial Minister.

Aboukir Church, in the parish of St. Anne, Jamaica, in the centre of a district where there is a large population, has been surrendered by the Bishop of Kingston to the Wesleyan body. The church has been closed for two years, and the Bishop now cedes it, perceiving the impossibility of supplying a clergyman to officiate there.

MADAGASCAR.

The death of the Queen of Madagascar is announced as having occurred on the 1st of April at Ambohimanga, a so-called sacred city, nine miles from the capital, to which place she had removed after her return from her visit to the coast in the autumn. An attempt had been made (in which some of the Christians are said to have been implicated) by some parties in the capital to seize the palace and dispute the succession; but the leaders had been arrested, and Ramoma, the sister of the late Queen, proclaimed sovereign, under the title of Ranavalona, the name of the mother of the late Radama.

AUSTRALIA.

Intelligence of the death of the last survivor of the first missionary ship *Duff* reaches us from Sydney. This gentleman, the Rev. Thomas Hassall, M.A., Senior Chaplain, has just died at Denbeigh. The father of Mr. Hassall was a missionary on board the *Duff*; he himself was in the vessel as an infant. Several of the missionaries, when obliged to leave the South Sea Islands, settled in New South Wales; Mr. Hassall did so, and his son in time took orders in the Episcopal Church. He married the daughter of the Rev. Samuel Marsden, so well known in connection with the colony, and now, at the age of seventy-three, has been gathered to his rest.

CANADA.

Madame Henriette Feller, well known as the Swiss founder of the Evangelical Mission at the Grande Ligne, in Canada, died at her post on Sunday, the 28th March last, after suffering a short but most violent attack of pneumonia, and after spending thirty-three years in labours and prayer for the good of the French Roman Catholics. The loss is felt to be irreparable.

Literature.

A Memoir of the Rev. C. Colden Hoffman, Missionary to Cape Palmas, West Africa. By the Rev. GEORGE TOWNSHEND FOX, M.A., of Durham. London: Seeley, Jackson, and Halliday.

COLDEN HOFFMAN was a man of eminent piety, fervent zeal, and remarkable disinterestedness and devotedness. The son of a New York merchant, who traced his ancestry to one of the old settlers of that city, when it belonged to the Dutch, in his youth he was engaged in a secular occupation. He afterwards studied for the ministry, underwent much mental conflict, ultimately attained the enjoyment of a degree of spiritual prosperity and happiness, in striking contrast to his previous depression, and, resolutely overcoming certain personal and relative considerations, which might have led him to settle down in a pastorate in his native land, he offered himself to the Foreign Committee of the Board of Missions of the Protestant Episcopal Church as a missionary, and was accepted. For seventeen years he laboured with remarkable diligence and success at Cape Palmas, now a portion of the republic of Liberia, on the West Coast of Africa, and died from an illness brought on by excessive toil in promoting the spiritual welfare of the natives, at the age of forty-six. One who was his fellow-labourer during the whole of that period, and who says that he knew him better than any man living, the Missionary Bishop Payne, remarks upon the impossibility of conveying an adequate impression "of a life so hid with Christ in God, and manifesting itself through every waking hour in words of love and deeds of benevolence." He cared for all that concerned the welfare of his fellow creatures; and he was ever suggesting to the native Christians improvements in their style of building and living. His first African home was at Cavalla; and when he arrived there, the native congregation worshipped in a thatched chapel: before he left, it was replaced by the Church of the Epiphany—a substantial stone edifice, built after a plan obtained by him from New York. "Removed to Rocktown," says Bishop Payne, "he at once improved the church, and repaired everything there. Transferred again to Cape Palmas, he finished the Orphan Asylum, fitted up a parish schoolhouse, enlarged St. Mark's Church to double its size for the Liberians, built St. James's quite as large for the natives, built St. Mark's Hospital, commenced an institution for the blind, and developed a station, named by me after him, for natives, with a minister, teachers, catechists, two schools, and a population of about one hundred Christians." His last

were among his most arduous labours. When a providential call came, he readily left the civilised settlement at Cape Palmas to take charge of the station at Bohlen, seventy miles in the interior, and in the midst of a wild, cannibal, heathen people. "It was a season of great embarrassment. Tribal wars had closed the river communication to Bohlen. Mr. Hoffman at once determined to open a new route overland. He commenced a new station half-way, and named it Beulah, because now faith and hope told him that the interior was to be married to the coast and to Christ. He actually had his wife conveyed over this difficult road, to see their new home, and proposed immediately to remove his children there also; and when the intervening tribes refused to allow him to settle beyond them, he continued to visit Bohlen and other stations interior on foot, preaching as he journeyed, until his death." In early life, Mr. Hoffman's most intimate friend appears to have been Mr. Fox, to whom we are indebted for this volume, and who on this and other accounts was well qualified to become Mr. Hoffman's biographer. The Bishop of Carlisle contributes a preface, in which he draws some practical lessons from the story of this "Barnabas of Africa."

Observations on the Conversion and Apostleship of St. Paul. By LORD GEORGE LYTLETON. With an Introductory Essay, by HENRY ROGERS. London: The Religious Tract Society.

LORD LYTLETON'S tractate on the conversion of St. Paul has long and deservedly enjoyed a high reputation. Dr. Johnson said it is "a treatise to which infidelity has never been able to fabricate a specious answer." Mr. Rogers truly remarks that infidelity has never even attempted it. The "Introductory Essay" could not have been entrusted to an abler pen, and it will henceforth form no unworthy accompaniment of the original work.

The Way to True Greatness. By JOHN SMITH. London: W. J. Johnson.

THE useful life and happy death of the late John Lake, Esq., of West Worlington, Devonshire, have suggested to the author the subject of this little book, and furnished him with materials for its illustration. The life and character of the deceased are, however, not presented in biographical form, but topically; the "Guileless Tongue," for example, forming one chapter; the "Full Purse," another; and the "Liberal Hand," a third. We derive a high opinion not only of Mr. Lake, but of his friend the author, from these chapters on the "Way to True Greatness."

Monthly Retrospect.

FOREIGN.

THE rumours of war, which have filled the air of Europe all through the spring, have somewhat subsided of late; and there is hope that the ill-feeling which subsisted between France and Prussia has toned down. Not that the public has begun to dream of a universal and lasting peace; uneasiness is assuaged in one quarter, only to rise up in another. The scene of the coming hostilities is now transferred from the Rhine to the Danube. It is not France and Prussia that are going to fight, but Russia and the Western Powers. The irrepressible Eastern question crops up again, and the terrible assassination of the Prince of Serbia, it was supposed, would bring the floating elements of war and bloodshed to a head. We are happy to say that the event, which at first threatened war, seems destined now to dissipate the apprehension. So far as events have yet transpired, Russia has shown no disposition to take advantage of the confusion which that terrible event created; and, by the agreement of all the Great Powers, the designs of the conspirators to change the dynasty have been frustrated, and the next heir quietly takes his place on the vassal throne. Thus everything promises fair for the lasting peace of Europe. Everything, so far as words and professions go. But, on the other side, there is that tremendous counterpoise—the increase of the military force of each country. Europe is turned into one vast camp; her fields echo to the tread of armed men. When were such hosts mustered together that they did not come sooner or later into hostile collision?

The political question of the day in France is of a fiscal character. The burdens of the country are assuming gigantic proportions; and with all that they cannot keep pace with the expenditure. A new loan of seventeen millions sterling has just been called for in these times of peace. This is the third loan contracted by France within the last five or six years. Of course it is intended for the advancement of industrial and reproductive works; these loans always are for the encouragement of industry, and no doubt industry is advanced, but somehow the army and navy always contrive to absorb the larger portion of them. It is calculated that the expense of the national debt of France, which has been entirely created since the Revolution, is now equal to our own. In religious matters the old struggle goes on, between authority on the one hand, and freethinking on the other. An attempt was made to put down materialist teaching in the universities, but the Senate refused to interfere. It is, however, matter of joy that true religion is able to raise her head in the struggle and claim her freedom too. The French papers were filled the other day with the complaint of a French Protestant pastor in a country district, who had been insulted because he did not render homage to some Popish procession. We fear these insults are not new. What is new is that the pastor should dare to complain in the newspapers, and that the newspapers should take up his cause.

What has been said of France may be said also of Austria and of Italy. Both are labouring under a deficit, and both are driven to the same resources to raise money. They resort to a sort of semi-confiscation of the profits of the national credit. They make a forced reduction of the rate of interest which they engaged to pay for the loan of money, and they make no distinction between the domestic and the foreign creditor. The kind of education imparted to the young in Italy has been made the subject of discussion in the English papers. An Italian agent of Government was lately murdered in his district; on which the indefatigable Sir George Bowyer rushed into print, and asked what could be expected from a country who were told at school to ridicule religion? This has been strenuously denied; but Sir George fails to see that the question turns, not upon the education of the present day, but upon that given when the assassins were at school, and when the country was completely under the sway of the priests.

Our readers are aware that, in the remote regions of Persia and Koordistan, American missionaries have long been labouring, in connection with the Nestorian bishops and clergy, for the revival of true religion in their church. An attempt is now being made, apparently under Tractarian influence, to thrust aside the American mission, and substitute for it some agency of the Church of England. For further details we refer to the letter of Dr. Justus Perkins, which will be found in our earlier pages.

HOME.

The great ecclesiastical controversy of the age is gradually making itself felt over the whole country. Meetings are in the course of being held for and against the abolition of the Irish Establishment in every large town, and in almost every country village; and the dispute is carried on with a warmth and earnestness equal to the importance of the subject. By both sides it is substantially admitted that the narrow point raised in Mr. Gladstone's Suspensory Bill does not cover the whole ground of the question, which is no other than the propriety of the maintenance of all Church Establishments. Here and there, indeed, a few men, who insist on taking a strictly political view of the controversy, contend that no regard ought to be had to any question but that of the Irish Church; but these are in a minority on their own side; the great body of the supporters of Mr. Gladstone admit that his measure is only to be regarded as aimed at the most vulnerable point against which the attack on Church Establishments in general can be directed. The meetings are more numerous on the side of the Church than of its opponents. This, it may be said, is in part to be accounted for by the organisation which the clergy possess for calling and arranging such gatherings: but it must be admitted that many of these meetings, held in large and important towns, show a spirit and a spontaneousness which could not thus originate. Both sides look forward with confidence to the results of the general election. We do not imagine that either will have an easy victory.

The Bill which has given rise to all this controversy has come to an end. It was rejected by the House of Lords, after a spirited debate, on the motion for its second reading. It had gone up from the House of Commons without any opposition after its second reading there, its opponents resting satisfied with having diminished the majority, which once rose as high as 65, to 54. It was never anticipated that the bill would be adopted by the Lords, where, in fact, it was opposed by many of the old Whigs, as well as by the whole force of the Tory party; so that its introduction could only be intended to serve as a signal for the beginning of a controversy on Church Establishments, of which we have had many premonitory symptoms, and which will, probably, not be settled for several years to come.

It is a necessity of the form which this controversy has assumed, that the leaders on both sides are politicians rather than theologians. And in this respect the opponents of Establishments have an advantage of their adversaries. More confidence is felt in the sincerity of Mr. Gladstone than of Mr. Disraeli. Neither of them is free from the suspicion of having simulated religious feeling for the purpose of forwarding their political views; but there seems a stronger jealousy of the Minister than his opponent. And no wonder; for though it suits Mr. Disraeli's purpose now to assail the Roman Catholics and their aims, the public cannot forget that there was a time, even in the course of this session, when he was coquetting with the Popish prelates for their support. A letter appeared a few days ago from the two Roman Catholic Bishops who were deputed to discuss with the Earl of Mayo how the new Roman Catholic University was to be regulated, which affords a fresh illustration of the jesuitical policy of these men. The official correspondence, to which this letter refers, had elicited such arrogant pretensions on the part of the Bishops that the Government abruptly put an end to the negotiations. Now the Bishops have returned to the charge, and intimate that the claims they made were not to be taken as their last word. On the other hand, it is plain that Mr. Disraeli, who was at first ready to abandon the Protestant party for Roman Catholic support, when he found himself compelled to fall back on the Protestants, became anxious to shake himself free of the odium which attached to him as the author of a Romish University, and gladly seized on the overweening demands of the Bishops as a pretext to relinquish a scheme which in its origin, as in its abandonment, was alike a political manoeuvre.

A large portion of the forces engaged in the Abyssinian expedition has arrived in this country; and before these pages are at press, we may expect to hail the arrival of their gallant chief. Though they cannot be received with those military honours which the Earl of Ellenborough suggested, the public has not been slow to show their appreciation of the services rendered. And probably the army itself will regard as higher than any pageant in their honour, the praise awarded them by the noble earl, and which the public voice has ratified, for the great humanity and self-control they showed, as well as skill, patience, and fortitude by which they have earned the title of being an army "without fear and without reproach."

Evangelical Christendom.

RITUALISM BEFORE THE SENATE AND THE NATION.

THE friends of Protestantism in the Church of England never expected much from the Ritualistic Commission. It was regarded as a device to delay legislative action on the subject, rather than as a means of arriving at the truth. When the first report was issued, now twelve months ago, and it appeared that the Commission, consisting, as it did, of men of all shades of ecclesiastical opinion, were unanimous in their condemnation of the use of symbolical vestments, the news appeared too good to be true. It certainly had the effect of attracting more interest to their proceedings and of securing more confidence in their deliberations; and hence the plea of postponing legislation till the same men had completed their labours, and reported on lights and incense, as they had done on vestments, was readily admitted. The question was adjourned for another year; and half of the time which the Ritualists claimed for the firm establishment of all their innovations in the Church was thus accorded to them. Since then the Commission has made its second report, and though the members are not so unanimous as before, yet the majority of them have condemned the incense and the lights in the same terms as those in which they condemned the Popish vestments. Thus it was thought a great point had been gained. The Ritualists had been beaten on ground which they arrogantly claimed as exclusively their own—the ground of Church archæology; and it was conclusively shown that the innovations they have introduced in the practices of the Church have no foundation in the period of the Reformation. The subject was now ripe for legislation. The Church thirsted for it; the laity clamoured for it; nothing remained but that Government should take it up and induce the Legislature to put the national stamp upon the Commissioners' conclusions. The Government, however, had no intention of doing anything of the kind. The Commissioners are about to make a third, or supplemental report; and so Ministers announce their intention to wait for this third report, as they before did for the second. When this policy of inaction was announced the Earl of Shaftesbury took up the question and proposed a bill. The fate of that bill at the hands of the Government, the bishops, and the House of Lords suggests matter for very serious reflection.

The bill recited in its preamble the actual words of condemnation used by the Commissioners against the Ritualistic innovations; and then it proceeded, in its enacting clauses, to declare these practices illegal, and that every offender found guilty before his bishop of adopting them should be suspended from his living for three months. Thus the matter was to be withdrawn altogether from the civil courts. As the offence is an ecclesiastical one, so the court before which an accused clergyman was to be tried was ecclesiastical also, and the punishment had no relation whatever to civil penalties. It was impossible to deal in a milder manner with the prejudices of those High Churchmen who feel a scruple about having Church questions decided by a secular court; yet the bill was rejected. The Archbishop of Canterbury objected to it, for one reason, because Convocation had not had an opportunity of examining it. The plea thus put forward is one which, of itself, shows more than anything else the growth of High Church feeling in the Church of England within the last few years. Convocation itself has only been resuscitated within the last ten or twelve years; it has never on any occasion shown its capacity to

achieve any higher function than that of a clerical debating club, and yet here we have the Primate putting forward the assumption in the quietest manner, as if it were a proposition which admitted of no dispute, that Parliament cannot even discuss any legislative matter touching the Church till Convocation has given its sanction. The people of England and their representatives have never admitted such a doctrine, and our belief is that they never will. But, passing this over for the moment, it may well be asked why, if the Archbishop thought the opinion of Convocation on this matter was so important, his Grace took no steps to bring the question before them. We have had a very recent session of Convocation—a session in which very little was discussed that could interest any but the members themselves. Why did not the head of that body bring the reports of the Commissioners before the clergy as matters that gravely touched the wellbeing of the Church, even if he chose to pay no regard to Lord Shaftesbury's bill, which was then before the House? As matters stand, the Archbishop's plea wears the unpleasant look of his Grace having first neglected his own duty, and then turning round and making his fault a plea for everybody else being equally culpable.

But this reason for rejecting Lord Shaftesbury's measure was followed up by another plea, which is more alarming still. It was, indeed, but slightly adverted to by the Archbishop, though there can be no doubt that his meaning is the same with that which was more fully developed and more clearly expressed by the Lord Chancellor. And these arguments go far to show that this whole Commission, and the reports which they have given to the world, are mere veils intended to blind the eyes of the people, and induce them to believe that something decisive is meant, when, in reality, nothing whatever is intended to be done. The Archbishop declares that the Commissioners never went so far as to say that they advised immediate legislation to restrain these practices. The Lord Chancellor goes further. He says that Lord Shaftesbury has failed to apprehend the spirit of the recommendations made by the Commissioners. His bill proposed that Ritualistic practices should be declared illegal, but the Commissioners had carefully abstained from any recommendation of the kind, merely proposing that restraints should be applied to any departure from the established usage. Such, according to these functionaries—the highest ecclesiastical and the highest legal authority—is the distinction to be drawn between the Commissioners and Lord Shaftesbury's bill. Now, in order to understand this matter more clearly, it will be necessary to go back to the recommendations of the Commissioners themselves. In their first report they say: "We are of opinion that it is expedient to restrain, in the public service of the United Church of England and Ireland, all variations in respect of vesture from that which has long been the established usage of the said United Church, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress." In their second report they say: "The use of lighted candles at the celebration of the Holy Communion has been introduced into certain churches within a period of about the last twenty-five years. It is true that there have been candlesticks with candles on the Lord's Table during a long period in many cathedral and collegiate churches and chapels, and also in the chapels of some colleges, and of some royal and episcopal residences, but the instances that have been adduced to prove that candles have been lighted as accessories to the Holy Communion are few and much contested. With regard to parish churches, whatever evidence there may be as to candlesticks with candles being on the Lord's Table, no sufficient evidence has been adduced before us to prove that at any time during the last three centuries lighted candles have been used in any of those churches as accessories to the celebration of the Holy Communion until within about the last twenty-five years. The

use of incense in the public services of the Church during the present century is very recent, and the instances of its introduction are very rare; and, so far as we have any evidence before us, it is at variance with the Church's usage for 300 years." They conclude by saying: "Under these circumstances, and in conformity with the principles which guided us in our first report, we are of opinion that it is expedient to restrain, in the public services of the Church, all variations from established usage in respect of lighted candles and of incense."

It will be observed that in the recommendations of both reports the key word is "restrain." And a very innocent, simple, and unambiguous word it looks. Few people when they read these reports could possibly have guessed how much meaning was attached to its use. It was the most natural and direct word which men disapproving of certain practices would make use of to stop them. But it does not say these practices are unlawful, say the lawyer and prelate in chorus. No, certainly, we reply; nor did we look for such a declaration from the Commission. It was not their business to ascertain the law; that is the function of Her Majesty's judges, not of a chance gathering of gentlemen under the name of a Royal Commission. Their function was to find out what it might be expedient to make law, not to ascertain what was the law already. When Lord Shaftesbury, therefore, proceeded by his bill to render that illegal which the Commissioners desired to "restrain," we protest that we cannot discern the contradiction between the two of which those eminent personages spoke—nothing in the illegality declared in the bill which does not flow naturally and logically out of the restraint recommended in the report. But then that is on the supposition that the word is used by the Commissioners according to its popular and generally-received meaning. Looked at by the help of the gloss which the heads of the Law and the Church now supply, it is not, of course, difficult to see that "restrain" has another meaning, which is not so obvious; and that when these eminent personages talk of restraining a practice, they do not mean, as ordinary persons would, that they would stop it altogether, but that they would keep it within due bounds. When the Lord Chancellor restrains the liberty of one of Her Majesty's subjects, he may not mean to shut him up in gaol, but only to prevent him going more than a certain distance from town. No doubt the one is a restraint as decidedly as the other, only in common language it is not the meaning which most readily occurs to the listener. If that be the kind of restraint which the Commissioners intended, it will give an entirely different complexion to their reports. If they mean that these practices, though new, are not contrary to law, and that all that need be done with them is to permit them wherever the parishioners tolerate them, and to prohibit them only where they create irritation and illwill, then they subject themselves to the charge of juggling with the consciences of the people of England, who were led by their language to believe that they meant something very different. Yet, if they do not mean this, what do they mean? What is the use of these refinements and subtleties now, if their meaning was plainly expressed before? If the practices are to be put down, what is the use of haggling at the word illegal? Do their lordships think that in a free country like this any practice can be put down which is not declared illegal? If they are not to be put down, but only restrained within due bounds—tolerated and applauded wherever a plausible and smooth-tongued clergyman can talk over his parishioners—what is to become of the Church of England?

We are glad to see that the mind of the laity is beginning to express itself strongly on this matter. Journals that have most influence with the educated portions of society condemn this hesitating, faltering method of dealing with a great crisis, and demand that decisive steps shall be taken. Matters must be serious when such journals as

the *Times* and the *Pall-Mall Gazette* unite in condemning the Ritualists, and the shuffling way in which the rulers of the Church appear disposed to deal with them. It might have been supposed that these journals would adopt the cry of toleration, and would insist upon the comprehension that ought, as they think, to characterise, and hitherto has characterised, our National Church, which embraces various schools of thought. But the journals in question have seen through the fallacy of these representations. The truth is, that the most comprehensive church on earth, if it be a church at all, must have limits. The Church is not the world. There must be some body of dogmatic truth which her members believe, and the belief of which distinguishes them from those who are not of her communion. If that were not so, there could be no object in having a Church organisation at all. And so with regard to the Church of England; she must be a Protestant Church or she is nothing. Her Protestantism is the justification of her existence. If she did not protest against the corruptions of the Church of Rome she ought never to have left Rome; and those who adopt the practices of the Church of Rome have no logical standing-ground, except in the Roman Church. For let it never be forgotten that, though the controversy rages about Ritualistic practices, the real difference lies much deeper. They are the flags that mark the opposing camps, innocent things enough in themselves, but symbolising and intensifying the emotions, hopes, and schemes of a hostile force. We insist the more on this, because it was so much forgotten, or rather kept out of sight, by Lord Shaftesbury's opponents in the debate. The Lord Chancellor and those who followed him professed to be utterly scandalised at Lord Shaftesbury reading extracts from Dr. Littledale and the *Church Times*. "What end, they said, can the reading of these extracts serve? No party in the Church believe with Dr. Littledale that the Reformers were unredeemed villains, and that Edward VI. was a tiger cub, or with the *Church Times* that all the Reformers were dunces and liars." Is the Lord Chancellor so sure that these sentiments are confined to the breasts of the men who utter them? Is it not rather the fact that they but say what the bulk of the party think? Dr. Littledale has long been recognised as one of the leaders of the Ritualists; and we believe he is at this moment more potent to shape their policy than Dr. Pusey himself, though Dr. Pusey is of course the more venerable name to flaunt before the public eye. And when these sentiments are openly put forward by a leader of the party, and not repudiated by any one of all those who adopt the Ritualistic practices of vestments, lights, and incense, what conclusion can we arrive at but that all the members of the party have one common end—to efface the marks of the Reformation in the Church, and so prepare the way for that end by vilifying the Reformers? The question, therefore, comes back to us in a practical shape: What are the bounds of toleration in the Church? How many different schools of teaching may be permitted within the Church of England? We suppose open, avowed infidelity would not be allowed in any quarter. Even those who patronise Dr. Colenso would not go so far. We suppose, too, Popery must be equally beyond the pale on the other side. We should be sorry, indeed, to have it supposed that we regard Popery as being as bad as infidelity; but we would equally exclude it from the Church of England, because if Popery can be allowed there, there is no room for the Church of England; just as if infidelity can be allowed, there is no room for Christianity. How near to either of these boundary lines an erring son of the Church may go, and yet remain within her pale, it is not for us abstractly to define. But there is a parallel case to which the Ritualists cannot object that we should refer. They themselves have been forward to condemn the conduct of Dr. Colenso; and we think they are right. Dr. Colenso does not call himself an infidel, indeed, but he acts like one. He uses the prayers of the Church it is true, and her formularies; but

his public teaching is directed to undermine the faith which those formularies embody. And, what is worst of all, while he is so frank in telling us what he does not believe, he is silent on the subject of what he does believe. It is conceivable that, grievous and flagrant as his errors are, he might be found, after all, to come within the category of those whom the great Apostle describes as "holding the Head," and might enjoy his share of the blessing pronounced on "all those who love the Lord Jesus Christ in sincerity." It is conceivable, but not a word escapes him which does not tend in the contrary direction. So it is conceivable that even the Ritualists might have the root of the matter, so far as Protestantism is concerned, found in them. They might believe that the Reformation was gone about in an injurious manner, promoted by bad men to further selfish ends; and yet they might hold that the Reformation itself, however promoted, was an unspeakable blessing to the country. But they give no sign of any such feeling—nay, going further in their way than Dr. Colenso has done in his, they vilify not only the Reformers, but the Reformation, speak of it as a woe, and not a blessing, and never mention the name of Protestantism but with loathing and scorn. If there be a place for such men in the Church, all we can say is that there must also be a place for traitors in the State. And doubtless if there were citizens as indifferent to the welfare of the State as there are Churchmen careless of the welfare of the Church, the same degree of mawkish and sentimental liberalism would prevail, the oath of allegiance would be contemptuously flung aside, and we should have Fenians, Republicans, and Imperialists, sitting side by side, sharing in the deliberations of the lovers of the English constitution. We are too much in earnest, and feel our temporal interests too keenly, to permit such madness. It is only indifference to spiritual things, under the guise of liberality of feeling, that would permit it in the Church. That liberalism has had its sway too long. How widespread it has been may be inferred from the circumstance that it even now prevails so extensively on the episcopal bench. When the overseers of the Church see no harm, it is not to be wondered at that the laity are indifferent; but there are signs abroad that the latter are the first to awake to the present discreditable and dangerous state of things. The signs of the times are full of meaning. There was a time, and that not far distant, when our statesmen thought the only solution of the religious difficulties of Ireland was to endow all religions. They now confess that, though they are, many of them, still of that way of thinking, they are convinced the people at large would not tolerate such a latitudinarian scheme, and they propose, therefore, to endow none. The bishops of the Church of England are now doing for England what our statesmen attempted to do for Ireland. They are dreaming over a scheme by which the Church shall be made so latitudinarian that it shall practically come to be an endowment of all religions. Our statesmen have to confess that the people positively refused to follow their counsels in this matter. Are the bishops weak enough or mad enough to imagine that the people will be more amenable to them—that they will do for Dr. Longley in England what they refused to do for Lord Russell and Mr. Bright in Ireland?

THE LATE MADAME FELLER.

BY THE REV. J. M. CRAMP, OF ACADIA COLLEGE, CANADA.

HENRIETTE FELLER was a native of Lausanne, Switzerland. Brought up amidst the gaieties of life, she ran the round of the world's pleasures, and found them unsatisfying. Converted by the grace of God, she experienced true happiness in the exercise of religion, and spent much of her time in visiting the sick and sorrowful, and communicating to them the truths which had become so dear to her own soul.

The loss of her husband and her only child deepened the conviction that it was her duty to consecrate herself to the Lord's service. Thus she wrote several years afterwards: "Since the death of the good husband and dear child which God in his love had given me, my heart has been filled with the desire of being devoted exclusively to the service of the Lord. At first I suppressed this sentiment, which I knew was very contrary to the taste and wishes of my family, and also because I was afraid of deceiving myself in cherishing it. But after a certain time I was convinced that it was the call of God, and resisted it no longer; and during the seven or eight years which followed, I besought the Lord continually to open before me the way, and to show me what he would give me to do in his service. Quite different business occupied me during the time; nothing, however, could satisfy my soul but the love and service of my Saviour."

An opening was soon presented. The Rev. H. Olivier, pastor of the Church in Lausanne, had resolved to engage in missionary labour among the North American Indians. On his arrival in Canada he soon discovered that the French Canadians, who were in a deplorable state of ignorance and superstition, were uncared for by Protestants generally. He changed his plan and remained in Montreal, preaching the Gospel in a small schoolhouse. Several conversions followed, and the prospect appeared so encouraging that he wrote to his friends at Lausanne, earnestly entreating them to send more labourers. Madame Feller regarded this as a call from God. "This call," she said, "coinciding with the expectation of my faith, and the circumstances in which I was placed, and being in answer to a new testimony which I had sought of the Lord, I was convinced that it was his will that I should go to Canada, and I accordingly replied to my friends that I would go, and commenced preparations for my departure."

The Rev. L. Roussy, a Swiss minister of the Gospel, had also concluded to make Canada his field of effort. The two missionaries left Switzerland in August, 1835, and reached Montreal in the following October. Mr. Roussy engaged at first in school teaching, in the neighbourhood which became afterwards the seat of the Grande Ligne Mission. Madame Feller remained in Montreal during the first winter, where she was employed in teaching the young, visiting the sick, and gaining that knowledge of French Canadian character which was indispensable to a successful prosecution of the work.

In May, Mr. Olivier and his wife returned to Switzerland, the climate of Canada proving too severe for them. Thus Madame Feller was left alone. It was a heavy trial, but she was prepared for it. "I was so sure of having followed Jesus in coming to Canada," she observed, "that no human consideration could have induced me to leave. I was happier in remaining there alone with Him, than I would have been in following my best and dearest friends in returning to our home. . . . I had foreseen, before leaving Switzerland, the possibility of being placed in this situation. It was not under delusions that I had entered on this good career. I had sat down to count the cost before building the tower. I had measured beforehand all the difficulties of a missionary life, and I had not forgotten isolation, abandonment, poverty, even death at the hospital. I could not then hesitate a moment upon the course to pursue. I have come to this country to labour for the advancement of the kingdom of Christ; I had hoped I could do so with my friends Olivier; but since it is not the good pleasure of my Father, I will do, in my humble sphere, what He may confide to my hands. When I call to mind all I have asked of the Lord, I do not wonder at being led in this path, as for a long time I have hungered and thirsted to live with him and for him. O how favourable will any position be to crucify myself, and lead me to seek the fulness of Christ, which shall realise that for which I have so much sighed!"

Having removed to the town of St. John's, Madame Feller was prevented from carrying on missionary operations there, through the opposition of the Roman Catholic priesthood. Meanwhile, Mr. Roussy had begun to preach the Gospel in various places, and had thereby lost his school. Some conversions took place which encouraged the hope that there was work to be done in that district. Madame Feller removed to the Grand Ligne in October, 1836. She gave the following account of the commencement of the enterprise there :—

"Judging it would be best to associate my labours with those of brother Roussy, for the advancement of the kingdom of the Lord, I visited the different places where he was received, in order to fix upon one where I might station myself. In going to Grand Ligne twice a-week, I soon saw that this was my place. Several families had already abandoned Popery, and the adults as well as the children needed a school. One difficulty was the want of a place of residence; there was not a single house where I could be lodged. The family in whose house preaching had been regularly held offered me their garret, in which I had a chamber fitted up of 20 feet in length, 10 in width, and 6 in height. This I divided into two apartments, that it might serve as a bedroom and schoolroom. The preparation of this diminutive abode was for me an act of faith. I was without the means of defraying the expenses, as all that I possessed had been absorbed by the purchase of what was indispensable for keeping house on the most moderate scale, and aid upon which I had calculated failed me. But these difficulties did not arrest me in my course. I felt assured that my task was prepared at Grande Ligne, and that my Heavenly Father intended to grant me a shelter there. Unknown to any missionary society, sent by God alone, I waited upon Him, and according to his promise I was not confounded. I was able to pay for fitting up my garret, through a friend of the Lord and of my work, who loaned me the necessary sum."

A school for children engaged Madame Feller's attention during the day. A school for adults met in the evening. Its exercises were closed by reading the Scriptures, conversation, and prayer. A number of persons, in addition to the pupils, crowded into the room; and so great was the interest excited, that the meetings were sometimes prolonged beyond midnight. Mr. Roussy extended his itinerant labours; Madame Feller occupied her spare hours in domestic visitation, especially among the sick. The cottage-garret was insufferably hot in the summer, and the use of a barn was obtained for the schools and the meetings. Friends in Montreal came to the help of the missionaries, providing for them a convenient house, which served for residence, for school purposes, and for public worship. God's blessing rested on the effort, and a Christian church was formed in the summer of 1837. A spirit of earnest inquiry spread through the whole district.

There was much suffering during the Canadian rebellion. The missionaries and those who adhered to them were compelled to seek shelter at Champlain, in the state of New York, where they received most kind and hospitable treatment from Protestants of all denominations. They endured "the spoiling of their goods," and in many ways were made to pay the penalty of daring to think and act for themselves in the matter of religion; but they "rejoiced to think that they were worthy to suffer shame for his name," and they "ceased not to teach and preach Jesus Christ."

The work went on bravely. Increasing opportunities to do good disclosed new wants. The people were prepared to receive knowledge, and asked for schools; schools required teachers; teachers must be trained. An institution was needed by which those demands might be met. It was promptly furnished. Protestant liberality was equal to the emergency. In addition to the help afforded by friends in Montreal and other parts of Canada, the Rev. E. N. Kirk, of Boston (now Dr.

Kirk), exerted himself nobly on the occasion, and it was, in fact, largely through his co-operation with Madame Feller that funds for the erection of a building were procured.

A mission-house was erected—a substantial stone building—comprising within itself ample accommodation for the residence of a numerous family, together with a chapel and schoolrooms, and all suitable conveniences, such as barn, stables, etc. It was publicly dedicated to the cause on the 9th of August, 1840, when Mr. Kirk preached from Matt. iv. 16. This mission-house was the centre of this evangelical crusade against error and sin. There many young persons were lodged, boarded, taught, and fitted for work, as teachers or as colporteurs. Thence the colporteurs and preachers proceeded on their errands of mercy. Thither they repaired again, to “rest awhile,” and recruit their energies. There the Church of the Grand Ligne held its regular meetings, and cultivated brotherly love and holy zeal. Messengers of kindness went from that house continually, to soothe sufferers, console the afflicted, instruct the ignorant, and institute improvements of all kinds. Over all Madame Feller presided, exercising a mild, wise, and most effective superintendence.

The garret-school grew into a large institution, extending its roots in every direction. At St. Pie (forty-five miles from Grande Ligne)—at Salem—at Roxton—at Berea—at St. Mary's and other places, the Gospel was preached, and “the word of God grew and multiplied.” Souls were converted; churches were formed; new labourers were raised up, among whom it is sufficient to mention Dr. Cote and Messrs. Normandeau, Lafleur, Cyr, Riendeau, Williams, Rey (other names cannot now be recalled), by whose zealous endeavours knowledge was scattered abroad and true godliness nurtured. “The Lord gave the word; great was the company of those that published it.” Power attended the preaching of the truth. Men did not merely become Protestants; they “were turned from darkness to light, from the power of Satan unto God.” It is believed that the Grande Ligne Mission has been blessed to the conversion of at least *five hundred* souls. Many collateral benefits have been also enjoyed, for godliness has “promise of the life that now is,” as well as of that “which is to come.”

This system of religious agency was providentially placed under the management of Madame Feller. But she did not merely manage. She took deep personal interest in all the branches of the mission family, and sought to bring them to the Saviour, and keep them near to him. She was praying with the pupils of the school, in the chapel, only one week before her funeral. Surely they will not forget that last prayer!

All who knew our revered friend recognised in her an admirable fitness for the work to which she was called. Her views of Gospel doctrine were remarkably clear. She knew how to disentangle truth from error, to expose false refuges, rectify mistaken notions, and guard against evils incident to new positions and untried powers. And at the same time there was so much affection, such tender solicitude, such motherly care, that she won the hearts of those who felt constrained to yield to her.

The burden of the mission rested mainly on her shoulders. She had to interfere in its temporal as well as in its spiritual affairs, and even in the minutest details. The brethren said that she was gifted with a genius for government, and they naturally and cheerfully consulted her. They had no occasion to regret it; for hers, though a vigorous rule, was a rule of love. It was a singular combination of gentleness, prudence, and strength.

Madame Feller's influence was well-nigh all-powerful. Few ventured to contradict or oppose one in whom the tenderness of woman and the firmness of man

were so happily united. And then she was so lovely, so loveable, so greatly beloved ! How welcome was she in all religious circles ! When she visited Ladies' Associations in Boston, New York, Philadelphia, and other places to plead for the cause, she was everywhere an honoured guest. The tale of the mission, as told by her, produced wondrous effects. Neither man nor woman could refrain from responding to her appeals.

It is observable, too, that although Madame Feller occupied a somewhat anomalous position she never overstepped apostolic limits. Like Phœbe, she was a servant of the Church and "a succourer of many." Like "those women who laboured" with Paul in the Gospel, she was ever active in God's work. Like Priscilla, she could teach many "the way of God more perfectly." Yet she never "usurped authority" which the Master had not bestowed.

Two or three years ago she had an attack of paralysis, from which she partially recovered. When the writer saw her at Grande Ligne, in the summer of 1866, she was still able to take part in the management of the affairs of the mission, and it seemed not unlikely that she might be spared for years to come. But the Lord has taken her. Her last illness began on Wednesday, March 25. On that day week she was buried, being mercifully spared a long and wearisome sickness.

Those who watched by her bedside observed how her mind, in its unconscious wanderings, was engaged in spiritual things, and occupied by the great business of her life. "Tell my boys," she said, "to cling to Jesus: go quickly, and tell them of Jesus." So earnest was she that she could scarcely be prevented from rising, in order to deliver the message in person. "Do you think," she said at another time, "that those last who professed faith in the Saviour are sincere?" "Are they sincere?" she repeated, evincing, even in her expiring moments, her deep anxiety for the work. Shortly after, she quietly sunk away, and entered into rest on Lord's day morning, March 29.

The funeral took place on Wednesday, April 1. People flocked to it from every quarter—Catholics as well as Protestants—for all loved her. The coffin was borne into the chapel, where suitable services were celebrated, under the direction of Mr. Normandeau. An eloquent and impressive address was delivered by Mr. Lafleur. There were prayers by other brethren, including the Baptist, the Congregationalist, and the Episcopalian. When friends were taking their last look, before the coffin lid was closed, Mr. Normandeau uttered a few touching words of farewell ("*Adieu, chère amie, adieu; au revoir!* Farewell, dear friend; farewell—till we meet again!"), and the sound of weeping was heard all over the place.

At the grave (the burial ground is on the mission property), Mr. Roussy, Madame Feller's faithful associate in missionary life from the beginning, read some passages of Scripture and offered prayer, with faltering voice. "Blessed are the dead which die in the Lord."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, July, 1868.

DEBATES IN THE LEGISLATIVE CHAMBER UPON ECCLESIASTICAL AFFAIRS.

I referred, in my last letter, to the discussions which took place in the Senate relative to a petition against the great Medical College of Paris, accused of teaching Materialism (*Evan. Chris.*, p. 249). To-day I shall call the attention of your readers to another recent debate in the Chamber of Deputies. It deserves serious attention, for it proves that the question of the separation of the Church from the State is gaining progressively in the number of its adherents.

You are aware that since the Concordat promulgated by Napoleon I. at the commencement of this century, with the concurrence of Pope Pius IX., these two powers have in France been united. Cardinals, bishops, and priests—the Romish clergy of every rank—receive a salary from the public treasury, and the budget includes a sum of forty-six millions of francs for the service of the Papal communion. No protest had been made in our Houses of Parliament against this expenditure. It seemed proper, and even necessary, to supply the ecclesiastics with the funds requisite for their personal maintenance; in other words, the arrangements concluded more than sixty years ago between the civil power and the Roman Catholic Church appeared to be unanimously approved; at least, amongst the representatives of the nation. But the latest sittings of the Legislative Chamber have shown that public opinion in this matter is entering on a new course, and that the separation of Church and State has some prospect of success in the future. This is a serious fact, and I will now indicate its principal causes. For some years the sacerdotal body in France has assumed an attitude but little favourable to good order and to the interests of civil society. Pius IX. has given an example of this by his Encyclicals and the "Syllabus." In these official documents he assails liberty of worship, liberty of the press, all the principles and the institutions of our country. He would abolish everything established since the Revolution of 1789, and restore the intolerant laws and barbarous customs of the mediæval age. What has been the consequence? Several bishops and other eccle-

siastics, docile at the word of command given by their Sovereign Pontiff, have expressed opinions contrary to our laws and sentiments. They decidedly constitute a *foreign*, not to say a *hostile* association, which excites lamentable divisions in the State and in families, and threatens to produce serious troubles. Some dignitaries of the Roman Church, I willingly allow, are less extreme in their opinions. But the majority of these prelates have abandoned the principles of *Gallicanism*, and profess an extreme Ultramontanism. The France of the nineteenth century has, therefore, within its bosom active and intriguing adversaries, who strive to propagate throughout all classes of the nation a spirit of opposition to our civil constitution; and the Government gives to these antagonists a salary, which enables them to extend their own influence. Is this to be endured? Ought the French Government to grant official sanction to this hostility, which is not restrained even by discreet moderation? "That is the question!" as your great poet says. And it is easy to comprehend why several members of the Legislative Chamber—amongst others, M. Emile Olivier one of our most distinguished orators—have spoken of the separation of Church and State.

Let me add, that Pius IX. has convened for next year an Œcumenical Council, without inviting the French Government to send delegates to it, in accordance with the ancient laws. Moreover, he openly proclaims, in the bull by which he convenes the council, that the object of it will be "to extirpate all evil, both from the Church and from *civil society*." Thus, the members of this great ecclesiastical assembly will arrogate to themselves the right of judgment upon matters which appertain to social order, as regulated by law; and they will adopt resolutions of this serious kind without any intervention of the various Governments. Several speakers in the Legislative Chamber have energetically denounced this intrusive and ambitious meddling with our civil affairs; and M. Baroche, the Minister of Worship, has himself been greatly embarrassed by these debates. I shall probably have an opportunity to return to this subject.

THE DISPUTE IN ALGERIA.

We now come to another question, which has some relation with the preceding, inas-

much as it also is illustrative of the effects of the alliance between the Church and the State. Every one knows that a dreadful famine has recently desolated Algeria, and, especially, has visited the Arab population. Thousands of persons, men and women, have died of hunger, and the public roads were, in some sort, strewn with corpses. A great number of children, having lost their parents, were gathered together by the Archbishop of Algiers and the priests of the country, in order to be placed in some home or asylum, which should at least save them from dying of want. It was at this point that a collision occurred. The Archbishop desired to turn these circumstances to account in order to baptize these children and bring them up as proselytes of the Romish Church. But the Governor-General, on the other hand, feared to excite, by this proselytism, violent irritation amongst the Arabs. He alleged that a new war would be provoked by these imprudent attempts. The dispute between the Archbishop and the Governor became public. Each published letters, which were commented on by the periodical press; and the French Government was appealed to, to decide between the two heads of the colony; that is to say, between the civil authority and the ecclesiastical power. This was a very embarrassing affair, for the Archbishop claimed the right to fulfil his duty, and the Governor replied that he also had an important duty to fulfil, in preventing what he considered as a provocation to civil war. I set forth the facts without entering into the debate. The Archbishop, in the end, obtained authority to instruct the children whom he had brought together, in conformity with the ordinances of the Roman Catholic Church, but to do so in a spirit of moderation. How, in fact, could the Archbishop be absolutely prohibited from obeying the voice of his own conscience? It is probable, moreover, that the fears of the Governor were exaggerated. The poor Arabs, so depressed and desolated by the sufferings of famine, have neither the intention nor the means of rising in rebellion.

CONTINUATION OF DISPUTES RESPECTING THE EDUCATION OF YOUNG WOMEN.

Another ground of contention between the two powers continues to excite public opinion in France. I have already referred, in previous letters, to the violent philippics of the Rev. Bishop Dupanloup of Orleans, against M. Duruy, Minister of Public Instruction, on the subject of the conferences

or lectures given to young women by the professors of the University. M. Dupanloup is a vehement and indefatigable antagonist. He has published pamphlet after pamphlet incessantly, reasserting in the most incisive language that those lessons in history, the natural sciences, etc., in which these young girls participate, will become to families and society at large an occasion of corruption and of ruin.

The Bishop of Orleans will not, I hope, succeed in this strange and offensive crusade against the education of the female sex. Every one perfectly comprehends that the Romish clergy have a great interest in keeping the women in ignorance. By this means they rule over the mothers of families, and with their concurrence, their submission to clerical authority, they succeed in exerting a species of tyranny over the men themselves, the husbands and the fathers. But the national opinion is more powerful than the interested and arrogant pretensions of the episcopal body. M. Duruy pursues his work of feminine instruction with determined constancy. Not only the metropolis of France, but the majority of our provincial cities, now have public lectures for young girls, and these gatherings are largely attended, notwithstanding the opposition of the clergy. How can the bishops and the priests suppose that the women will consent to remain perpetually in a state of ignorance, of dependence, or of semi-slavery? It is an extravagant pretension. Wives and mothers of families ought to know something more than the Litanies of the Virgin, or their catechism, in order to be worthy companions of the men, or intelligent and wise guides of their own children. Civil society will lose nothing by this better education of the women; on the contrary, it may hope that coming generations will be more enlightened, and consequently more capable of contributing to the common good; and should the Romish clergy see its influence diminishing, whose will be the fault? The Papal communion ought to understand that the barbarous ages are irrevocably past, and that it must renounce its ancient pretensions, under pain of being abandoned by the majority of the French nation.

GREAT INCREASE OF PERIODICALS.

Unhappily there is now another kind of influence which threatens to precipitate our fellow-citizens deeper and deeper into the abyss of infidelity. A new law concerning the periodical press has been originated by the Government, and accepted by the two legis-

lative assemblies. Anyone is now at liberty to start daily or weekly journals, provided he conforms to certain legal rules, which are neither very difficult or burdensome. No preliminary authorisation is requisite for these publications. There is here progress, assuredly; liberty of the press is a principle, a law of modern times, and when it is carried out with intelligence and moderation it produces much good. But let us look at matters in the light of reality. Amongst the hundreds of new journals which have recently appeared, what do we find? I regret to state that in general they evince no respect for religion, but laugh at sacred things, give expression to false and dangerous ideas, adopt a frivolous or sarcastic tone, and aim to amuse their readers by epigrams, or to excite their passions by attacking the highest principles and the most respectable men. Such, making allowance for exceptions, are the common characteristics of the journals which, from day to day, are multiplying with incredible rapidity. Experience will show us what we have to fear or to hope from this new law upon the press. One fact is already indisputable—namely, that the school of Voltaire, with its negations, its sarcasms, its aggressive tone, is again flourishing in our midst. Conscience is rarely listened to and obeyed; the conductors of the periodical press (making allowance for the exceptions already noticed) seemed engrossed, above all things, by the desire of increasing the number of their subscribers; and to attain this end they often appeal to the worst passions, exciting sentiments of jealousy, ambition, and vanity, which must result in serious danger to families and society at large. May it please God to lead our people into better ways!

NEW "MEDITATIONS" BY M. GUIZOT.

I may here mention with advantage a recent publication which will bear good fruits. This is a new volume of "Meditations upon the Christian Religion," by M. Guizot. The name of this illustrious statesman—this author distinguished by his genius no less than by his piety—is well known throughout the civilised world. M. Guizot has honoured the French Reformation, of which he is a disciple; and, at an advanced age (for he is now more than eighty), at that period of life at which the majority of other men rest after their labours, he still displays, together with a lofty intellect, a manly activity in devoting it to the service of the Gospel. I should like to have been able to supply your readers with an exact analysis of these new "Meditations" of

M. Guizot, but must content myself with giving here a short summary of the work. The illustrious author, at the outset, describes, in a lengthened preface, the present condition of the French people in relation to their ideas, laws, morals, beliefs, and so on. He demonstrates that a large number are wavering and undecided, sometimes in one extreme, sometimes in another, and that our people generally are wanting in deep and sound convictions, which guarantee the security of the State, of families, and of individuals. He reviews, in succession, Christianity in its relations with "liberty, morality, and learning." This is a solid reply to those sceptical philosophers, those ill-instructed and superficial writers, who dare to contend that the Christian religion compromises the rights of nations and contradicts the scientific discoveries of our age. M. Guizot also establishes, by convincing arguments, that morality, or good conduct, submission to conscience—to the law of God in man—is closely connected with the Christian faith. He refutes the sophists who essay to construct what they call an "independent" morality—a morality without religion. He then devotes some chapters to the subjects of "Christian Ignorance," "Christian Faith," "Christian Life," etc. He proves, in the first of these chapters, that the true disciples of Christ willingly recognise the limits of the human intellect, and seek from on high a divine light, which teaches them all the truths needful to the salvation of the soul. The book is inspired by a living faith; the style is sober, firm, and clear; we discern in the writer a man of thorough sincerity, who desires, above all things, to do good to his brethren; and M. Guizot will certainly be listened to, both in France and in foreign countries.

APPOINTMENT OF A PROFESSOR OF THEOLOGY.

A professorship recently became vacant in the Theological College of Strasburg. The consistories of the Protestant communion were requested, conformably with the laws, to nominate the candidate whom they judged the most capable to discharge these important functions. The business was the more serious inasmuch as the new professor was to instruct the students in dogmatic theology, or the fundamental doctrines of revelation. I rejoice to state that the suffrages of the majority (or, to speak with accuracy, of two-thirds) of the consistories were given to M. Sabatier, a young pastor who unites piety to learning. His rival, M. Goy, an advanced Rationalist, obtained only a small

minority of votes. This result shows that Evangelical doctrine has numerous adherents in our Church, notwithstanding the assaults of the negative school.

THE METHODISTS.

The Methodists settled in our country

assembled in their annual Conference in the month of June. They have 184 chapels and other places of worship, 30 pastors, 110 lay preachers, 2 collegiate establishments, 57 Sunday-schools, etc. They evince much piety, zeal, and devotedness. X. X. X.

SWITZERLAND.

[From our own Correspondent.]

Geneva, July 15, 1868.

THE EVANGELICAL SOCIETY: ITS PRESENT POSITION.

Each year the summer months bring round the annual meeting of the Evangelical Society, now in the thirty-eighth year of its existence. In the course of so long a time many changes have occurred. Very few now remain of those who took part in the original proceedings of this well-known institution; and, from their age, those few are no longer the most active. It is, then, doubly important to observe that throughout this complete renovation of its members the principles upon which this society is founded have undergone no alteration whatever. The ground upon which it takes its stand, the views and convictions which it labours to popularise and to spread, are still those proclaimed in common by all the Protestant Churches at the time of the Reformation. The society was founded with a view to the propagation of a definite doctrine, which it fully declared from the beginning, in the face of an opposition of which the memory only now remains. It has accomplished its task, not so fully, indeed, as to have nothing more to do, but yet it has succeeded in raising a new generation of men both qualified and willing to walk in the same path. The tree was well planted, and it grew well.

The proceedings at the annual meeting showed that, in a religious and spiritual point of view, the field and the activity of the Evangelical Society have been very much what they were in former years, and that the blessing of God has been mercifully vouchsafed upon the work. Of course if its effects are to be compared to the extent of the "harvest" that has to be gathered in, they will seem trifling and insufficient, but if, on the other hand, we take into account the value of an immortal soul, we thank God that many such in the course of the past year have been actually brought from darkness to light, intended by himself to stand eternally before his throne as monuments of redeeming grace. That is the precious seal set by the Lord's own hand upon the labour

of his servants, and surely they, on their part, cannot but endeavour to carry on that labour as long as it is honoured by the approval of him who ripens his wheat for the garner. But there the difficulty begins; the financial resources of the society are not in proportion to its other abilities; and economy, retrenchment, suppression, are words more frequently heard than they ought to be, if the position of Geneva, in the midst of millions of souls enslaved by Popery, or otherwise strangers to the purer sound of the Gospel, were duly remembered amongst Christians of other countries. But there are certain providential facts which wise men will always acknowledge and keep in remembrance. The influence of Geneva in past ages is one of those facts. Without Geneva (then in extent and people but half of what it is now) and its master-mind, Calvin, the Reformation in Western Europe would never have been what it was and what it is. If that were better understood, there would be more sympathy now, as there was then, for those old channels into which, in course of time, the Lord's own hand has turned again the flow of the waters of life. But where proper help is wanting the work must be left undone, because the labourer's hire is not forthcoming.

The result of this state of things is to compel the men who direct this important work to seek out the means of avoiding being reduced to absolute inaction. Amongst these, the following have been adopted, but with partial success. The Evangelical Society is not a Church, and has no intention of becoming one. It has therefore handed over to the Union of Evangelical Churches of France a certain number of congregations, the first-fruits of its labours in the department of Saône-et-Loire. By virtue of their new position, those congregations, not yet self-sustaining, should look in future for help and support to that Union. But position is sometimes stronger than the will of men, and it must still be long ere the society can consider itself disengaged with regard to those churches, and free to apply elsewhere the whole amount of the resources hitherto

absorbed by them. It is, then, the more to be regretted that instead of increasing with the development of the work, the financial means of the society remain inadequate. Each year's accounts close with a deficit, which has a tendency to grow larger, although the contributions from Geneva itself show every year a steady increase; but that is insufficient. Circumstances, political and commercial, in the Old and the New World, have had a baleful effect upon our treasury, and some who were in the habit of helping us have themselves needed help. Some friends, also, of the society have died, and none but those who have known what it was to have John Henderson for their friend can know what his loss imports. More than twenty years ago he came to Geneva, with three of his friends, on the special errand of becoming thoroughly acquainted with the character and activity of this society, saying, "If it is a good work, it must be supported," and truly from that time to his dying day he did support it. He had constantly five, and at times six young men, studying at his expense in the Theological Seminary, and the missionary work partook alike of his liberality. Now it is finished! But what then? He who removes such friends can raise others to take their place, and "come to the help of the Lord against the mighty."

RELIGIOUS MEETINGS—SABBATH OBSERVANCE.

In the same week with the preceding society other meetings took place—one of the Evangelical Alliance, others of the Society of Missions, chiefly at Basle and Paris, of the Society for the Aid of Scattered Protestants, and one for the Sanctification of the Lord's-day. The last deserves some special notice, as it has displayed a considerable amount of activity. I formerly alluded to the hopes entertained by the committee and other friends that something could be done to lighten the labour of the Post-office servants. This hope, I am happy to say, has been realised, and a general order, emanating from the central direction at Berne, extends to all connected with that service throughout Switzerland, granting the privilege of entire freedom from labour one Sunday out of two; while on the intermediate one the amount and duration of labour is strictly kept to the unavoidable despatch of business. And it is satisfactory to state that in many quarters the heads of banking and commercial houses have aided the movement by declining to receive their correspondence on Sunday. That the postmen should testify their approbation is

natural, but the extensive approbation given to the measure by the public at large is more satisfactory still. It is really fortunate for a society the first time it has prominently come forward to meet with such earnest sympathy. It is an encouragement to do more, and there is, doubtless, much still to do, if means are used, with intelligence to testify, to all whom it may concern, that God's day of rest is a blessing, and in every way an advantage to those who honour it.

CHURCH AND STATE.

The connection between Church and State, always a delicate subject, has given rise to interesting discussions in the Grand Council of Geneva upon the following grounds. There has been no Roman Catholic Bishop of Geneva since the ancient bishop lost his see at the time of the Reformation. By mutual agreement between the Swiss Government and the Pope, fifty years ago, it was stipulated by a concordat that there should be no Bishop of Geneva residing there, but that the Roman Catholic parish of Geneva should be, in perpetuity, a part of the bishopric of Fribourg, whose title is Bishop of Lausanne and Geneva; while a *curé*, corresponding to what is called a rector in England, should reside there. But it has pleased those from whom such honours emanate to decorate the *curé* of Geneva with the fancy title of the Bishop of Hebron! By virtue of that title he holds episcopal rank and receives episcopal honours, contrary to the legal prescription. Whatever may be the ultimate object of the Roman authority, it is, in the meantime, clearly an evasion of the law, and consequently a breach of faith. Opinions have been much divided in the debate. Some thought no notice would be taken of it; others thought that the State ought to exert itself to the utmost, the first step being to stop the salary secured under the infringed law. Nothing has been as yet done; but the prevailing opinion is that the Romanists have been allowed to transgress by the general goodwill with which they have been treated by the Protestant majority, especially in the course of the political differences of past years. It has been consequently recommended to the Executive to keep as closely as possible within the strict letter of the law, refusing nothing that the law grants, but granting nothing that it does not prescribe. Thus, by having imprudently tried to extend their privileges surreptitiously, they have made their position a little worse than it was before.

ITALY.

[From our own Correspondent.]

Florence, July 16, 1868.

TWO PAPAL ALLOCUTIONS.

The Pope has lately taken several opportunities of expressing his views on the present state of matters in the Catholic world. The 17th and 21st of last month were the anniversaries of his election to the Pontificate and subsequent coronation, and on these occasions, in his replies to the addresses of congratulation which were presented to him by the College of Cardinals, the Diplomatic Corps, and the Royal Family of Naples, he dwelt specially on the present plague of brigandage and the recent attack of the Garibaldini. With regard to the Garibaldian expedition, he remarked that God had been pleased to bring good out of evil, as that revolution had been the means of stirring in all honest hearts a stronger desire to support and defend the true religion. But still, he remarked, the Church was not free from danger, for no sooner was she delivered from the attacks of the Garibaldini than she was subjected to the ravages of bandits, so that, like the Jews of old, when rebuilding the temple, she was obliged to labour with the sword in one hand and the trowel in the other. These were strange words from one who, by supporting the Bourbon king with his bandit army, has been the chief instrument of spreading and maintaining this plague in Italy.

On the 22nd he held a secret consistory at the Vatican, where he delivered two allocutions. In the first of these he proposed the publication of the Pontifical bull convoking all Catholic bishops to the General Council of the Church. The second was chiefly occupied in deploring some of the events that had recently taken place, and some of the laws which had lately been passed in Austria. There are few now who do not rejoice that religious liberty is spreading, and that men can worship God according to the dictates of their consciences. But the Pope characterises the law which was passed in Austria on the 21st of December, and which granted freedom to every religious persuasion to open places of worship or instruction, as an infamous law, productive of the greatest injury to the Catholic religion. In the same terms he speaks of the permission granted to bury Protestants in the cemeteries of the Catholics, where no separate burying-ground has been set apart for them, and of several other liberal laws which have lately been enacted. These ideas show how tho-

roughly opposed the Papal religion is to all liberty, either political or religious. The kingdom of Italy may well take warning, and cease from all endeavours to come to any terms of agreement with the Roman Court; for in proportion as terms of agreement are come to with that power, will the liberty which she now enjoys be diminished, and the former state of tyranny and ignorance be restored.

THE COUNCIL SUMMONED BY PAPAL BULL.

On St. Peter's-day, the 29th of June, the bull summoning the bishops and cardinals to the Ecumenical Council was issued in Rome. The bull was published with the formalities which used to be observed in the middle ages, and then affixed to the pillars of the three principal churches, and in the Campo di Fiori, where the fires of the Inquisition were first lighted. The summons to the bishops to repair to this Council is long, but the substance of it is that Pius IX., who arrogates to himself the title of Supreme Head of the Church—having marked the dreadful trials and difficulties which are now assailing the Church and society, inasmuch as the teaching and the power of the Apostolic See have been called in question, church property stolen, bishops and clergy despised, profane books and journals circulated, education taken from the hands of the priests and entrusted to wicked masters—summons a General Council in order to consider how these evils may be checked. It is evident from this bull that the spirit which suggested the Syllabus is the spirit which has also led to the proclamation of this summons, and that the Council will brand a desire for liberty of conscience, the doctrine that the clergy are under the civil law, and the right of the State to appropriate the church property and to undertake the education of the people, as hereaies, and anathematise all who hold them. Much depends on this General Council, and the support which it receives from the different governments. If it has been called with the consent of the different powers, then it cannot fail to do great harm to the spread of the truth; but if it has been assembled without their consent, it may be one of the means of destroying the system which it was intended to upbuild.

POPISH RIOT AT LODI.

A remarkable disturbance has lately taken place at Lodi, in connection with the funeral of the late bishop of that city. This was to have been performed on the 22nd of June, the bishop having given orders that he was

to be buried at Bergamo, his native place. Early on the evening of that day the body was placed in the funeral car which had been brought into the courtyard of the palace. Up to this time all was quiet, although it was whispered in the town that an attempt was to be made to prevent the removal of the corpse. About ten o'clock the crowd began to increase and proceed in the direction of the palace. On arriving there they forced the doors, and having seized the funeral carriage, dragged it, with shouts of "Viva il ves-covo!" through those parts of the town which are inhabited by the lowest of the people, until they arrived at the square where the Cathedral is situated. There they broke open the two coffins in which the body was enclosed, and exposed it to the gaze of the people. It was next carried, amid a procession of torch-lights, to the Church of Santa Maria Maddalena, and deposited upon the high altar. All the candles and lamps in the church were then lighted, and, amidst the greatest confusion, the people continued to shout, "We wish the bishop to remain at Lodi in spite of the Protestants." The authorities were obliged to have recourse to a division of the hussars which happened to be stationed near the town before order could be obtained. For several days the town continued in a very excited state, and numerous arrests were made, but at last order was restored.

ITALIAN MORALITY.

The dreadful state of morals that exists in some parts of Italy has lately been brought to light in a very remarkable manner. Some time ago Signor Cappa was appointed as public prosecutor at Ravenna. On entering on his duties he found society in that district in a most deplorable condition; for in a report which he forwarded to Government he stated that there were very many societies which pretended to have been organised for the purpose of mutual assistance and other beneficent objects, but which had for their scope to facilitate the commission of robbery and other crimes, and prevent the infliction of punishment on the guilty parties. "In this country," he wrote in that report, "almost all the common people go about armed, and it would be considered a disgrace for a young man to be without a dagger or pistol. So great is their passion for weapons, that those who are poor deprive themselves of the necessities of life in order to obtain the money required for buying these arms. Hence the frequent murders and stabbings which occur." On entering on his duties,

Signor Cappa set to work with rare energy to put an end to this state of matters, and bring the criminals to punishment. This, of course, excited their vindictive spirit, and he was assassinated in the open street, in full daylight, without a single attempt having been made to arrest the murderer. This led to an examination into the state of this city, and the astonishing fact was discovered that out of a population of 209,512 persons, there had been, during the space of nine months, 64 murders, 237 robberies with violence, 110 cases of stabbing, 481 thefts, 5 cases of wilful fire-raising, along with other minor crimes, so that from the 1st of September to the 30th of May there had been no fewer than 1,119 crimes. The Home Minister, in speaking of this, did not fail to point out that this state of things was the result of the Papal Government, under which Ravenna had been till the formation of the kingdom of Italy. Under that Government, justice was denied between man and man, while the innocent were cruelly oppressed. This led to the formation of these societies, who were determined to take the law into their own hands.

MONKISH TREASON.

In the late discussion in Parliament on the suppression of the monasteries, one of the members characterised the monks as the enemies of the kingdom of Italy. Everyone who knows anything of the feelings of these members of religious corporations knows how true such a statement is, but every now and again instances occur which throw the clearest light on this truth. Two or three weeks ago a picture which was being sent to a nunnery in the north of Italy was confiscated at Susa. In this picture the Pope was represented as hurling his thunderbolts against the King of Italy, while Garibaldi lay at his feet, having already been prostrated by one of these. A correspondent in the *Gazetta d'Italia* writes that the parish priest of the Church of St. Andrea, in Leghorn, had made a pilgrimage to Rome, and on his return had showed in different cities in Umbria a picture of so seditious a character as to excite the indignation of all who were friendly to the Government. No less seditious were the sentiments which he expressed. According to him, if anyone dared to pronounce the name of Victor Emmanuel in Leghorn he would be sure to receive either a blow or a stab with a stiletto, while in the streets both night and day were heard the cries, "Death to Victor Emmanuel!" "Long live Leopold!" "Long live the Republic!" Nor is this monk an exception. Numbers of

such men are now wandering about the country in their monkish dress, and pouring poison into the ears of the simple peasants. In failing to carry into effect the law which has already been passed, the Government is certainly guilty of weakness, and is adopting one of the means best fitted to overthrow all rule and authority.

GAVAZZI AND THE PRIESTS.

Signor Gavazzi has again been challenged to a public discussion, and this time by no less a person than the Bishop of Guastalla. Last year, when Signor Gavazzi visited this town, the Bishop publicly distributed some alms among the poor, in order to show, as he said, that he had not fled on the arrival of Gavazzi, and immediately afterwards entered his car-

riage, and drove to the railway-station. This year he pretended to show more courage, by challenging his opponent to a discussion, well knowing that such a debate would be prevented by the Prefect; or, if not thus prevented, that such a disturbance would take place as would hinder it from being carried on. Others hint that the bigoted peasants had been persuaded to use even harder measures to silence the Evangelical lecturer. Nor is there anything unlikely in this, as was very evident from the number of them who made their appearance in the town on the day fixed for the discussion, armed with heavy clubs. The Prefect, in order to prevent any disturbance, gave orders that the debate should not take place.

GERMANY.

[From our own Correspondent.]

—, Prussia, July 18, 1868.

THE LUTHER FESTIVAL AT WORMS.

The most splendid statue that has hitherto been erected to the great German Reformer was unveiled at Worms on the 25th of last month. It was a magnificent spectacle to see the representatives of almost the whole world paying their tribute of respect to the man whose efforts the Lord blessed far beyond the limits of his own country. It was felt by the Germans, from both the North and South, who met at this festival, that while Luther had been a benefactor to mankind at large, the occasion was a national holiday for their fatherland. The little city of Worms was crowded. The trains proved insufficient to carry all the visitors from other parts of Germany and foreign countries. Monarchs displayed their interest in the memorial. Your readers will be aware that your Queen sent a telegram to Worms, and our King was present in person. The monument itself was the work of Rietschel, though completed after his death by some of his pupils. Luther himself, on the highest summit of the monument, is represented in his gown, the hand pointed on his open Bible, the head lifted towards heaven. Below him, on the different sides of the monument, are seen the statues of the Elector Frederick the Wise, Philip the Magnanimous of Hesse, Philip Melancthon, John Reuchlin, Peter Waldo, Wycliffe, Huss and Savonarola, Calvin and Zwingle, besides the arms of some of the cities that suffered most at the period of the Reformation or witnessed the most remarkable events, together with representations of some of the historical events of the Reformation and in the life of Luther.

On the evening before the festival, services were held in several churches. One of the preachers was Gerok, of Stuttgart, so well known by his poems. Later in the evening a meeting was held to welcome the visitors, and to receive the messages they were come to deliver. It was unavoidable that at such a gathering there should be some persons holding unevangelical sentiments—Rationalists, who see in Luther nothing else than a man who broke the chains of all religious authority. So Schenkel, of Heidelberg, made his appearance, and tried to explain what he considered the necessary development of the Reformation. A few people applauded, but this created such indignation in the assembly, that Schenkel could not continue on account of the noise. This was the only shadow of a disturbance. In every other respect the festival was really kept in a spirit of warm-hearted catholicity. The most extreme Lutherans met with the friends of Evangelical Union, and no word of ecclesiastical antagonism was heard. But something else was, perhaps, more wonderful still. Nothing of the old political hatred between Prussia and the southern German states was felt; no such antagonism at all hindered brotherly intercourse. Dr. Hoffmann, of Berlin, preached on the morning of the 25th, in one church, Dr. Bruckner, of Leipsic, and Pastor Fischer, of Vienna, in the two others. Twelve o'clock was the hour appointed for the ceremony to begin. The moment of unveiling the work was marked by salvos of artillery. The sovereigns who were present stood round the monument, and all the representatives of the different churches, clergymen and members of the consistories, who had arrived in a long procession, behind them. The crowd was so

great that but few persons were privileged to hear the speeches that were delivered, but all could join in the hymns, especially in the Luther hymn. Other meetings and services gave all the visitors opportunities to refresh themselves by spiritual intercourse with their fellow Christians.

THE ECCLESIASTICAL CONFLICT AT BERLIN.

The excitement caused by the incidents of the last Synod (*Evan. Chris.*, p. 257) has not yet subsided. I do not know whether it will have any practical consequences, except, it may be hoped, that of stirring up Christians; but still the papers are full of it. One sad consequence is that many of our satirical papers, especially *Kladderadatsch* (our *Punch*), constantly quote the expression made use of by Mr. Knak, in order to throw ridicule on religion. The Consistory of the Province of Brandenburg has also spoken on this question—not, certainly, like the magistrates of Bremen, who publicly told the adversaries of Dr. Schwalb that the Government approved of the infidel preaching of the latter—but in a way which satisfies none of the parties; not the unbelievers, because the Consistory maintains that God performs miracles and hears prayers; nor the believers, because Mr. Knak gets more censured than Mr. Lisco, and because the ministry explains the miracle which the Lord made Joshua perform in the battle against the Amorites rather allegorically. The magistrates of Berlin have done nothing in the matter; perhaps they remembered an audience with the late King. Some twenty years ago a similar occurrence took place, and the magistrates presented a petition to King Frederick William IV. He received the gentlemen, but honestly told them that he deeply regretted their intentions, and strongly disapproved of them, because he could not concede to a branch of the secular administration the right of interfering with the Church, and because he was very sorry to hear believers called “a party” in the Church. This anecdote is now quoted in our papers.

HOME MISSIONS.

The new religious paper for home missions in the kingdom of Saxony was started on the 1st of this month. At the same time the Saxon Home Mission Society is going to hold its first great public anniversary meeting on the 21st of this month. Mr. Ahlfeld, of Leipsic, will take part in the proceedings. In Berlin, the *Johannesstift* held its anniversary meeting last month. This is one of Dr. Wichern's institutions for city missions, connected with the “Rough House” at Ham-

burg. They have now finished their second building in the middle of the city. The other buildings are rather outside the town. There the anniversary meeting generally takes place in the open air, attended by crowds coming from Berlin. In the province of Silesia a Society for Home Missions has been formed, which every summer arranges open-air services in all parts of the provinces. These meetings are generally very well attended.

LUTHERANISM AND THE UNION.

At his last visit to Hanover, the King saw several of the clergy, and he told them that they had no reason for anxiety, because though he considered the Union as a sacred inheritance of his forefathers, and would sincerely rejoice if it were to be adopted voluntarily in Hanover, still he would never force it upon anybody, as he disapproved of all violence in religious matters.

You will remember that at Leipsic Professor von Zeschnitz said he considered a Lutheran no longer such if he admitted to the altar a member of any other denomination. He at the same time censured the Saxon clergy who, after the war, admitted the Prussian soldiers to the Lord's Table. Fortunately, a Saxon clergyman, Mr. Fricke, of Leipsic, has publicly protested against this, and stated that all the Saxon clergy had done the same, with the general approbation of the country.

THE CONFERENCE AT HANOVER.

The eventful days of Hanover are now passed. Were they indeed eventful? Opinions are naturally divided on the subject. The number of visitors was very large, but we must not forget that some of the consistories—as in Mecklenburg, for instance—made it almost an obligation to go. From the city of Hanover itself the attendance seemed not to be very large. From the old Prussian provinces, not represented at all on the committee, some Dissenting Lutherans and some of the Established Church were present, but they were very few. It was doubtful until the very last moment whether they would be allowed to speak at all. A young pastor of Wurttemberg, who made his appearance, could not but confess that but a very small number of his countrymen took an interest in the result of the Conference. The most important part of the business has evidently been treated in special and private conferences, hidden from the eye of the public, and the future will, perhaps, show what were the resolutions adopted. The only practical result of the Conference at present seems to be the esta-

blishment of a new Lutheran journal, which is to appear at Leipsic. But, in reality, no practical questions were brought before the assembly, nor did any discussion take place; it was fixed beforehand who were to speak, and the public assembly assented to everything. There seemed to be great anxiety lest anything should disturb the unanimity of the meeting. It certainly is easier to meet in brotherly union, when you liberally admit different opinions on non-essentials, then when unity on every element of doctrine is the sole standard. Let me give a short account of the proceedings. They were opened by a sermon by Professor Luthardt, of Leipsic, on Christian fidelity. This latter required, as he said, fidelity to what we consider to be revealed truth. He was catholic enough to admit that other denominations had received many gifts of God; but, after all, he continually spoke of the Lutheran Church as *the* Church. Then the President, Dr. Harless, of Munich, stated the object and aim of the Conference, and especially protested against the insinuation that the Conference was under the influence of political feeling. Then followed the most important address by Dr. Kliefoth, on the question, "What does Article VII. of the Confession of Augsburg demand with reference to Church government?" He argued that a government was necessary for the Church, which was based on conformity in doctrine and on certain fixed creeds. After this address, four resolutions were unanimously passed, of the following purport:—

1. Agreement in the pure doctrine and the right administration of the Sacrament is sufficient, but also indispensable, for the true unity of the Church. This we find in the creed of the Lutheran Church.

2. The government of the Church, as an important element in its being, must also agree in the pure doctrine and administration of the Sacrament with the Church over which it is placed.

3. It is, therefore, inadmissible to unite Churches by a common government without conformity in doctrine and the Sacraments.

4. The sovereign who acquires new ecclesiastical dominions has no right to combine them, without considering their doctrine, and the way in which they administer the Sacraments, with a National Church, so that they only remain private congregations within that National Church.

Two more addresses were then delivered—one by Professor von Zeschwitz, on the doctrine of justification; and one by Münk,

a Hanoverian pastor, on the duties of the Christian. The most remarkable feature in the last address was the expression of disapprobation uttered against the work of evangelisation in Italy. It was alleged that we had no right to intrude into the dominion of other Churches. Of the great duties of Christians towards the lifeless masses nothing whatever was said.

What is our impression of these proceedings at Hanover? The Conference aimed at being œcumenical, and was certainly not free from sectarianism. Let us admit that but few present were under the influence of political motives; still, none will deny that the main object was not positive, but a very negative one. It was a great demonstration against the Union, and against the Established Church of Prussia. The large number of clergymen who were present, in contrast to the small number of laymen, show us that these strong High-Church views have fewer adherents among the congregations than among their pastors. A gathering like that at Hanover cannot have results, if it is not based on something more positive than the mere opposition to the Union. But let us be fair. The strongest adherents of decided Lutheranism spoke in favour of voluntarism in connection with the Church. This may be important for the future.

THE LUTHER MONUMENT AT WORMS.

The following is the telegram referred to above by our correspondent as having been sent by our own Queen. It was addressed to the King of Prussia: "Pray express to the committee for the erection of the Luther memorial my most hearty congratulations upon the successful completion of their task. Protestant England cordially sympathises with an occasion which unites the Protestant princes and peoples of Germany."

In addition to the account of the monument given above, we insert the graphic description of the *Times* Berlin correspondent:—

"In size and rich variety of design the monument has no equal. It is not a statue, but a combination of eleven statues grouped around and surmounted by the gigantic likeness of the Thuringian miner's son. Ascending a few steps, you tread on a granite base forty feet square, enclosed on the three other sides by a battlemented balustrade. In its centre Luther stands pre-eminent. Seated on the four pillars projecting from the corners of Luther's pedestal you see, clustering about the master mind, his four precursors, who attempted what he accomplished. To this

noble array the English, French, Italian, and Slave nations have each furnished a member—John Wycliffe, Petrus Waldus, Jerome Savonarola, and Jan Huss. Then, turning to the circumference, you notice seven more statues distributed around. Occupying the four corners of the balustrade, and separated from the centre group by the inner space, are the venerable figures of two regal and two clerical allies of the Reformatory hero. Frederick the Wise, Elector of Saxony, and Philip the Generous, Landgrave of Hesse, impersonating power and prudence, watch the front; Philip Melancthon and John Reuchlin, with their solid erudition, are at their rear. To these four, or, adding those in the centre group, nine great men—images of real beings—are, with questionable taste, united the symbolical statues of three cities celebrated in the history of the time. Augsburg, Magdeburg, and Spire, three majestic women, take up the centre of each side of the balustrade. Seated, and looking up to Luther, they pleasingly relieve the four corner statues, which are standing, and have their faces turned in the same direction as the central figure. To do justice to the many places which have likewise deserved well of the cause of religious liberty, the battlements of the enclosure are on the inner side decorated with the escutcheons of twenty-four other German cities. These are Brunswick, Bremen, Constance, Eisenach, Eisleben, Emden, Erfurt, Frankfurt, Halle, Hamburg, Heilbronn, Jena, Königsberg, Leipsic, Lindau, Lubeck, Marburg, Memlingen, Nordlingen, Riga, Schmalkalden, Strasburg, Wittenberg, and Worms. Thus stands the wonderful structure before us, a petrified piece of history, silent, yet eloquent to any one who knows what has once agitated mankind, and has a presentiment of what will agitate them again.

“Let us look a little more closely at the principal group. On a syenite pedestal of subdued colour, surmounted with two bronze squares, stands Luther. It is the stout, sturdy shape, familiar to every eye. It is the dear old well-known form, with its honest features and calm, imperturbable eye, as painted by Cranach. With face turned upwards, he rests his clenched fist on the closed Bible, as if uttering the famous verse of his beautiful chorale—*Das Wort sie sollen lassen stehn*. From an artistic point of view it might, perhaps, have been better to give his head a more inclined position. In a statue of ten feet and a-half in height, on a pedestal of sixteen feet, a face lifted up to heaven cannot be well seen from below. A better view,

however, is obtained from the side than from the front.

“Before passing on to the other worthies, we will cast a glance at the pedestal itself. In suggestive detail it is in keeping with the general design. A square of cast bronze, placed on the stone pillar, supports a similar slab of less dimensions, decorated with inscriptions and reliefs. On its front, a fitting motto of the monument, appear the closing words of Luther’s celebrated speech in the Worms Diet: ‘Here I stand. I cannot speak nor act otherwise. So help me God. Amen.’ Under the legend are the medallions of John the Constant, and his son, John Frederick of Saxony, who so steadfastly stood by Luther in his troubles. On the opposite side is engraved a passage from another speech of the fiery Reformer: ‘The Gospel which the Lord put into the mouth of the Apostles is his sword. With it he strikes the world as with a thunderbolt.’ Underneath are the portraits of Ulrich von Hutten and Franz von Sickingen, the two noble knights who brought the chivalrous spirit of their class to the defence of truth, and its less warlike champions. To the right of Luther we read the following sentence from his correspondence: ‘Faith is life in God, but it is only through the Spirit of Christ that we can hope to understand Holy Writ.’ Portraits of John Bugenhagen, the Pomeranian Reformer, and Justus Jonas, the intimate friend of Luther, into whose ear, a moment before his death, he poured the confession of his unshaken faith, are inserted on the same side. Finally, on the left, we read: ‘Those that rightly understand Christ will not be moved by what man may enjoin. They are free, not in the flesh, but in the spirit.’ John Calvin and Ulrich Zwingli, the founders of the Reformed Church in Switzerland, are aptly placed under this motto, their deviations from Luther proceeding from their partiality to the spirit rather than to the letter of the Bible.

“The lower slab contains scenes from Luther’s life in *alto relievo*. Here we have him making his speech in the Worms Parliament, nailing his theses to the door of Wittenberg Cathedral, marrying his Catharine, and translating the Bible in the sequestered castle of Wartburg. For character and finish these smaller castings are greatly praised.

“The four figures sitting at the feet of their more successful brother in arms next claim our attention. Petrus Waldus, of whom no portrait has been preserved, is represented as a poor wanderer, with torn cloak and staff, and preaching, with the Bible before him, as

his guileless heart dictates. Wycliffe, whose features are likewise unknown to posterity, is arrayed in a doctor's garb—a venerable sage, gently stroking his beard as a man wrapped in contemplation. Huss is the martyr, preparing for death. Weighed down with bodily weakness and prolonged imprisonment, he sits a harrowing picture of misery. But his sharp and emaciated features are lit up by an inspired look, directed towards the crucifix clasped in his hands. The vehement apostle is displayed in the person of Savonarola. He lifts his right hand to heaven and beats his heart with his left, looking down on the spectator from his cowl with eyes flashing fire. To the victorious tranquillity of Luther these sorrow-laden harbingers of a better day form a contrast alike beautiful from an artistic as it is satisfactory from an intellectual point of view.

"Of those on the balustrade, Frederick the Wise first meets our eye. Wearing the ermine robe of his electoral rank, he spurns the imperial crown at his feet. He looks neither to the right nor to the left, but, as was his wont in life, straight forward. His firm yet unpretending countenance is characteristic of him who would rather remain ruler of Saxony than sway the empire, with its opposing factions and interminable discords. Next to Providence, it is to this great and good man that Germany is indebted for the triumph of religious liberty. It was he who protected Luther from the sword and poniard of his enemies and gave him a livelihood, and afforded him leisure for his spiritual work. It was he who concealed him at Wartburg, made him a professor in the Theological Faculty of Wittenberg, and furnished the wherewithal to maintain that delightful home presided over by Kate. An Englishman is naturally gratified to reflect that, as he was the most celebrated ancestor of the Prince Consort, he stands in the same relation to the future kings of his country. Unfortunately, the principal branch of his issue have relapsed into Catholicism. In the course of the last century the Dresden dynasty, to be able to ascend the Polish throne, changed their religion. They have long lost the acquisition for which they sacrificed so much, and, residing again on the Elbe, are now the only Catholics in the country they rule.

"But to revert to the monument. Philip of Hesse, who very nearly forfeited his patrimony by taking up the cause, is one of the best statues. Leaning on his huge sword, he gazes up to heaven, as though awaiting the dawn. John Reuchlin, in the cloak of a

Doctor of Divinity, is a prototype of the German professor of the day. You almost believe you hear him lecturing, so grave and scholastic is his mien. What he achieved for the Hebrew grammar, Melancthon, who stands opposite, did for the Greek. Without the aid of these two Luther's translation of the Bible would have been impossible. The mild expression of countenance and temperate dignity of demeanour which distinguished Melancthon are well rendered in the statue.

"The three symbolic figures representing Magdeburg, Spire, and Augsburg are not all equally perfect. Magdeburg is praised as a most exquisite performance; Spire censured as a sculptural mistake. The former, the victim of Tilly's hordes, sits before us, discomfited, dishevelled, her arms hanging down, her eyes fixed in despair. Happily, Magdeburg has long recovered from her fall, and again become one of the richest and most industrious cities of Germany, while her Spanish, Croatian, and Hungarian devastators remain much in the same condition they were in when they burnt her. Spire is intended to be uttering a protest against the reactionary edict of Charles V., but the effect is rather marred by the consideration that a woman raising her hands in so violent a manner, with crossed legs, would be in peril of falling forward. Augsburg, indicative of the peace concluded within its precincts, is a stately personage with a palm-branch in her hand."

THE SUNDAY-SCHOOL MOVEMENT IN DRESDEN. Boulogne, June 19, 1868.

My dear friend, Rev. F. H. F. Albrecht, of the Basle Missionary Society, who was employed by me to conduct a city mission at Dresden, entered into his rest a fortnight ago, after having gone through intense suffering for the last five or six months. His loss will be severely felt by many in Dresden; for many sick and poor ones were comforted by his pastoral visits, and sustained in their earthly trials by the nourishment which he gave them out of the Book of God. When first we sought to establish a Sunday-school in Dresden, it was he who was intended to superintend the work. But the delays of the Saxon authorities have proved too successful in crushing that movement, and now he who was peculiarly adapted to lead it is gone. As several of your readers were interested in that effort, and have no doubt wondered why more was not heard of it, I would ask for a little space to tell its history, the story of which will not be without its value in certain quarters.

After endeavouring to pave the way for such a movement by getting into circulation in Dresden a number of copies of the *Sonntagschule*, an excellent little paper published in Berlin, in the interest of Sunday-schools, and by commencing and carrying on for some time, with the aid of some German and English ladies, a system of tract circulation, we began to look about for a suitable place in which to open a Sunday-school. After much search a place was found adapted for our purpose, and, having secured a number of male and female teachers, we sent in the requisite notice to the police of our intention to begin the school. This was on the 30th September last year, and the school was to be begun on the 6th of October following. Not having obtained the permission of the police, we changed this date for a later (the 13th). The police authorities signified to us on the 7th that there was no objection on their part, but on the following day, in an interview I had with the Rev. Dr. Kohlschütter, I learned that we would have to seek the sanction of the Church authorities. That gentleman, however, did not then object to the school being provisionally begun, and though he declined to take any responsibility in the matter, yet he did not seem to consider that by so acting we should run any risk. On the following day an interesting and well-attended meeting of friends interested in the movement was held at Pastor Albrecht's house, when a plan of operations was decided on, and approved of by another active Lutheran clergyman who was also present. Two Sunday-school teachers' classes were arranged for, and one actually was held, and the other about to be held, when a notice was received by Mr. Albrecht requiring his personal attendance at the office of the Church and School Direction, to give information respecting the proposed Sunday-school. In accordance with that notice, Mr. Albrecht presented himself at the office at the appointed hour, and I accompanied him. We were handed over to a common clerk, who asked a certain number of questions, and duly wrote down our answers. We desired to know whether we were free to go on with the school, as all arrangements had been made for next day, and between sixty and seventy children were expected. The answer was that nothing should be done till the permission of the Church authorities was formally given. On asking for special permission, even for one Sunday, we were referred to Superintendent Dr. Kohlschütter, and forthwith went to his house. He was very civil, but said

he could not grant the desired permission; and on being asked whether we could not, on our own responsibility, hold the school, as we had both teachers and children all prepared, he said that our doing so would operate most strongly against our obtaining the proper licence, which he held out hopes we were almost certain to obtain. As there was, therefore, nothing else to be done, we set to work late on Saturday evening to countermand the attendance of the teachers and children. On the following Monday we wrote a letter to Dr. Kohlschütter, in which we gave a detailed plan of our proposed Sunday-school, and guaranteed that nothing should be taught in the school contrary to the recognised doctrines of the Evangelical Lutheran Church. On the following Saturday, instead of receiving a polite reply to our communication, Pastor Albrecht was again summoned to the office of the Kirchen-und-Schul-Direction. I accompanied him, and a paper of remarks on our communication, written by Dr. Kohlschütter, was read to us by the clerk. The clerk was so obliging as to allow us to copy the document, which took us a considerable time. It was to the effect that we should probably, in case of a licence being granted us, be required to make use only of certificated teachers as class teachers in the Sunday-school, and Pastor Albrecht was required to send in his testimonials of ordination, etc., for the inspection of the authorities. On the 24th, being the Thursday following, we sent in again our reply direct to Dr. Kohlschütter, accompanied by the required papers, in which we stated that if the authorities were to insist on our only employing certificated teachers who had passed the examination required by Government as Sunday-school teachers, such a demand would be equivalent to a refusal of a licence. To this document no answer was given, but the matter was from time to time under the consideration of the authorities. Twice in December, in notes from Dr. Kohlschütter, we were informed that no decision had yet been come to. About the middle of that month the matter was sent up to the Ministry of Religion, and, after a discussion in which the leading clergy in Dresden advocated the granting of the permission, it was decided that the leave should be granted forthwith. No official intimation of this ever reached us. The news reached us first by report, and Dr. Simon, the active agent of the British and Foreign Bible Society at Berlin, having, during his visit to Dresden in the first week of January, called on the Oberhofprediger,

Dr. Liebner, was assured by him of its truth, and mentioned the fact in one of the German-English prayer-meetings which he and I conducted during that week in the Reformed Church. Dr. Kohlschütter himself heard that statement, having been present on that occasion. In answer to a letter, however, which I addressed to that gentleman, after having myself seen Dr. Liebner and Dr. Langbein, I was informed that the fact of the Ministry having granted their permission was indeed true, but that certain difficulties had been raised by the City Council, and that the matter would have again to be submitted to the Ministry. This letter was dated Jan. 31 of this year. The health of my dear friend, Pastor Albrecht, was already declining, and we longed for the permission, that he might see the Sunday-school begun before he should be laid aside from all work on earth. Our dozen teachers, and the children who had promised to come, were much disappointed, and the children came again and again to ask when would the school be opened. From that time, however, no answer was vouchsafed us, and I learned from Dr. Liebner, on the evening of the last Sunday I spent in Dresden (March 29th), that the matter had not been submitted again to the Ministry. He assured me, however, that he would ask after the state of the business, and see that an answer was given. No answer, however, has yet been given, nor do I suppose will now be given, owing to my departure and my friend's decease. The fact is undeniable, that the civil and ecclesiastical authorities prevented a Sunday-school from

being started in October, and have been unable to decide on the question in six months. I deeply regret the result, as I would like to have left a Sunday-school after me in Dresden. I will not comment on the matter, I only state the facts of the case. No fairer proposals could have been made to the authorities than what we made—to wit, that the children would only be instructed in the Bible, that nothing should be taught contrary to the Lutheran Church, that a Lutheran pastor, or candidate in theology, should always be the superintendent, that the school should ever be open to inspection, and that, if required, reports from time to time would be sent in to the authorities.

The matter has now passed out of my hands. I can do no more for it. I believe, however, the day is not distant when the Sunday-school movement will yet take root in Saxon soil. Though my city mission has become extinct, through the death of my dear friend and my departure from Dresden, I rejoice to know that it has evoked a spirit of action on the part of the Lutheran Church, and that a home mission will still be carried on in Dresden. Dr. Craig, too, of the Lower Saxony Tract Society, has sent a new colporteur to take up the work of tract distribution, which my departed friend and I tried to carry on in Dresden.

Hoping that you will kindly insert this letter, I remain yours very truly,

CHARLES H. H. WRIGHT, M.A.,
Late British Chaplain at Dresden, now
Chaplain of Trinity Church, Boulogne.

BOHEMIA.

MEETING AT PRAGUE—RETURN OF THE LATE DEPUTATION.

We are favoured by the Rev. Dr. Blackwood with the following letter, addressed to him by Pastor Van Anel, one of the three members of the deputation from the Bohemian Protestants lately in this country. One result of the conferences among the pastors which followed the return of the deputation to their own land has been the formation, at Prague, of an Evangelical Aid Society, for the furtherance of the Gospel in Bohemia and Moravia. The committee consists of seven members, and includes the Rev. Messrs. Janata, Schubert, and Van Anel. It will doubtless serve as a useful link between the spiritual descendants of John Huss and those Christians in our own land who sympathise with them in their present depressed condition, and who seek to render that moral and

pecuniary aid which they so well deserve as true and long-tried members of the common household of faith:—

"... We have all reached our homes in safety, thanks be to the Lord for all His goodness towards us, and for the success granted to our deputation visit; and we rejoice to hear that the interest in the cause of Bohemia is still widening. I am happy to say we have had a most interesting time here last week. In consequence of the invitations issued by us we had a most successful meeting in Prague. About sixteen pastors and five schoolmasters were present from various parts of the country, with whom we had special conferences on Wednesday, Thursday, and Friday. Several most interesting letters arrived from other pastors, who were pre-

vented from attending, and the public meeting on Friday was something to astonish us all. The Reformed Church was quite crowded, and a most surprising feature was the presence of such a large proportion of country people, who, in spite of the week-day and the harvest-time, had come up to town to attend this meeting. Some were from a very great distance, and our brethren Janata and Schubert found some of their own parishioners among them, who had travelled all the way to welcome their pastors here. Janata spoke first, then Schubert read the report in Bohemian, and also addressed the meeting, concluding with a prayer, the fervency of which you can have no idea of. Many people were moved to tears. After that I gave an account in German, and in conclusion Pastor Prochaška addressed us in a most suitable manner, thanking and welcoming us, and rejoicing in the great results the Lord had permitted us to see. He said, among other things, that in the same way as Jacob sent his sons into Egypt for corn, the Church of Bohemia had sent us out for that which was needed, and that we had returned bringing even better things than were expected, for we had not only got temporal aid, but also many

spiritual blessings of which the Church would partake. This meeting is surely a token for good. Also our conferences with the pastors, too, were carried on in a most excellent spirit. A committee (or society) was formed to take the lead in those undertakings which are proposed, and there is every prospect of things going on well.

"There are now in Bohemia and Moravia about 100,000 members of the Reformed Church, nearly all of Bohemian speech. They have sixty-two pastors and eighty-six schools. Regarding the Lutherans, I have not yet been able to procure exact statistics. Pastors Schubert and Janata came home by way of Constance, but there they found that the Hun demonstration had assumed too much the character of a political demonstration, and therefore they thought it better not to take any prominent part in it. But there is every prospect of a much more becoming festival taking place next year, for which we intend to prepare.

"I enclose a 'Segensgruss' with which I was met and received after my return by a number of my people.

"Yours most truly,

"ANDR. VAN ANDEL"

AMERICA.

RITUALISM.

Bishop McIlvaine, of Ohio, has delivered an address to the Ohio Convention, in which he has vigorously rebuked the practice, now coming in vogue, of opening divine service with processional singing. A choir of men and boys, vested in surplices, enters the church at the front door, proceeds, singing as it advances, up the middle aisle, till it reaches the seats (called stalls) before the chancel, where the procession finds its seats, the congregation being expected to stand until the choristers are seated. The Bishop objects to the processional singing as being contrary to the rubrics, and to the vestments as being forbidden to the laity. It is not that he cares so much for invasion of the dignity of clerical millinery, as that, when the surplice becomes no longer distinctive of the clergy, they then adopt the chasuble, dalmatic, and tunicle, which are regarded as emblematising the doctrine that the Holy Communion is a eucharistic sacrifice offered by the officiating priest. Bishop McIlvaine, at the beginning of the Tractarian movement, in 1846, refused to consecrate a church in which the communion table was replaced by an altar-shaped structure, because it was intended to support this same Popish doctrine.

PRESBYTERIAN UNION.

The Presbyterians of the Old and New School branches have already taken steps to enlist the public sentiment in favour of the projected union of the two bodies, in accordance with the resolution come to by the General Assemblies at their recent meetings. We learn that a preliminary meeting, having this object in view, has been held at Philadelphia. It was well attended, and included representatives from seven different Presbyteries. Addresses were delivered by a number of speakers, all in favour of the union of the two bodies, on the basis approved and sent down to the Presbyteries by the two Assemblies. A committee was appointed to call public meetings in Philadelphia and vicinity on behalf of re-union.

There are at least eight Presbyterian bodies in the United States, in addition to the two larger branches, whose early union is now so hopeful. The impulse for union has reached them, although they are generally more conservative, and feel the importance of their peculiar tenets more than the larger bodies. The Southern Presbyterians, with their 67,000 communicants, will, it is thought, soon be reabsorbed by the great Presbyterian denomination. The Cumberland Presby-

terians have nearly 100,000 communicants, and no points of special distinction from the New School Presbyterians. Although they have settled pastors, their itinerant system resembles that of the Methodists. All the other branches are of Scotch origin. The United Presbyterians, the largest of these bodies, having 64,000 members, at a late meeting of their General Assembly, at Argyle, N.Y., appointed committees on union, and resolved to send a delegation to the Associate Reformed Synod of the South, which is to meet soon at Winnsboro, S.C. Another committee is in negotiation with the Reformed Presbyterians, New School, the body which has just expelled George H. Stuart. The report of the Assembly on the question of union with the larger Presbyterian bodies expressed deep interest in the movement, and delegates were appointed "to meet with delegates from the other bodies to endeavour to obtain such terms of union as will not relinquish principle, and especially our unqualified assent to the Westminster Confession and Catechisma."

MR. GEORGE H. STUART'S CASE.

It will be remembered that the recent General Synod of the Reformed Presbyterian Church expelled Mr. George H. Stuart, because "he has in the worship of God used imitations and uninspired compositions called hymns, and has communed with others and in other churches in sealing ordinances, and has declared that he will continue so to do." The minority of the Synod, who voted against the suspension, have since published a card, stating, "They feel it to be due to their own character to announce that they do most indignantly and decidedly condemn and repudiate the said action of said Synod, as unjust in principle, unconstitutional in form, unkind in the circumstances, unworthy of the ecclesiastical body by which it was passed, and undeserving of regard by the Christian

world; and, further, the subscribers as aforesaid declare that they hold Mr. George H. Stuart in the highest esteem as a Christian of eminent piety and a philanthropist who has nowhere a superior, and they do most profoundly deplore the disgrace and detriment to the Reformed Presbyterian Church, and to the Christian religion, which said action of said Synod has already produced and will continue to produce."

MR. CHINIQUEY'S FRENCH COLONY.

The Synod of the Canada Presbyterian Church, says the *New York Independent* of July 2, considered last week the affairs of the French Canadian colony taken to Kankakee, Illinois, by Mr. Chiniquy. A remarkable difference of opinion was expressed by the speakers; some of whom asserted that the whole matter of finance in that mission was in a most rotten condition; that its 600 members had contributed but 500 dollars toward the support of Mr. Chiniquy, while in Canada congregations of only seventy had done as much; that Mr. Chiniquy had no faculty for business, and that 3,700 dollars had been spent in lawsuits; that the care of this mission to a small community, surrounded by Protestants and certain soon to be absorbed by the surrounding population, was distracting their attention from efforts among the million of Catholics who were increasing so rapidly in Lower Canada. On the other hand, a general confidence was expressed in the integrity, if not the wisdom, of Father Chiniquy; and it was insisted that he was fighting Popery very effectually in Illinois through the courts of law. The current of feeling seems to have been strongly against the mission; and the desire was freely expressed that it might be transferred to the Old School Presbyterians of America, where those things about it which wear an air of mystery could be cleared up.

POLYNESIA.

GREAT VOLCANIC ERUPTION IN THE SANDWICH ISLANDS.

Accounts received from the missionaries of the American Board give details of the destructive eruption of the volcano on Hawaii. The Rev. Mr. Paris, of South Kona, near the district of Kau, which he has been compelled to leave for another part of the island, thus writes:—

"God, in his all-wise providence, has removed us from the field of our labours, we hope only for a little season. His hand has been heavy indeed on the south-eastern portion of our island—the district of Kau. Al-

most the entire district has been desolated. The earth has been shaken and rent, as it were, in pieces, and almost everything on the surface is in ruins. The houses of worship are all prostrate, the house of Brother Pogue, at Waiohinu, is a wreck, and so are the houses of all the foreigners in the district. All the native villages along the sea-shore, for the distance of fifteen or twenty miles, have been destroyed by the tidal wave and the upheaving of molten lava. It is said that more than one hundred natives have lost

their lives. Some were buried alive, some swept off by the tidal wave, and others suffocated by the smoke and gases. No estimate can now be made of the number of cattle and the amount of property destroyed."

The Rev. J. F. Pogue, referred to above, writes from Honolulu, (whither he had fled from the district of Kau), to the Secretary of the American Board as follows:—

"You will be grieved to hear of the calamity that has befallen this part of Hawaii. The glory of Kau has departed. Our churches are in ruins. Our houses wrecked. Our fences prostrated. Thousands of acres of good land destroyed, and numbers of our parishioners have been called suddenly to give an account of themselves to the Judge of quick and dead. The labour of years has been destroyed in a few minutes.

"About midnight of March 27 we began to feel shocks of earthquake. These continued till noon of the 28th, when we experienced a shock more severe than any we had felt before. By this the chimney of our cook-house was carried away, fences prostrated, stone houses injured, and much damage done to property, but no lives were lost. We were at the dinner table at the time. Startled by the severity and length of the shock, we made for the door, and all escaped in safety, with the exception of a little native girl, who was slightly wounded on the head. This was the beginning of trouble. On the 29th of March, which was the Sabbath, the people met for worship, but feared to remain in the church, so we held our meeting under a Kukui tree. The shocks still continued at short intervals. On Monday and Tuesday the shocks were fewer, and we began to think the worst was over. Vain thought. On Thursday, April 2, we held our usual weekly meeting in the church. The meeting having been dismissed, and the people returned to their homes, a shock came, compared with which the former were mere child's play. In a few seconds *all the stone houses* in the district were prostrated; among them three churches, one at Punaluu, one at Waiohinu, and one at Kahuku. The frame houses stood better, but were more or less injured, so that the occupants were forced to forsake them, and take shelter in tents and booths erected in the fields.

"About the time of this shock an eruption of red mud from the side of a mountain took place. The mud was thrown with such force as to pass like a ball from a cannon the distance of four miles, then falling, covered a space of half a mile in breadth and fifty feet

deep, swallowing up men, women, children, horses, cattle, etc., etc.; separating husbands and wives, parents and children, friends and enemies. This occurred some twenty miles east of us. A native pastor has charge of that part of the field. The people had come together for prayer. It is remarkable that not one who attended that meeting perished, while some who had been invited to the meeting, and refused the invitation, were carried away and buried in the flowing earth. At the same time a tidal wave came in from the sea which is described by the natives as being as high as the cocoa-nut trees. This swept away all the villages on the coast for miles in extent. Honoapo, the largest village upon the sea-shore in this part of the district, was completely destroyed, two houses only being left, one of which is a frame meeting-house, built by Mr. Shipman. This is the only Protestant place of worship left in this field.

"In the adjoining field, however, there is another. Twenty-seven persons were carried to sea from this village and perished in the waves. Thirty-three at Paliuka, thirteen at Makaka, four at Punaluu, and three at Kamilo lost their lives by the mud eruption and the tidal wave. Perhaps not less than one hundred have been taken away from us by this awful judgment. The land and the ocean seemed combined to sweep the people from the face of the earth. Thus far we had seen no eruption of lava. From the 2nd of April till the 7th the shocks continued more or less severe day and night. The number of shocks which occurred at Waiohinu from March 29 to April 10 is said to have been upwards of two thousand, there having been some days three or four hundred.

"On the morning of April 7, we found the surface of the earth covered with a very fine sand, or rather ashes. This was the occasion of some alarm, as we knew not from whence it came. About six o'clock P.M. of the same day we saw from our house, in the west, what we supposed to be rays from the setting sun, but soon discovered our mistake. An eruption had taken place about six or seven miles to the west of us, and was flowing with great rapidity towards the sea; a river of fire, some fifteen hundred feet wide, rolling in its course at a speed of not less than ten miles an hour. This eruption was at Kahuku. In that district lived a foreign family—Brown by name. Two miles above their house, and three thousand feet above the level of the ocean, this new volcano burst forth, scattering destruction in all its way. The crater is said

to be two miles in diameter. Mr. Brown was in his house reading, when, hearing a noise like the grinding of a corn-mill, he looked up, and saw the molten, fiery flood pouring down towards his house. His family, consisting of a wife and six children, fled for their lives, not even waiting to take anything to protect them from the cold of the night.

"Over broken lava and stones, they travelled on foot for six or seven miles, till they reached our temporary habitation at Waiohinu, about nine o'clock at night, destitute, exhausted, and one of their children sick. During their flight we had been warned by a native man to flee for our lives, as the flow was coming directly towards Waiohinu. We made arrangements to go to the mountain east of us, where the natives had encamped. Having passed over about one-half the distance, a foreigner rode up, who informed us of the condition of the Brown family at our house. We returned to the house, and found

them there in a pitiable condition indeed. Having made them as comfortable as was in our power, we retired to rest, but not to sleep. Our nerves were too much excited for this. The next day was comparatively quiet. About midnight, however, we were awakened by a loud rumbling noise, proceeding, as we supposed, from a hill just opposite our house. As we feared an eruption from this hill, we made ready the second time to go to the mountain. Soon after reaching it a vessel hove in sight, and made for our harbour. We gathered the people together, and offered prayer to Him who has the destiny of all beings in His power, and then returned to our house to make preparations to leave the scene of desolation. On Friday, the 10th of April, we embarked on board the vessel, which was to convey us to Honolulu, and arrived at this place on the 15th in safety, but with shattered health."

MISCELLANEOUS FOREIGN INTELLIGENCE.

"LES ARCHIVES DU CHRISTIANISME."—This, the oldest French Protestant journal, has, we regret to state, ceased to exist. It was established some fifty years ago by Pastor Juillerat, in concert with the revered Pastor Frederic Monod, who was its principal editor till his death. It has always been firmly attached to the principles of Evangelical religion. Of late it was the organ of the "Free Churches" of France. It was not, however, adequately supported, and hence its discontinuance.

PERSECUTION OF A BRITISH SUBJECT IN PORTUGAL.—Mr. James Cassels, a gentleman resident in Oporto, and having a number of workpeople there, has, for the last two years, allowed them and others to assemble on Sunday afternoons, and occasionally on week nights, generally in his own house, to hear the Word of God read and explained, and to unite in singing and prayer. These meetings have at times been interfered with by the police, and some of the attendants have been excommunicated by the priests, and all more or less persecuted. But the eagerness of the people to hear the Word of God renders opposition powerless. On the 27th of June Mr. Cassels was arrested by two police-officers, taken before a criminal judge, and charged with having violated the penal code of Portugal by blaspheming the religion of the State, speaking against its priests and dogmas, and acting in a manner calculated to create disturbance. The accusation was supported by five persons, whose evidence, how-

ever, Mr. Cassels says he is able to disprove by the testimony of forty or fifty witnesses to the contrary. Our countryman was released upon giving bail to answer the charge on a future day.

RELIGIOUS PERSECUTION IN SPAIN.—In the House of Commons, on the 20th ult., Mr. Edward Baines put a question to the Foreign Secretary respecting the case of Vargas. Lord Stanley replied, substantially confirming the statements already known to our readers. Subsequently the Rev. Dr. Schmettau, Foreign Secretary to the Evangelical Alliance, received the following letter from the Foreign-office: "Foreign-office, July 20. Sir,—I am directed by Lord Stanley to acknowledge the receipt of your letter of the 16th inst., enclosing a translation of the article of indictment pronounced by the Fiscal of Malaga against Julian Vargas, and I am to request that you will inform the Committee of Council of the Evangelical Alliance that his lordship has caused a copy of your letter and of its enclosure to be forwarded to Her Majesty's Minister at Madrid, and has directed him to use, unofficially, such influence as he may possess with a view to obtain a remission of his sentence.—I am, Sir, your most obedient humble servant, E. C. EGERTON."

THE FIRST STONE of an English Church for the use of summer visitors at Zermatt was laid on the 29th of June last, at the Petit Chamouni, as the favourite resort of the Alpine Club is commonly called, in connec-

tion with the Colonial and Continental Church Society.

THE SYNOD OF THE NATIONAL PROTESTANT CHURCH IN SWEDEN meets only once in five years. It is composed of thirty clergymen and thirty laymen, and has a right of veto on all questions, proposed for legislation, relating to religion. The next meeting of the Synod takes place on September 3. One of the subjects likely to engage its attention is a proposal for somewhat extending religious liberty, which has already been under discussion in the Legislature, but the final decision on which was adjourned, as it was held to affect the constitution of the kingdom.

THE ABYSSINIAN CHURCH, as our readers are aware, is a branch of the Coptic, of which the Chief Patriarch resides at Cairo. The head of the Abyssinian Church proper is appointed by this Patriarch. At present there is no Abyssinian chief entitled, from his superior power, to prefer a request for a new bishop, or, as he is called in Abyssinia, Abuna. The Abuna would, of course, if they could get him, be of no small service to either of the rivals now endeavouring to gain the position once occupied by the late Emperor Theodore. Both these chiefs—Wagshum Gobazie and Kassa-sha-Buzbug—have written to the Coptic Patriarch at Cairo, Kassa the more persistently, being the more sceptical of his ability to oppose his rival. The Wagshum, in anticipation of obtaining the chief authority, intimates to the Coptic Patriarch at Cairo that he is at issue with

Kassa, and begs his holiness to defer the appointment of an Abuna until their differences are settled, that is, until he has settled Kassa. So, at least, says the *Levant Herald*.

THE NEW RUSSIAN METROPOLITAN.—Innocent, the new Metropolitan of Moscow, has just made the journey from Kamtschatka (his former diocese) to Moscow, and the newspapers of the latter city contain numerous details of his journey from Perm (the first important European city on his route), and of his entry into Moscow. In the evening of June 3rd he arrived at Kazan, and as he had not originally arranged to stay, he was met at the pier by the Archbishop and clergy. But when the Archbishop announced to his eminence the arrival of the Imperial rescript and the white cowl of a Metropolitan adorned with a cross in precious stones, a gift from the Czar, he went to the cathedral, accompanied by great crowds of people. Here the Governor and city authorities awaited him, and after evening prayers and the reading of the rescript, he was presented with the white cowl. He arrived in Moscow on June 6, and was received by the imperial and clerical authorities, and presented with a consecrated picture of the "Divine Mother of Iberia," and consecrated bread and salt. The Metropolitan afterwards visited the Cathedral of the Assumption in the Kremlin, where, after sundry ceremonies, including acts of devotion to the "relics of the saints," he was presented with an address, to which he replied.

Home Intelligence.

CONVOCATION.

Both Houses of the Convocation of the Province of Canterbury assembled on June 30, and sat daily till July 4, when they were prorogued till the 15th inst. The most important subject which engaged attention was the Irish Church.

In the Upper House, the Bishop of Lincoln moved that an humble address be presented to Her Majesty praying that Her Majesty would be pleased to take such measures as should be thought advisable to prevent the disestablishment and disendowment of the Established Church in Ireland. His lordship said that he felt they were bound, as members of the Church, to express to Her Majesty their belief that the disestablishment of the Church of Ireland would be utterly undeserved by its members, while it would inflict a great injury, not only upon Ireland, but

upon the United Kingdom.—The Bishop of Llandaff seconded the motion.—The Bishop of Salisbury, who spoke in the highest terms of admiration of the genius and purity of conduct of Mr. Gladstone, whom he had known for many years, and of whom he expressed his conviction that he would be faithful to the end to God's truth, said that the course which that eminent man had taken had raised in his mind very great doubts whether there was not some strong reason for introducing this measure.—The Bishop of Lichfield thought that one course proper to be taken at the present crisis was to connect the Convocations of the United Church of England and Ireland. With all the respect he entertained for Mr. Gladstone, he certainly had not any confidence in his present policy.—The Bishop of Ely, in a long speech, traced the history of the property belonging to the

Church in Ireland, and contended that it was chiefly the voluntary gift of good men who loved the Church, and that the State was but the guardian of such property, and that it had no right to take that property away from those to whom it was originally given and appropriate it to other purposes.—After a few words from the Bishop of Gloucester and Bristol in support of the address, the motion was agreed to.

In the Lower House, Dr. Jebb proposed that the House should concur in the address of the bishops. In the course of a very long speech he maintained that the Protestant Church had maintained the purity of the faith in Ireland, and with respect to the alleged failure in its mission of the Irish Church, he held that if its progress had not been highly marked, yet it had sustained the position given to it.—Archdeacon Denison seconded the motion, and held that the Irish Church could not be separated from the State, and that it had a right to its establishment and endowments, which, he maintained, could not be taken away from the Church.—The Dean of Westminster said he thought the most politic course to take would be not to drive the Legislature into the corner, and say, "You must not disestablish, and you must not disendow," and, therefore, he held that the address should not be presented to the Crown. He thought the Roman Catholic Church should be endowed, and he presented a resolution to that effect. As to the statement which had been made respecting the Roman Catholics refusing to receive an endowment, he said that this was no reason why an endowment should not be given. He pointed out that by the Charitable Bequests Act a position was given to the Roman Catholic Archbishops in Ireland, and of this they had not been slow to avail themselves, and in the same way that Church would accept an endowment if it were made. He felt that it would be a very ungracious thing to say anything against the Irish Church in its present state of distress, but still it could not be denied that there was something in it which we were not accustomed to in the English Church, and something which we should not like to see in our own Church.—Canon Heavyside said he had always thought it was the duty of English statesmen to endow the Roman Catholic Church of Ireland, for he had always thought a wrong was done to the many in Ireland that the Church of the few only should be endowed.—Mr. Chancellor Masingberd said the principle of endowing the Roman

Catholic priesthood was one to which he would never give his consent.—Archdeacon Sandford said that he was deeply convinced that, notwithstanding the action of the Upper House of the Legislature on Mr. Gladstone's bill, and notwithstanding what might be done by Convocation, the great anomalies existing in the Irish Church would cease. The Irish Church had been founded and maintained, not by truth and justice, but by swords and bayonets; and the people neither of Scotland nor of England would have submitted to the same injustice. As to the Dean of Westminster's proposition to endow the Roman Catholic priesthood, this he would have nothing to do with. He thanked God his hands were clean from it. He concluded, not without emotion, by expressing the deep regret with which he found himself in opposition to the general views of the House.

The discussion was continued at great length, several amendments to add words to the effect of calling for the redress of anomalies in the Irish Church were negatived, and in the end the resolution to address the Crown, as adopted by the Bishops, was agreed to. The Dean of Westminster's resolution was next discussed as an addition or rider to the address. It was divided into three propositions. The first of these, to the effect "That the anomalies of the Irish Protestant Church should be redressed," was negatived. The second clause or proposition was, "That under whatever modifications the connection [of the Irish Church] with the State ought to be retained, as on the whole conducive to the peace and well-being of Ireland."—Canon Selwyn proposed, as an amendment, that instead of the above, the following words be added to the address: "That, while concurring with the Upper House in maintaining most earnestly the settlement of the Act of Union, which declared the establishment of one United Church of England and Ireland, this House feels strongly the peculiar difficulties of the position of that Church in Ireland, and would gladly witness the adoption of well-considered and matured measures for the solution of those difficulties; and this House earnestly requests that this feeling may be embodied in the address to Her Majesty."—On a division, the Dean of Westminster's second proposition was rejected, and this amendment by Canon Selwyn, after undergoing a slight verbal alteration, was adopted instead. Dean Stanley's third proposition was: "The Roman Catholic Church ought to be endowed or recognised as in

other European countries." This the Dean, with the consent of his seconder (Mr. Canon Heavyside), ultimately withdrew. Some other amendments were negatived.

The case of Bishop Colenso came before the Upper House, on the presentation of a report agreed to by a committee of bishops appointed to inquire into the canonicity of the judgment of the Bishop of Cape Town. With regard to the whole case, with its extreme difficulty, the various complications, the grave doubts, and references to points of law yet unsettled, and the apparent impossibility of any other mode of action, the committee reported their opinion as being: 1. That substantial justice was done to the accused. 2. That though the sentence, having been pronounced by a tribunal not acknowledged by the Queen's Courts, whether civil or ecclesiastical, can claim no legal effect, the Church as a spiritual body may rightly accept its validity. The Bishop of London made an addition to the report, in which he expressed himself unable to append his signature to it. He considered the trial to have been altogether set aside by the decision given by the highest court in the empire that it was null and void in law. He also entertained grave doubts whether, in conducting the proceedings, Bishop Gray did not, on several important points, so far depart from the principles recognised in English courts of justice as to make it highly probable that if the trial had been valid, and had become the subject of appeal on the merits of the case to any well-constituted court ecclesiastical, the sentence would have been set aside.—The Bishop of Llandaff moved the adoption of the report, and this was seconded by the Bishop of Lichfield.—After considerable discussion, the report was agreed to, and it was resolved that it be transmitted to the Lower House, with the remarks dissenting therefrom by the Bishop of London.

In the Lower House this report was brought forward by Canon Seymour, who moved the thanks of the House for the report, and the concurrence of the House in their lordships' decision. The motion having been seconded, the Dean of Westminster very keenly criticised the report of the Upper House, and asked the members of the House if they were really prepared to excommunicate Bishop Colenso on the judgment of an "independent Church." Because, if they did, they were bound to recognise the fact that they themselves were excommunicated by an "independent Church"—the Church of Rome. (A laugh.) The bishop, he continued, had never

been condemned either by the laws of God or man.—Canon Blakesley moved an amendment, that the Upper House be thanked for the report, the question of concurrence being left out of consideration.—The Dean of Westminster seconded this amendment. After a discussion of some length, the amendment was lost, and the resolution was agreed to. Thanks were also expressed to their lordships for sending the Bishop of London's letter to the Lower House.

On the report of a joint committee of both Houses on the reform of the Lower House, the following address to Her Majesty was unanimously adopted: "We, the Archbishop, Bishops, and Clergy of the Province of Canterbury, in Convocation assembled, humbly represent to your Majesty that the present mode of election of proctors to serve in the Lower House of Convocation of the Province of Canterbury needs to be amended. Peculiar usages have grown up in certain dioceses, whereby the direct choice of their representatives by the clergy is prevented, and while the number of the beneficed clergy of the province has been largely increased, they are still represented by only forty-two proctors, whereby the said beneficed clergy are insufficiently represented. We, therefore, humbly pray your Majesty to grant us your most royal assent and leave for our making a constitution as in the schedule hereto affixed, more particularly as shown as to the electors qualified to vote, the mode of election, and members hereafter elected as proctors of the clergy in Convocation of this province."

In the Upper House, the Bishop of Salisbury, after presenting a petition from several clergymen and members of the Church of England complaining of a blasphemous publication by the Rev. Thomas Voysey, called "The Sling and the Stone," and praying their lordships to institute steps for arresting the evil of such a work being issued by a clergyman of the Church of England, moved the appointment of a committee to inquire into the subject matter of the petition.—After a few observations from the Bishops of Lichfield, Lincoln, and Gloucester and Bristol, the motion was agreed to and the committee appointed.

A resolution was adopted by the Lower House praying the Archbishop and the bishops "to take such steps towards opening direct negotiations with the Eastern patriarchs and metropolitans, with a view to establish such relations between the two communions as shall enable the laity of either to join in

the offices of the other without forfeiting the communion of their own Church."

Among the other subjects which engaged the attention of both Houses, previous to their prorogation on the 4th ult., was a proposal for thanksgiving harvest services (which there was a general feeling should be adopted, so soon as this could be done without infringing the law); and the re-marriage of divorced persons. It was suggested that the permission which at present exists "for the guilty party to proceed forthwith to contract a new marriage is a manifest scandal, which calls urgently for immediate redress." It was resolved that a committee should be appointed upon the subject; and, after the reception of their report, application should be made for an Act of Parliament.

Convocation met again on the 15th ult., but no business was transacted, and it was again prorogued to August 4. On that day it will be dissolved, and a new Convocation will meet shortly after the opening of the new Parliament at the close of the year.

CHURCH AND DISSENT AT CHESHUNT.

The hundredth anniversary of the Countess of Huntingdon's College, at Cheshunt, took place recently in the presence of a numerous and influential assembly. Divine service was conducted in the college chapel, the Rev. Newman Hall, LL.B., reading the prayers, and the Rev. T. Binney preaching the centenary sermon. At the close of his discourse Mr. Binney gave a graphic sketch of the state of society when the college was founded by Lady Huntingdon, and eloquently advocated its claims. He said the institution was entirely unsectarian. A student can enter the ministry of the Episcopal Communion as well as any other. The institution was one of the memorials of the great revival of the last century, which affected Churchmen and Nonconformists alike, and aroused multitudes from a barren orthodoxy and indifference into the life of God. It was not going too far to say that the England of to-day owed its earnestness and activity to the direct or secondary influence of what was done by the men of that time. At the close of the service a cold collation was served in the college grounds; the Very Rev. the Dean of Canterbury in the chair. Amongst those present were Mr. J. Cheetham, M.P., Mr. Torrens, M.P., Mr. T. Chambers, M.P., Archdeacon Sandford, Professor Thorold Rogers, Rev. T. Binney, Rev. Dr. Raleigh, Rev. H. Allon, and numerous other ministers. After the usual loyal toasts had been drunk,

The Dean of Canterbury, who was received

with loud cheers, said: I am honoured by having to propose to you the toast of the day, "Prosperity to Cheshunt College." I stand before you, if my strict position is to be defined, as representing one of those Christian bodies into which, by the constitution of this college, its students may be ordained ministers. That such a purpose of the college was intended most of you are aware, but it may not be amiss to remind you how expressly, and beyond doubt, it was provided for. (The Dean read a passage from the deed.) It is clear, then, that in the welfare and expansion of this college the various Christian bodies comprised in this description are deeply interested. And as a member and a minister of one of those bodies, I have considered it not beside my path of duty to occupy the post assigned me to-day—(cheers)—and to be the mouthpiece of your good wishes for the prosperity of your college. So much, gentlemen, may be said, confining oneself to the narrowest and most technical considerations. But I am sure I shall carry you with me when I go wider than this, and profess other reasons why I feel this wish, and am here to express it. This college represents to me, as I read its documents, a very sacred principle—that of hearty mutual recognition of one another as servants of our common Lord. We, in this land, have been long endeavouring to make our Christianity stand on its narrowest and finest point. (Hear, hear.) And the inevitable result of equilibrium on the apex has followed. It has been unstable equilibrium. Our English Christianity has had to be propped all round. So thickly, indeed, that many have failed to discern the building itself for the multitude of shores that surrounded it. It is high time that this vain experiment were abandoned—high time that we changed our course, and try whether we cannot attain stable equilibrium by setting our English Christianity on its base. It may be true that this reversal of position will require great caution and delicacy of handling. Two things certainly are true—that the process cannot be accomplished unless the artificial props be struck away, and that when it is accomplished, they will no longer be wanted. Now, it has seemed to myself, and to others, that the day has come for setting one's hands with advantage to this work. And this has been a further reason why I stand here to-day as the proposer to you of prosperity to your college—that we may, if it be God's will, inaugurate, or at least give expression to, a spirit of hearty loving recognition of one another as brothers

and equals in God's work. (Loud and enthusiastic cheering.) But there is yet another reason, arising from circumstances within the Established Church herself. It is no matter of dispute that her Reformation vesture was a coat of many colours. Though in the main the lines were severed, there were not wanting pieces of the original scarlet, and here and there a tinsel ornament remained, tolerated for old customs' sake, and for the sake of those who cared for it. And when fault was found with us, there were many who could say—and my own feeling went with them—that we were far from disliking the effect of an occasional stripe of warm colour, or the glitter of an occasional spangle; and the more so, as three centuries' wear had toned down and harmonised all; so that in the brightness there was no glare, and in the richness no incongruity. But, gentlemen, the case is now widely altered. Men have arisen who are for renewing and widening these same scarlet lines; who want to send them to the Vatican to be dyed and trimmed, and the spangles to be regilt and multiplied. Now, I say, if we are going to refit, let the duffle grey have its say in the matter likewise. Let us mend up and renew the home-spun as well. Give us fair play all round. (Loud applause.) If the bright bits are to cross the water for burnishing, let the sober material be sent to our own looms, and let our working hands have the reweaving of it. If accidental remnants are to be cherished, much more the main fabric, woven, as it was, amidst prayers, and tears, and anguish, and blood. And then, when the motley vesture is ready, raw in its colours, and without the toning of ages, I am much mistaken if John Bull do not elect to have the whole garment homespun—to relegate the scarlet and the spangles to the Vatican, and label them, "Not wanted." For this reason, also, I heartily wish prosperity to this, and to like institutions; prosperity—let the word be truly understood—to Dissent itself. For this, gentlemen, is your true prosperity—not to swell vastly in apparent numbers—not to flourish on the ruins of other churches—but to give in the best example of this goodly purity, this orderly method of the English faith; to lay up for yourselves and us such store of this garment, which no moth can corrupt, that in the crisis of England's Church we may bless God that we possess Dissenters. (Loud applause.) For these reasons, gentlemen, I, an outsider, but not an unsympathising one, say heartily—may God bless and prosper this college and its work.

May the plan—now only on paper—ere long become a reality, and the most sanguine wishes of its promoters be surpassed. You, gentlemen, will have other and more cherished reasons for echoing this wish. To some of you this has been your Alma Mater—to others, the object of the cherishing care of years. But whatever reasons, and however various, may co-exist in your minds, I am sure you will not overlook, but will deeply feel, those great public ones which I have mentioned. I am sure that all, public and personal, will conspire, and converge towards your fervent aspiration for the prosperity and enlarged usefulness of this admirable institution; and in that conviction I propose to you now to drink, "Floreat Domus." (The very rev. Chairman resumed his seat amidst loud applause.)

The Rev. Professor Reynolds gave an encouraging report of the work of the students during the past session, after which several speeches, chiefly of a congratulatory character, were delivered. The Rev. J. Stoughton expressed the congratulations of the meeting on the satisfactory condition of the college. Rev. Dr. Raleigh alluded to the presence of the Dean of Canterbury on such an occasion as a good omen for years to come. Mr. T. Chambers, M.P., proposed thanks to the preacher of the morning, a resolution which was supported by Rev. E. White. Rev. Dr. Spence proposed, "The Centenary of the College and its Commemoration," which was seconded by Rev. Newman Hall. Mr. J. Cheetham, M.P., alluded to the importance of Nonconformist ministers being allowed to participate in the highest educational advantages. Archdeacon Sandford, in a most effective address, proposed "The Professors and the Present and Former Students." Rev. W. Muirhead, from China, and Rev. George Jones, two former students of Cheshunt, responded. Professor Thorold Rogers proposed, "Collegiate and University Education," and spoke of the justice of admitting all Englishmen to the advantages of the national seats of learning. Sir T. Fowell Buxton, M.P., alluded to the importance of organisation amongst different religious denominations.

At the conclusion of the luncheon, the annual prizes to the students were distributed by the Dean of Canterbury, who prefaced this by delivering a very able and plain-spoken address on the education of the clergy.

The Rev. John Oakley, of St. Saviour's, Hoxton, who says he accompanied the "lions of the day," the Dean of Canterbury and Archdeacon Sandford, writing to a contem-

porary, gives his impression of what he saw and heard. "I, for one," he observes, "shall always be thankful for having been able to be present. The service was most interesting. I was not prepared for its general effect. A window had been removed from the side of the chapel, and a pulpit or rostrum erected on the window-sill, so as to command both the interior and the courtyard outside, which was roofed in with an awning. The striking combination was thus obtained of an outdoor and an indoor congregation engaged in simultaneous prayer and praise; the contrast of effect between the fixed and orderly aspect of the worshippers in the chapel, and the movement and variety of grouping in the large crowd outside, being very remarkable to those who had access to both. . . . The music was admirable. I doubt if it is at all widely known how much has been done in Nonconformist congregations to revive ecclesiastical music. . . . The sermon was preached by the Rev. T. Binney, on 1 Peter ii. 6, 7. It was most able, forcible, and impressive, and, being upon doctrine at once elementary and fundamental, its orthodoxy could hardly have been impugned by anyone on any ground."

After referring to the speech of the Dean, Mr. Oakley goes on to say: "Archdeacon Sandford, in a most dexterous and telling speech, was fain to 'prove his catholicity' by 'declining to follow altogether his very reverend brother's lead,' but 'cordially endorsing every word he had heard from his reverend friend Mr. Binney in the pulpit,' against whom he raised a genial laugh by a reference to his passage of arms with the Bishop of Adelaide, saying that it had 'taken a voyage round the world to show him the worth of an English Bishop.' The principal speeches on the side of our hosts were naturally taken up to a great extent with words of welcome to their distinguished chairman on the occasion, but they were relieved by a speech of great force and simplicity from an old student of the college, a missionary in China, who, without a reference the most remote to the special feature of the day's proceedings, recalled all minds from mutual compliments to the sterner aspects of the ministry, and demanded, in that true missionary spirit which keeps Churches alive and salts the earth, a livelier sympathy and larger support from the Christian body at home for the distant evangelists, who are bearing the burden and heat of the day, while we speculate and theorise at ease."

RITUALISM AT ST. ALBAN'S.

It was supposed by not a few persons that

Mr. Hubbard, M.P., the founder and patron of St. Alban's Holborn, of Ritualistic notoriety, approved of the incumbent's mode of conducting divine worship in that church. This was the more probable as Mr. Hubbard has hitherto filled the office of incumbent's churchwarden. That office he has now resigned, and in a letter to the Bishop of London, he protests publicly against some of the usages adopted by the incumbent, as he has long and repeatedly done privately. He especially complains that Mr. Mackonochie by unauthorised kneelings interrupts the Communion Service, and makes a visible severance in the consecration of the Sacrament of the body and blood of Christ; and he prays that the bishop will permit the complaint to be brought formally before him, to be dealt with under the authority of the rubric referred to by the Dean of Arches. The bishop, in his reply, refers to the appeal pending before the Judicial Committee of the Privy Council to which Mr. Mackonochie is respondent, and adds: "Under these circumstances, you will not be surprised that I prefer, in reference to the points which you have brought before me, to wait for the ultimate decision of this case."

THE RETURNED CAPTIVES.

A public meeting, convened by the London Society for Promoting Christianity amongst the Jews, for prayer and thanksgiving, on the occasion of the return of the captive missionaries from Abyssinia, was held on the 3rd ult., in Freemasons' hall. The Earl of Shaftesbury presided, and dwelt with emphasis and gratitude upon the fact of the enterprise being accomplished without the usual accompaniments of war, rapine, and reckless bloodshed. The devotions of the assembly having been led by the Rev. E. Auriol, the Rev. H. A. Stern told the story of his imprisonment, and of the joy that was felt when deliverance was known to be at hand. As to his missionary work in Abyssinia, Mr. Stern said he had preached the Gospel in many parts where the glad tidings had never before been proclaimed, and the truth had found its way to many hearts. Dr. Ewald next prayed, and then Mr. Rosenthal spoke to the same effect as Mr. Stern, attributing the fact of their presence in England now to the prayers of the faithful. The Rev. E. H. Carr prayed, and Mr. Flad then addressed the meeting. The Rev. C. J. Goodhart offered the concluding prayer.

IRISH WESLEYAN CONFERENCE.

The Irish Wesleyan Conference, presided

over, as is usual, by the President of the British Conference, recently terminated its session at Dublin. In the course of the proceedings, suggestions were read from the majority of the nine "districts" of Methodism in the island, with reference to the Irish Church question. Five districts protested against any endowment of the clergy or institutions of the Roman Catholic Church, and four of the five avowed their preference for universal disendowment as an alternative. The following resolution was adopted by an almost unanimous vote: "That this Conference views with much concern certain indications given by statesmen of different parties of a desire further to endow the Roman Catholic Church in Ireland; and, apprehensive that measures may be brought forward for giving effect to such desires, records its conviction that the best interests of our country forbid all additional grants of public money to the clergy or the institutions of that Church. While the Conference does not take any steps affecting proposals now pending, or which may hereafter be made, it is prepared to declare that, whatever results may justly arise from resisting further endowment of the Church of Rome, and asking for the withdrawal of the grant to Maynooth, it will accept such results rather than consent to such endowment. Moreover, the Conference would object to the application of any moneys, either from taxes or ecclesiastical revenues, to convent schools, or schools taught by friars, under the name of denominational schools, as being equally with, if not more than, the endowment of the priests, calculated to cause in the future discord among fellow-citizens and danger to the State." Another resolution was adopted, which, apart from the divinity subjects, approved of the scheme for the reconstruction of the Dublin University on such a basis as would make it a really national institution. A resolution was also adopted on Methodist union, deciding not to re-open the general question.

THE METHODIST NEW CONNEXION.

The seventy-second annual Conference of this body has been lately held at Longton, Staffordshire. The Rev. C. Hibbert was elected President. The Connexion has now 650 chapels, 250 circuit preachers, 1,286 local preachers, 33,650 members, 3,362 probationers, 559 Sunday-schools, 11,253 teachers, and 74,230 scholars, being an increase in the past year in all except teachers. As to the various funds of the Connexion, the income of the auxiliary fund was 562*l.*, with a surplus of 536*l.*; the

amount raised for foreign and colonial missions last year was 5,922*l.* The Connexion have missions in Ireland, Canada, Australia, and China. One of the resolutions passed by the Conference declared the traffic in intoxicating drinks on the Sunday to be a flagrant breach of the divine law and the cause of great immorality, and directed that a petition should go from the Conference to the House of Commons in favour of entire Sunday closing; and, subsequently, the ministers of the body were asked to form "bands of hope" in their circuits in order to counteract the evils of drunkenness. Another resolution, which, like the last-named, was passed with applause, expressed the solemn belief of the Conference that justice demanded the disestablishment and disendowment of the Irish Church, and the withdrawal of the Maynooth Grant and the *Regium Donum*. A resolution acknowledging the liberality of Mr. Mark Firth, of Sheffield, a member of the Connexion, in founding almshouses at Sheffield at a cost of 24,000*l.*, was also passed. A proposal in favour of union with other sections of Methodism was adopted after a warm debate.

PRIMITIVE METHODIST CONFERENCE.

The Primitive Methodists lately held their Conference at Sunderland. It appeared from the various reports presented that the Connexion is in a flourishing condition, and that all its departments are experiencing considerable growth. The only decrease is in the number of deaths and the number of rented places of worship. The latter will be accounted for by the fact that many of the new structures have taken the place of rented ones. The statistics are as follows: Members, 159,800; ministers, 916; local preachers, 14,020; class leaders, 9,543; Connexional chapels, 3,235; rented ditto, 3,034; Sabbath-schools, 3,053; Sabbath-school teachers, 43,642; Sabbath scholars, 247,969; members deceased, 2,367. The members have increased, 4,800; the ministers, 25; and the Connexional chapels, 117.

THE LATE DR. URWICK.

We regret to announce the decease of the Rev. Dr. Urwick, of Dublin. The doctor was an Englishman by birth, and went to Ireland as a minister of the Gospel in connection with the Congregational body in the year 1815. For eleven years after his arrival he laboured in the Sligo district. About the year 1826 he was selected for the pastorate of York-street Chapel, Dublin. In that chapel he discharged his duties with wonderful energy for forty years, beloved by his own

congregation, and respected by all classes in the city. He took an active part in the Sunday-school Society of Ireland, the branch of the London Missionary Society, the Evangelical Alliance, the Religious Tract Society, and many other kindred institutions. Though small in stature his head was finely proportioned, and he was gifted with a voice of extraordinary power and richness. Whenever he appeared there he was warmly welcomed. In November, 1865, he completed the fiftieth year of his ministry in Ireland, and then, as some recognition of his merits, a cheque for upwards of 2,000*l.* was presented to him. In that year Dr. Urwick retired from the pastorate. He passed away so gently that none could tell the precise moment when life merged into eternity. His age was seventy-six.

MISCELLANEOUS.

The Hon. and Rev. Baptist Noel, having attained the age of seventy, has carried out his intention, intimated some few months ago, of resigning the pastorate of John-street Chapel, Bedford-row, with a view to devote the remainder of his life to evangelistic labours. A farewell meeting of the congregation was held on the 15th ult., at which he received a gift of 1,000*l.*, and many other testimonials of affection. In acknowledging these gifts, Mr. Noel said he left them because his work, which had always been to him a joy, would soon have become a burden. He was, however, not going to be idle. It was his intention to preach wherever he could, whilst God gave him strength to do so. Subsequently feeling and appropriate addresses were delivered by Mr. Marcus Martin and several other members of the congregation. On the following Sunday Mr. Noel preached his farewell sermons.

The Deaconess Institution in Burton-crescent, London, was visited by the Bishop of London on the 10th ult. Service was held in the chapel, and several of the Candidate Sisters, who had gone through their period of training and probation, were presented to the bishop, who solemnly blessed them for their work as deaconesses in his diocese. The service was attended by nearly the whole body of deaconesses, as well as the Candidate Sisters at present under training. The bishop afterwards visited the patients in the wards of the institution, and with kindly

words and solemn prayer manifested his pastoral interest in their welfare.

A proposal was made at the last half-yearly meeting of the Crystal Palace Company that each shareholder should have four tickets for the admission to the Palace, on certain Sundays, of four friends, free of charge. This proposal was carried at the meeting, and a ballot was demanded by the minority. The result of the ballot is now announced as follows: In favour of the proposal 5,217 votes; against, 28,428 votes. This decision confirms the ballot taken last December, when, by 20,087 votes against 4,855, the proprietors refused to admit on Sunday any persons except shareholders. The proposal to close the Palace against shareholders on Sunday received 17,898 votes, but was opposed by 20,460 votes. The result, on the whole, is decidedly encouraging to the friends of Sabbath observance.

The Rev. H. Douglas, late Dean of Cape-town, has been nominated to the bishopric of Bombay, as successor to the Right Rev. Dr. Harding, who is about to resign.

The district returns of all the Wesleyan societies in England show a net increase of five thousand three hundred and twenty-three members.

The Rev. Anthony Latouche Kirwan, D.D., Dean of Limerick, died a few weeks since, after taking a Turkish bath. The deceased was advanced to the Deanery of Limerick in 1849. The living is worth 1,100*l.* a-year, with two residences, and some patronage, which, as Mr. Gladstone's Suspensory Bill was not carried, will have to be filled up.

The decease is announced of the Rev. Sir Henry Thompson, Bart., vicar of Frant, an active member of the Lower House of Convocation of the province of Canterbury. Sir Henry Thompson was a well-known member of the House, not only on account of the great ability he always displayed, but also in consequence of his extraordinary height and the geniality of his manners to all who were brought into contact with him. The rev. gentleman was born in 1796.

The venerable Rev. W. Naylor, the oldest preacher in the Wesleyan Connexion, died on the 10th ult., at his residence, Wednesbury, in the eighty-seventh year of his age, and the sixty-second of his ministry.

Monthly Survey of Missions.

GREECE.

Dr. King, of Athens, reports a call upon the Metropolitan Bishop—the man who, in 1863, signed the accusation against him. He was now received very pleasantly, and treated, apparently, as if he had been a particular friend. “On my remarking,” says Dr. King, “that his church every year pronounces anathema against those who differ from it, he said, ‘Yes, unhappily we did formerly, but now we do not.’”

SYRIA.

Franco Pasha, a native of Syria, has succeeded Daoud Pasha as Governor of Mount Lebanon. Though the late Governor was regarded as a just and able man, beneath whose protection missions and education were secure, there is a general feeling of exultation in the Lebanon at the new appointment. A native journalist says: “We are all fully sensible of the advantages to be derived by the country from the administration of so highly enlightened a statesman and so faithful a patriot. To see a native Syrian, one who speaks our own language, and who takes a deep and heartfelt interest in everything that affects the welfare of our country, at the head of affairs here, is well calculated to evoke the loudest expressions of joy and gratitude on our part for the honour that has been conferred upon us by the selection of one of our own race and blood for the important position to which he has been called. The general rejoicing has shown itself in illuminations in the various districts of the country, and the Druses are preparing festivities on a grand scale to welcome the arrival of his Excellency. The whole Syrian population regards this act of his Majesty the Sultan as a mark of special favour.”

PERSIA.

No fewer than one hundred Nestorians were received into the communion in connection with the American mission during the year just closed, a larger number than had been admitted in any previous single year. “This number,” writes Dr. Perkins, “embraces accessions which were the fruits of precious revivals in several villages on the plain of Oroomiah, and in our two seminaries, and also individuals scattered through the Koordish mountains. The first week of the present year was observed, generally, among the Evangelical Nestorians as a week of prayer; and indications of blessing attended the observance in our two seminaries and several villages.”

CHINA.

The Missionary Bishop Williams states that some time last year a high official in one of the southern provinces of China issued a proclamation forbidding idolatrous processions, and advising the people to spend less of their time and money at the heathen temples. The Bishop writes that the chancellor of the largest city of the province in which one of the Protestant missions is situated, has lately put forth a proclamation prohibiting the people, under a penalty, from worshipping in the temples, burning incense and candles and silver paper before the idols, and that the mandarins of a large city in an adjoining province have forbidden any interference with the teaching or preaching of Christianity. He further states that he has learned from a missionary at Shanghai, that the Emperor has issued an edict, in compliance with a memorial from some high mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay; making an exception, however, in favour of the temples of Confucius. Mr. Burlingame, the new envoy of the Chinese Court to Europe, who is said to be very favourable to missions, has given the Bishop a circular letter, recommending him to the kind offices of all the mandarins from whom he may require assistance.

One of the best and greatest of modern missionaries has fallen at his post. The Rev. William Burns, of the English Presbyterian Mission, known first by the remarkable revival of Kilsyth and Dundee in his native country, then by his work among the French Canadians, and now, for more than twenty years, by his apostolic labour in China, has at last succumbed to pure physical weakness and exhaustion. The *Weekly Review* says: “Mr. Burns was taken seriously ill about the beginning of January, but his health had suffered on the voyage to New-chwang, in a native vessel, in August last, owing to the effects of unwholesome native food, from which it is probable he never entirely recovered; and being (as Dr. Watson tells us) ‘without many of the necessities of life and all the comforts,’ while labouring in New-chwang, a low state of health, ending in extreme prostration, was the

result. He was attended by an experienced medical man, and he was cared for by the whole foreign community of New-chwang, although he declined the kind offer of some of them to receive him into their houses. In Hong Kong, at Swatow, at Amoy, at Foo-chow, and in Peking, he preached the Gospel to the Chinese, each removal requiring the acquisition of a new dialect. In all these places a remarkable blessing attended his efforts, whilst he was at the same time exposed to many severe hardships, and was repeatedly in danger of his life; finally, while prosecuting the Lord's work in the most northern port of China, and at the entrance to the extensive region of Mantchouria, he yielded up his life amongst his adopted countrymen, where, we may be assured, he most wished to die. He had long adopted the Chinese dress, and, so far as possible, Chinese diet; and although the latter course may be open to objection, it formed part of his great work, and he has doubtless gained many an open door, and won many a Chinese heart in consequence. It is singular that he and his much-loved friend James Hamilton, who were born in the same year, in adjoining districts in Scotland, should have died within a few months of one another, at the age of fifty-three."

JAPAN.

Dr. J. C. Hepburn, of the American Presbyterian Board, reports the building, at Yokohama, of a dispensary and chapel on the mission premises, at a cost of eleven hundred dollars in gold—eight hundred of which were generously given by friends in Yokohama.

MEXICO.

There are several Protestant agencies in Mexico. Our own Bible Society is represented there by Mr. J. W. Butler, who travels through the various states in the summer selling the Scriptures, and who also employs several colporteurs in the same way. The society expends about 1,000% in this work. The American Bible Society has an agent in Monterey, and disposes of about 4,000 copies per year, mainly in the border counties. In the city of Mexico and the surrounding villages are to be found many earnest, devoted men, generally poor, who have separated themselves from the Church of Rome. A Senor Juarez has formed an Evangelical Reform Society there, and holds religious meetings on Thursday evening and Sunday morning, attended by sixty or more hearers. Several chapters of the Bible are read, each one taking a verse, any one being at liberty to make remarks. Senor Juarez reads prayers, and a short sermon which he prepares for the occasion. Several similar meetings are held in the city. The priests do all in their power to stop the work of Bible sales, but with little success. "The Church, as a political power," says a transatlantic contemporary, "is completely crushed, never to rise again. The authorities are favourable to religious liberty, have confiscated two hundred millions of dollars' worth of Church property, and a vigorous effort to evangelise the country would promise complete success."

MADAGASCAR.

The Quaker missionaries in Madagascar have left the capital on a journey to some districts where white men have seldom, if ever, traversed. Here they met with a very hearty welcome from the natives. At Sakalava, in particular, their arrival excited general interest. Messengers were despatched far and wide to announce the visit of the strangers, and a large company speedily assembled. The two Friends addressed the people in the Malagassy language, formed a Bible-class, and spent the remainder of the day in replying to the questions put to them on various portions of Scripture by the native converts. One of the Friends writes that, on this occasion, "when we dispersed to go to supper the people said that they had not heard enough, and proposed not to go home because they wanted to be with us till bedtime. They provided us with a good supper, which we partook of seated on mats, cross-legged, on the floor. After our meal was finished about thirty of the people again gathered round us with their Bibles, and we talked till nine o'clock, but still they were not ready to disperse, and suggested that we should *sit up all night!* But about eleven o'clock we all came to the conclusion that we should be the better for some sleep after our fatiguing day. We all came together again early in the morning and talked till it was quite time to set out homeward."

SOUTH AFRICA.

The Rev. Mr. Grout writes from Umvoti: "We have had a good week of prayer—full meetings, and carried on with good feeling and vigour. At the close, five individuals had resolved to become Christians, and the good feelings have been steadily increasing since." The statistical returns show that sixty-three persons were received, on profession, to the churches of the Zulu mission, during the year 1867.

Literature.

London and Calcutta, compared in their Heathenism, their Privileges, and their Prospects. By JOSEPH MULLENS, D.D. London: James Nisbet and Co.

THE Bishop of Oxford, in addressing a public meeting, not very long ago, remarked that it would have been a blessed thing for thousands of people in England to have been born in Calcutta; for there they would have had some chance of being brought within the means of grace; whereas in England they were entirely neglected. To this sentiment Dr. Mullens objects, as being quite unsound in fact, and injurious in tendency to the missionary enterprise; and as for twenty-two years the doctor laboured as a missionary in Calcutta, he has special claims to be heard in giving his opinion upon the subject. He also adverts to other objections which have been put forth of late to foreign missions, such as the expense of missionary agency abroad and the alleged waste of funds by deputations and otherwise at home. Taking the bishop's sentiment as a general basis for the discussion, he examines the character and force of missionary work both at home and abroad. What are the relative positions, he asks, of these missionary efforts? In what direction are claims most powerful, and duty most clear? As the result of a comparison of a large number of facts and figures, illustrating the condition of home and foreign heathenism, and the amount of effort put forth, in various forms, for the diminution of each, he arrives at these conclusions: "That foreign missions are not only from duty, but in their working and in their results, eminently worthy of support; that the amount of missionary and benevolent effort exerted at home greatly exceeds all that is expended abroad; that the present excessive devotion to forms of labour close at hand is injuring the missionary spirit in the Church in its highest form, and is cramping the efforts which are called for in foreign lands;" that a far larger consecration of men and means should be sought for without delay; and that the time has arrived when the Christian Church, from its advanced position and increased strength and resources, should systematically set itself to evangelise the entire heathen world.

Apologetic Lectures on the Saving Truths of Christianity. By C. E. LUTHARDT, Doctor and Professor of Theology. Translated by SOPHIA TAYLOR. Edinburgh: T. and T. Clark.

THESE lectures, delivered within the last two years at the University of Leipsic, were listened to with deep interest by a crowded audience. They are upon the following subjects: the nature

of Christianity; sin and grace; the God-man and his work; the Trinity; the Church and the Church's means of grace; Holy Scripture; and the "last things," in respect both of the individual and the race. These themes are discussed by the author in a spirit equally removed from dogmatic assumption and neological incredulity; and no thoughtful reader can fail to receive a healthful stimulus from Dr. Luthardt's elevated ideas and impressive reasoning. The book addresses at once the scientific theologian, the meditative Christian, and the doubter or denier of revelation.

Jesus Christ: His Times, Life, and Work. By E. DE PRESSENSÉ, D.D. Translated from the French by ANNIE HARWOOD. Second edition, revised. London: Hodder and Stoughton.

A LENGTHENED notice of this volume, on its first appearance before the English public, found a place in these pages. We withheld, and still withhold, our assent to some of the views expressed by M. De Pressensé; but we cannot, on that account, be insensible to the real merits of the work, which belong to it as an apologetical treatise. Miss Harwood has revised her translation; and the present, though a smaller, is an improved edition.

"Our Doctor;" or, Memorials of Sir William Charles Ellis, M.D. By the Author of "The Kaleidoscope, &c." London: Seeley and Co.

SIR W. C. ELLIS was for many years—first, at Wakefield, and then at Hanwell—in the responsible position of principal medical director of asylums for the insane. His piety and Christian consistency, his ability as a physician and kind-heartedness, here find a fitting record. The success of his moral treatment of the insane, as related in these memorials, deserve to be widely known. On account of the services thus rendered to society, Dr. Ellis was knighted by William IV.; while his poor patients testified their appreciation of his character and services by uniformly designating him "Our Doctor."

London: Some Account of its Growth, Charitable Agencies, and Wants. By CHARLES B. BOSANQUET, M.A., Barrister-at-Law. London: Hatchard and Co.

MR. BOSANQUET'S object, in this little volume, is to enable young professional men and others, coming to reside in London, to find such occupation, in their spare time, as may respond to their own desires for usefulness as Christians, and may promote the spiritual and temporal welfare of their fellow-citizens belonging to the humble classes. He may be taken as a safe and sensible guide to the art of doing good in our modern Babylon.

Monthly Retrospect.

FOREIGN.

THE rumours of war, which for so long disquieted the Continent, have at length died away. We no longer meet the assurances, which at one time were of almost daily utterance, that the autumn would not close without a war between France and Prussia, in which all the other Powers of Europe would be involved. Whatever illwill there might have been at one time between these two states, they have been brought at last to acquiesce in the position which each of them has obtained. Indeed, it may be said that the great Powers are in an unwonted mood of humanity. Some perversely-ingenuous chemist recently invented a small shell, to be fired from a musket, filled with some villainous compound, that bursts in the body of horse or man at whom it is discharged, and the effect of which is certain death. The Emperor of Russia, to whom this invention was offered, became horrified at the idea of a projectile that would make recovery from a wound impossible; and he addressed a circular to the other Powers of Europe requesting them to agree upon a united declaration that they would abstain from introducing such a diabolical invention into war. His proposals met with a general and ready assent; but it was suggested that it would be better not to confine their condemnation to that one invention, but to come to a common understanding as to what weapons and missiles are and what are not legitimate in war. This wider application of the principle of humanity was made, we believe, at the suggestion of England; and a European convention of scientific and military men is about to be held to determine the question. Are we to see in this the first dawn of that time when the nations shall not learn the art of war any more?

France, like England, is involved in political complications, as a dissolution of the Chambers is almost immediately expected. The most persistent enemies of the Ministry at the present time are not the Republicans, but the priests; the great body of the bishops and clergy, with M. Dupanloup at their head, having set themselves to oppose M. Duruy's system of female education, which they denounce as irreligious and ungodly. It is plain the Ultramontane party feel that if they lose the hold they have hitherto retained on the female mind their last chance of influencing society is gone.

The kingdom of Italy is in a more hopeful condition now than it has been in at any since the death of Count Cavour. The Ministry commands a majority in the Chamber, by which means it has been able to devise measures for the equalisation of the revenue and expenditure. There is a lull in the quarrel between the Government of the King and the Pope, which may be owing to the fact that his Holiness is now busily engaged in the great task he has set himself of summoning together a General Council, for the solution of the various problems which now affect society in the matter both of faith and morale—the first council of the kind that has been held since the famous Council of Trent. There is one difference between the two, however, which is very significant. At Trent, the State was invited as well as the Church. The sovereigns appeared by their representatives as well as the national churches, and Church and State worked together for what appeared to them to be the welfare of the world. But in the invitations issued by Pius IX. the sovereigns are wholly ignored. The council is to be a gathering of ecclesiastics exclusively. In one respect this appears to be a claim put forth by the Church to have dominion over princes and rulers; and, we doubt not, it is thus that the Pope himself would represent it. But the real cause is that the Pope well knows that any invitation addressed by him to the crowned heads, even of his own faith, would be entirely disregarded. There is not now a country in Europe upon which the Pope could rely for executing his will. His secular power, which once overshadowed the world, has now shrunk to that little spot which surrounds St. Peter's. Nevertheless, this council of ecclesiastics, if it should be held, may be fraught with important consequences.

The Protestants of Germany have erected a noble statue to the memory of Luther at Worms, and the King of Prussia, the Crown Prince, and several of the Protestant princes attended at the ceremony of its being unveiled. Copious accounts of the proceedings will be found in our earlier pages.

H O M E.

The controversy now going on in the Church of England, and which is to determine whether that Church is to retain its Protestant character or to return to the allegiance of the Bishop of Rome, has made little progress during the past month. As our readers are aware, the judgment which the Dean of Arches pronounced on the Mackonochie case, having been appealed from on one point by the promoters of the suit, has been appealed from on the other points by Mr. Mackonochie and his friends, and thus the whole subject of Ritual, with the exception of vestments, will be argued over again before the Court of Appeal. This position of affairs has paralysed action, both in Parliament and in Convocation; and no decided steps were taken in either. But while official bodies delay, public opinion is rapidly maturing. For a time it seemed as if the Ritualists were to be tolerated on the ground of that comprehensiveness and freedom of opinion which has ever been the character of the Church of England. The open and avowed pretensions of the Ritualists themselves have done much to dissipate that fallacy; and even those journals that are the most forward to defend latitudinarianism in the Church abandon the cause of the Ritualists.

It is not only that the practices of the Ritualists offend those who have been accustomed to the sober and decent ceremonial of the Church of England; their conduct is, in many respects, opposed to all that Englishmen have been accustomed to consider honourable and becoming. A very striking instance of this has been lately laid before the public in some correspondence that has passed between the Bishop of London and Mr. Hubbard, M.P. Mr. Hubbard, it will be remembered, built the church of St. Alban's at his own proper cost, and in his capacity as patron he presented Mr. Mackonochie to the living, and, further, acted as his churchwarden during the last five years. It has been understood by some of Mr. Hubbard's friends that he did not go so far as his incumbent in the way of ritual, but the world at large never suspected how completely Mr. Mackonochie disappointed his hopes and thwarted his views till the publication of this correspondence, in which Mr. Hubbard sets forth his complaints. It appears that the difference between the incumbent and his patron arose at a very early period, and that from the first Mr. Mackonochie set himself to resist his wishes. It might have been thought that what the incumbent refused to concede to his patron, he would have been compelled to defer to his churchwarden; but Mr. Hubbard tells us that on one occasion, when he knew his churchwardens were conferring together about the contemplated adoption of vestments, Mr. Mackonochie hurried their introduction before the churchwardens could have time to agree on a remonstrance. We are not sure that Mr. Hubbard used all the authority that the law put into his hands for the suppression of these obnoxious rites, though much must, no doubt, be allowed to his unwillingness to create scandal by revealing the discord between him and his clergyman. But what is to be said of Mr. Mackonochie, who could thus deliberately and secretly take steps to put Mr. Hubbard's munificent gift to the Church to other uses than that which he intended? No doubt the reverend gentleman would plead that he was impelled by conscience to act thus contrary to the dictates of ordinary morality. It is another illustration of making void the commandments of God through tradition.

The attempt to disestablish the Church of Ireland has called up a strong spirit of resistance among the Protestants of that country. It is not confined to the members of the Established Church only, but the great majority of the Presbyterians and of the Wesleyans share in their feelings. The commemoration of the Orange bodies, the landing of William III., and the battle of the Boyne, fell due in July; and these anniversaries were made use of for Protestant meetings throughout the North, but, except in rare instances, without any display of Orange symbols.

The Commissioners appointed by the Queen to inquire into the state of the revenues of the Irish Church, and into the means for their better distribution, have agreed on their report, though up to the time of our going to press it has not been issued to the public. It is understood, however, that it recommends very important changes; and, among others, the suppression of four of the existing bishoprics, with the reduction of the incomes of those that remain, the paring down of capitular dignities to a level with the sees, and the secularisation of the incomes of those parishes where divine service has not been performed within a certain number of years past. There is also provision made for a suspension of new appointments to those offices that are condemned in the report, in case any of them should fall vacant before these recommendations receive a legislative sanction.

Evangelical Christendom.

THE SUPREMACY OF THE CROWN.

THE attack on the Irish Church has brought strange allies together. The Roman Catholic and the Voluntary Churchman, the Latitudinarian and the stickler for spiritual independence, are united together in the common object of effecting the disestablishment and the disendowment of the Episcopal Church in Ireland. To do them justice, these accidental, or (at heart) thoroughly discordant allies make no secret of their mutual differences. They admit that there is but one common object between them, and that as soon as the Church in Ireland is separated from the State the bond that at present unites them will be broken. They have each their own ends, of which they make no secret, to serve; they admit that it is only a chance and rare occurrence that concentrates the aim of all in the downfall of that Establishment, and that that aim once gained, each party will return to its former and natural antagonistic state against its present associates. This is at least straightforward and intelligible; and, if it were pursued consistently throughout, neither the Church of Ireland nor any other party could have reason to complain of the alliance, however motley and heterogeneous it might otherwise appear. But of late there has been an attempt on the part of one of these antagonists to desert its own proper colours, and fight under the flag of one of its associates. And, strange to say, this effort at disguise is put forth by that which is usually believed to be the proudest, the most rigid, the most exclusive of them all. The Roman Catholic Church is represented as the advocate and upholder of Voluntary Churchism. Archbishop Manning goes masquerading in the garments of Edward Miall. To do the Voluntaries justice, they do not feel flattered by this assumption. They refuse to recognise their own principles in the claims which the Church of Rome has put forth for spiritual domination. They and the other allies in the ecclesiastical campaign are willing enough to co-operate with her towards the common object, but they refuse either to adopt her principles, or to allow her to assume theirs. They do not disguise from themselves or from the world that Rome is after all more dangerous to human liberty than Armagh, and that the disestablishment of the latter may be only the prelude to a more serious conflict with the former. Still, there is something so characteristic in this fresh attempt of Rome to make herself all things to all men, and something so plausible on the surface of the plea she puts forward, that it is worthy of attentive examination.

There is a church in Rome dedicated to St. Thomas of Canterbury, more popularly known in English history as Thomas à Beckett. That church has fallen into a state of dilapidation; and, with the usual astuteness of his profession, Archbishop Manning has selected the present as a fitting time to make a pilgrimage through the manufacturing districts of the North for the purpose of raising funds for its restoration. By this ingenious timing of his mission he accomplishes the triple object of raising funds for the church, of attacking Protestantism, and especially the Church of Ireland, and of representing to the Dissenters and Voluntaries of England that the principles of freedom from State control, for which they contend, were maintained and struggled for, and even died for, by that great martyr to the civil and religious liberty of England, Thomas à Beckett. It is with the last of these objects that we have specially to do. And we may admit, at the outset, that if the career of

Thomas à Beckett were capable of being represented as favourable to the progress of human thought and spiritual freedom, the Archbishop is the man to accomplish the task. He is a skilful special pleader; and by representing the King as a second Pharaoh, eager to tyrannise over God's chosen people, while the Archbishop is the God-chosen hero who, in the name of the Church, rises up to confront him, he makes out as good a case as it is possible to conceive. But it is impossible to distort the facts of history after this fashion. We are not about to re-write the story of those far-gone times, though we admit with the Archbishop that they have their influence even upon us in this nineteenth century. But the English people have long ago decided the matter for themselves; and while they are willing to admit that in that struggle both King Henry and the Archbishop had got hold of portions of the truth, neither of them possessed it in its entirety; and, what is more, that more truth remained with the King than the Archbishop. King Henry insisted on the rights of the Crown; but the rights of the Crown were substantially, even in those early days, the rights of the English people. The Archbishop contended for the free action of the Church, but his Church was virtually an old man sitting in the Vatican at Rome. Between them both the Church of the New Testament fared badly. But it was not difficult to see then—it is impossible to blind our eyes to the fact now—that whatever hope there was for the advancement in England of social, political, and religious liberty, lay in the fact that the ultimate control over the Church of England should be in the hands of a national, and not a foreign power—should be swayed by lay rather than by exclusively clerical influences. "The Liberty of the Church!" sounded grandly in those early days; it is more than ever the watchword of freemen now. But we must not be blinded by mere names. The liberty of the Church for which à Beckett contended was the liberty of the clergy to rule over the laity; the Church was the clergy, and the only part assigned to the people was to obey their orders, on pain of being placed under clerical ban, or driven beyond the pale of civilised society. Whether the Crown would have resented this tyrannising over the conscience of its subjects if the pretensions of Rome had been confined to that, may be matter of opinion; in point of fact, the ecclesiastical claim did not stop there, but exacted submission from the Crown itself. By gradual and successive encroachments the whole domain of the civil power was brought under the control of the spiritual; and, unless the King were content to be a mere puppet in the hands of the priests, he was driven to fight for his supremacy. The question therefore returns, In the victory of which of the contending parties had the people of England the deepest interest—on which side was the genius of freedom and progress to be found? History has determined the question. England exalted the Sovereign above the Pope, Catholic Spain exalted the Pope above the Sovereign. Need we dwell on the contrast between the two nations?

It cannot be too clearly understood, that the Church, in the Roman Catholic sense of the word, is a corporation, of which the clergy exclusively are members. Its professed object is the spiritual good of the laity, and that object will be pursued with more or less of zeal and directness in proportion to the piety of its members. But while the good of the laity is thus a variable quantity, the advancement of the corporation itself and of its members is unvariable. The single-minded and the worldly pursue that end alike—the latter for its own sake, the former as the only means to the end they aim at. Its interests can never, even in its present condition, be identified with those of the people, or at least they can only be made so in rare and accidental conjunctures; in general they pursue their own aggrandisement, and every privilege they secure is wrung from the liberties of the community. Hence it is that, whatever opinion may be formed of the relations that ought to subsist between

Church and State, no Protestant can doubt that the clerical corporation called the Church, as it existed in the days and was supported by the pretensions of Thomas à Beckett, ought to have been controlled by the civil power. When, therefore, Archbishop Manning tells us that the à Beckett of Canterbury fell a martyr to the principles for which the non-established churches are contending at the present day, he simply injures his own cause by putting forth a fallacy so transparent that it deceives nobody. The Wesleyan Conference, he says, would not permit the Sovereign to interpose in a case where they might have to excommunicate a member. The Free Church of Scotland would not allow the Crown to impose upon them their clergy. Of course they would not. But excommunication from the Wesleyan body concerns only that denomination and the conscience of the offender. To the country at large he is the same man as ever. Excommunication from the Church of Rome meant the banishment of the offender from all his fellows, the ruin of his prospects, the destruction of his property, the beggary of his family, the being an outcast and a fugitive from the face of the earth. These are not the penalties of the Church—they were penalties imposed by an arrogant and an exclusive corporation—and was not the King bound in justice to his subjects to see that none of his people were wrongfully exposed to such a terrible doom? The Free Churches would not admit the royal nomination of their ecclesiastics. True, again; they would not—but then the ecclesiastics of the Free Churches bear no higher position than that which their own adherents voluntarily award to them. A bishop in the Roman Catholic Church became not only a governing member of the exclusive corporation, but he entered upon the possession of extensive territorial possessions, he was elevated to the rank of a peer of the realm, *ex officio* he became a councillor of his sovereign, and sharer in the body which wielded the whole power of the State. Was the sovereign to have no voice in the selection of the individual who was thus invested with so large temporal as well as spiritual power? In the interests of his own people was it not his duty to see that no traitor nor alien obtained such power in the realm? To say otherwise is to maintain that England was a mere fief of the Pope, and the Sovereign was his vassal. Of course no impartial student of history will maintain that in the course of the long and fierce struggle which ended so tragically the Archbishop was never in the right; but not the less will he be brought to the deliberate conclusion that the independence of the State and the liberties of the Church were alike bound up in the successful maintenance at that time and afterwards of the Supremacy of the Crown.

It requires some consideration to apply these principles to the state of things as they exist at the present day. The Royal Supremacy has an Erastian flavour about it which renders it distasteful to many good men; but let us look steadily at what it means. The Sovereign as head of the Church, in a constitutional, and therefore in the English sense of the phrase, is the Sovereign acting by the advice and on the responsibility of her advisers. These advisers are imposed upon her by the decisions of her Parliaments, and these Parliaments are elected by the people. It is the people, therefore, whom the Sovereign represents, and who in the last resort govern the Church. In other words, it is a grand assertion of the Protestant principle that the laity, and not the clergy, form the Church, and are its governors. We do not say that this is asserted in the most complete or satisfactory way. It is the people at large—of all classes and creeds—the people in their capacity as subjects of the realm, not as the servants of Christ, that are thus made to bear rule, and the result, we need not say, is not satisfactory. We can easily see how the fathers of the Reformation were led to establish such a state of things. To their ardent vision the Church of the future rose a grand and glorious spectacle in which the English people

would be one in faith as they were one in allegiance—a community which should be at once a Church and a State according to the aspect in which it was viewed; and where the Sovereign would equally represent the political aims and the spiritual aspirations of his subjects. He, therefore, as the representative of the laity, was regarded as the head of the Church; he was the authority for the nomination and appointment of bishops; the spiritual courts for the trial of heresy were compelled to admit a lay assessor in order to see that law and equity were not swallowed up in theological strife; and in the last resort the trial of offenders was reserved for the King's own courts. Had this fair vision been realised, there would have been little room for dispute about the bounds between the spiritual and the civil domain. But it never was realised. From the day it was first set up, the facts have gone clashing more and more against the theory, till we see that a Parliament of the most discordant theological elements, with a Government which may be and often is a faithful reflex of the discord, is the ultimate ruler and judge of the Church as established in the land. Still, with all these shortcomings, we apprehend there are few members of the Church who would not regard it as a grave calamity if the Supremacy of the Crown were to be superseded, and if the rule of Parliament were abandoned for that of Convocation. The conviction that in the last resort the laity should bear rule is deep-seated and of long-standing in the breasts of the English people. It has been displayed as much against the rule of the clergy of their own Reformed Church as against the agents and emissaries of the Pope. This was significantly brought out in the reign of Elizabeth, when a suggestion was made that the settlement of the new Establishment should be left in the hands of Convocation. "Nay," said a sturdy member of the Commons, "for that were to make ye Popes. Make ye Popes who list," said he, "for we will make you none." It is curious to see how history repeats itself. The same pretensions on behalf of Convocation are beginning to be put forth in the reign of Queen Victoria that were familiar to our ancestors in the reign of Elizabeth. The Archbishop of Canterbury was lately heard to recommend that all action on the subject of Ritualism should be remitted to Convocation; but the more these suggestions are made the more it is felt that Convocation is unable to deal with the matter, and that the laity must take the question into their own hands. And so with regard to the trial of heretical opinions. To those who exalt the power and wisdom of the Church—which we cannot too often repeat, means with them an exclusive corporation of clerics—it seems a monstrous thing that the court of last resort should be an assemblage of lawyers, with a bishop or two to grace the proceedings. But the Church at large, including in that name the great body of the laity, feel far more security that substantial justice will be done in such a court than in one in which the members are of one order, with the prejudices and passions of a class, and with whom the traditionary bounds of their profession are of more account than the principles of simple justice.

But we are far from saying that the present is a satisfactory system. It was never perfect, as we have already intimated, and events have been continually arising in a direction to make it still more incomplete, and to set its anomalies in a more prominent point of view. It is at best but a makeshift, and is only retained till it can be replaced by something better. Its great, its inestimable value is that it enshrines the New Testament principle, that the laity are the Church and the clergy her functionaries; that while the clergy may be the representatives of the Church, her most capable men, and her ablest champions, still they occupy no other position in the Church than that of Ministers in the State, who, selected for their ability, may shape the policy and expound the aims of the State, but who are able to do so only in virtue of being sustained and backed up by the people, and who must fall when they mistake or

wilfully diverge from the people's will. For the sake of this principle, its anomalies have been tolerated and the incompleteness of its action has been forgiven. How much longer the present system may be continued is another question. It is evident we are on the eve of great changes both in Church and State, and these changes may affect the Supremacy of the Crown, as they have already begun to touch several kindred questions. But, as far as we have been able to discern the signs of these times, we are persuaded they tend rather to strengthen the principle which the Royal Supremacy involves, than to weaken it. The clerical claims to domination over the Lord's heritage, of which we hear in various quarters, seems to us to be the mere back eddy of that strong and deep current of religious feeling which recognises the right of the Church to govern itself and of the laity to be considered as the Church—and which utterly rejects the claim of priestly rule considered as something apart from and superior to the people's voice. Hence it happens that at the present moment the Supremacy of the Crown is the battle-field between the Papist and the Protestant. Archbishop Manning regards it as an usurpation of Christ's heritage, as the abomination of desolation standing in the holy place. His words are echoed not by his own denomination only, but by those Anglican priests who are advancing rapidly, and would fain drag the Church of England with them, on the way to Rome. The Protestants, on the other hand, whether Established Churchmen or Nonconformists, regards it as the guardian of our religious as well as of our civil liberties; as an assertion of the principle that no priest shall dictate to us even in spiritual matters, that the Bible is our common right, and that we are determined to study it for ourselves. Our helpers in the faith the clergy may be—our lords never. All this is secured for us by the Supremacy of the Crown, and therefore we cling to it. When the same principles can be shown to be better and more completely provided for in another way, it will be time enough to part with it. For the present we are in a state of transition; and we cannot tell what changes may be in store for us. The Church may be drifted from her old moorings, and may be guided into new latitudes, where she can exercise her spiritual functions by her own members, free alike from internal usurpation and external control. Our wisdom is to cling in the meantime to the principle we know, and wait the advent of the man who shall be able to disentangle for us the complications into which Church and State have run during three centuries, which have done so much to alter the relations of each to the other, while the old terms have remained unchanged—a man who shall deserve the magnificent eulogy pronounced on the younger Vane by John Milton:—

To know
Both spiritual power and civil, what each means,
What severs each, thou hast learned, which few have done :
The bounds of either sword to thee we owe ;
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest son.

THE ARMENIAN CHURCH.*

BY THE REV. M. P. PARMELEE.

It is claimed by the Armenians that Haig,† or Haicus, son of Togarmah, who was grandson of Japheth, was the founder of their race; and, consistently with this view, they call themselves Haiks, and their country Haiäsdän, to this day. However this may be, it is evident from Scripture allusions (2nd Kings xix. 37; Jeremiah li. 27, etc.), and from profane writings, that Armenian history is very ancient and interesting, and that the independent nationality of the Armenians was

* From the Boston (U.S.) *Missionary Herald*.

† Give the "ai," in all these words, the sound of "i" in "high."

maintained, though with varying fortunes, until near the close of the fourteenth Christian century. During the last five centuries, having no central government to hold them in the region of Ararat, their ancient country, they have become greatly scattered, and are found in large numbers in all parts of Turkey, in Russia, Persia, and India; and individuals are met with in all parts of the world. Scattered in this way, large numbers of them lose the Armenian language, and are bound together, as a nation, by nothing except the form of Christianity which they always carry with them, clothed in their own ancient tongue. Their numbers are variously estimated, from three to seven millions; probably five millions is nearest correct.

The Gospel is said to have been preached among the Armenians by the apostles Bartholomew and Thaddeus, and some of the immediate disciples of Christ. All of them suffered bitter persecution, and Bartholomew was doubtless flayed alive. Many of the Armenians were converted to Christianity at that time, and the apostolical succession is reckoned from Thaddeus, with, perhaps, as good authority as the succession of Peter may be established in the Romish Church. But it was not until the commencement of the fifth century that, through the remarkable labours of "Gregory the Enlightener," the whole nation was brought to adopt the Christian religion. By order of the king, the heathen temples and altars were thrown down, and churches built in their stead; schools were established, and the nation was aroused to new life and energy. An alphabet was prepared for the language, which had previously been written with the characters of other languages, and the Bible, newly translated, was the first book written in the new character.

How pure might have been the Christianity thus established among the Armenians we cannot now fully determine; we are only sure of this, that the type we find among them to-day is as corrupt as it can well be. Little by little the language changed, until that into which the Bible and the Church books were translated was no longer the vernacular of the people. Having, therefore, no guiding star, they very naturally wandered far from the truth, falling into numberless superstitions and old wives' fables. They believe in baptismal regeneration, transubstantiation, intercession of saints, extreme unction, purgatory, etc., etc.

There are nine orders of clergy in the Armenian Church, the six lowest of which are porters, readers, exorcists, candle-lighters, sub-deacons, and deacons. These perform the subordinate parts in all the services and ceremonies of the Church. A candidate for the higher orders must first pass through all these lower, though they may all be passed in one day. It matters little how ignorant a candidate for the priesthood may be, provided he is able to read the church service; but two things are absolutely essential to his becoming a priest—that he discard razors, and marry a wife. As celibacy is enjoined on all the orders above the priesthood, by marrying, the priest cuts himself off from all hope of promotion. This fact, and the narrow and belittling nature of the priestly duties, tend to fill the office with an unambitious, inferior class of men, whose ignorance and indolence are only equalled by their meanness and treachery. If the priest's wife dies, he is not permitted to marry again. He may, however, become a *vartabed*, and thus be thrown in the line of promotion. But it generally happens that a priest left a widower is more anxious to break over the rules of the Church and marry again than to be promoted.

The *priest* in his every-day street dress wears a bell-shaped cap, and long, broadcloth tunic, with loose sleeves. While officiating in the church, his tunic and cap are removed, and over his shoulders is thrown a kind of cloak, which is pinned in front, and on his head he wears a close-fitting skull-cap—a far less tasteful arrangement than his out-door dress. The priests are the most numerous of all the

orders of ecclesiastics. They are found in large numbers in the cities, and every village has at least one, and more frequently two or three. Their support, often very meagre, is derived chiefly from fees which they receive for baptism, marriage, burial of the dead, prayers for the repose of souls, etc.

The order of *vartabeds* is by some reckoned collateral in rank with the priesthood, inasmuch as candidates are ordained to both, directly from the rank of deacon. By others it is made a separate order, superior to the priesthood. However this may be, it is certain the *vartabeds* are much more intelligent than priests, and their position is invested with far more dignity. The priests never preach; instructing the people forms no part of their duty. This work is specially committed to the *vartabeds*. Perhaps at some former period they may have gone about preaching and teaching, but now they are never located in villages, and rarely visit them except to look after the revenues of the Church. One, at least, is found in each of the cities, who acts as private counsellor or secretary, or more likely as boon companion to the bishop; rarely preaching, in the usual acceptation of that term. But the greater part of the *vartabeds* are gathered in monasteries, where a few of the more disinterested and thoughtful, having the real welfare of their nation at heart, engage earnestly in religious and literary studies; and to them the nation is largely indebted for its literature. The majority of these monks, however, busy themselves in caring for the revenues of their respective monasteries, and in schemes for robbing the simple-minded pilgrims, who, lured by monstrous fables, visit their holy shrines.

Every considerable city has its *bishop*, whose diocese includes all the neighbouring villages. He ordains all the clergy below himself, receiving a fee for each ordination, and if there be two applicants for the same place, not scrupling to give it to the highest bidder. The bishop has an important part not only in the management of the financial affairs of the Church, but also in the assessment of taxes demanded by the Turkish Government, taking care that a fair margin remains in his own hands. He celebrates mass on all important occasions, and while doing so, wears a most costly mitre and magnificent silken robes, and bears in one hand a silver mace of office, and in the other a silver cross.

The *Patriarch*, though by some regarded as a separate order, is more generally treated as merely a bishop with extraordinary jurisdiction and powers. For instance, the Bishop of Constantinople is called Patriarch because, by virtue of his position, he is able, in great part, to control the appointment of all the bishops of the empire, and is also the recognised civil representative of the Armenian nation in Turkey, at the Sublime Porte.

The *Catholicos* is the highest of the ecclesiastical orders, and is the "Pope" in the Armenian Church, having his seat at Echmiadzin, near the Turkish border, in Russia, but having far less power than the Pope of Rome. He seems content with the honour of his position, together with its emoluments, derived from the sale of bishoprics, the monopoly of the traffic in holy oil, used in all important ceremonies of the Church, and the offerings of the devout. All bishops are ordained by the *Catholicos*, while he, in turn, is ordained by a council of bishops.

The lack of vigour in the ecclesiastical domination of the Armenian Church, the people's profound, though misdirected, veneration for the Bible, and their native intelligence and love of investigation, have contributed largely to the success which has already attended the missionary work among them; a success which we believe will, by the grace of God, become more and more striking, until the whole Armenian nation is brought back to a pure Christianity.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, August, 1868.

THE FRENCH JOURNALS AND THE ECUMENICAL COUNCIL.

In my last letter I referred to the convocation of the Ecumenical Council, which is to be held at Rome towards the end of next year, and I stated that I should probably return to this subject. The question is in reality a very serious one, particularly for France, which bears the pompous designation of the "eldest daughter of the Church," and which, since the reign of Charlemagne, that is to say, for more than a thousand years, has almost constantly interposed in the affairs of Rome. Moreover, the most important organs of national opinion in our country have devoted long articles to this project of an Ecumenical Council. I have not space thoroughly to analyse the controversy, but I will quote some of the reflections on this subject published in the *Revue des Deux Mondes*, which, in France, occupies a position equal to that of the *Edinburgh Review* in Great Britain. The arguments employed in this periodical will interest your readers.

The writer in the *Revue des Deux Mondes* first expresses his astonishment at what he calls the "candour" or the "placid serenity" of Pius IX. "These old men of the Vatican," he observes, "regard themselves as placed above all events; they dispose of time according to their own pleasure, and fix the meeting of a council at the end of 1869, without inquiring what will be the state of Europe, or their own situation, in a year and a-half? How many things may happen before that period shall arrive!" This is not all. Pius IX. pretends to pursue the path opened by the Council of Trent in the sixteenth century; nevertheless he adopts a method entirely distinct from that of the Roman pontiffs of old. This Pope does not summon the ambassadors or delegates of the sovereigns to his council; he demands for the [Romish] Church absolute independence. He himself, with his cardinals and bishops, will decide all possible questions, without inquiring, even in the most indirect manner, whether the heads of the civil authority are in agreement with himself. But in this conduct we necessarily realise the separation of the Church from the State, which is the greatest of the problems

of modern times. Is this, then, really the desire of Pius IX. and of his clergy?

Will not the sittings of this council also produce a violent commotion in Italy? Will not they prove a stimulus to arouse all the passions of the people? And if the Italians, in a moment of crisis or of indignation, should again take up arms, what will become of the Pontifical See? What will be the attitude of the French clergy in such an assembly? It is very probable that pretensions the most absolute will there obtain the majority. But, in that event, separation between the ecclesiastical spirit and the lay spirit will become yet more complete. There will be a violent conflict between the civil authority and clerical despotism. Has the Roman Pontiff seriously considered these possible results? Is he prepared to give the signal of a terrible revolution? Lastly, will our soldiers who compose the garrison of Rome be called upon to mount guard around this council, which shall declare that the independence of crowns is a fatal doctrine? And whilst Austria is entering on a more liberal path, will France be condemned, by the most singular fatality, to protect an assembly which shall fulminate anathemas against all the ideas and all the laws of the modern world? We shall, in that case, be the sentinels of a council which will condemn everything which has constituted the strength and the greatness of our country!

Such, very considerably abridged, is the argument of the *Revue des Deux Mondes*, and everyone will perceive that its reasoning is sound. Napoleon III. is evidently placed in an embarrassing position; and the old Pontiff of Rome will perhaps regret having raised storms which he has not the power to allay. It is more easy, as the mythological fables say, to open the caves of Æolus than to shut them.

A PHILIPPIC OF THE BISHOP OF NIMES.

We come now to another fact which shows how the sentiments of the clerical body are opposed to the most praiseworthy tendencies of our country and our age. There are certainly some Romish prelates who, by the breadth of their intellect and their moderation of character, are enabled to maintain a certain propriety both of opinion and conduct. These are the *Gallican* bishops, amongst whom a distinguished position belongs to the Archbishop of Paris. But there are others—

and perhaps they constitute the majority of the episcopal body—who seem to consider it an honour to themselves, and a recommendation also to the Pope, to give expression to the most extravagant opinions, and to exhibit the most rigid intolerance. Such a one is the Rev. M. Plantier, Bishop of Nîmes. He neglects no opportunity of attacking the Reformed Church, and his invectives against the Protestants are the more indecent inasmuch as he resides in a city in which the disciples of the Reformation are very numerous. But he has recently assailed with violent abuse another class of persons. The following are the facts: The bishop had been invited to deliver an address in the Romish College of Nîmes on occasion of his presiding over the annual distribution of prizes. It was quite natural to take advantage of such an opportunity to address wise counsels to the students on the duty of industry, the importance of good conduct, and so on. But this fanatical bishop, faithless to the mission entrusted to him, thought it more becoming to attack M. Sainte-Beuve, one of our most eminent literary men and a member of the Senate. M. Sainte-Beuve, in a recent discussion in the Upper Chamber, had said that governments ought to manifest equity, impartiality, and even good-will towards the different systems of theology, metaphysics, etc. M. Plantier was greatly irritated by these liberal reflections, and said that M. Sainte-Beuve deserved to be ranked amongst Mussulmen, Chinese, and lunatics. By such insults the Bishop of Nîmes, very far from serving the Romish Church, only compromises it. How is it that he does not understand that these violent diatribes irritate his adversaries and excite deep disgust in the minds of all intelligent men? The dignitaries of Romanism have, of course, the right to maintain their own doctrines, their ecclesiastical organisation, and their worship, but they ought never to forget that insults are not arguments, and that they are increasing the mass of infidels by exceeding the limits of decency and of justice.

PROGRESS OF CLASSICAL AND POPULAR EDUCATION.

I hasten to a less painful subject. M. Duruy, Minister of Public Instruction, pursues his labours with great activity and manly constancy. He says that France remains in the rear of the majority of other nations, especially of Protestant nations, in relation to the education of the humbler classes, and he spares neither efforts nor warnings, nor self-sacrifices, to place our country in a position

more conformable to the genius and to the honour of the nation. He has opened, for example, schools or classes for adults, or those who have attained to years of maturity, without having learned to read or write. Elementary schools, colleges, and lyceums—in a word, establishments for public instruction are increasingly multiplied. Every village will shortly have its school, and the children of artisans and peasants will be enabled easily to acquire that elementary instruction which will be useful to them in the course of their lives. This progress deserves to be gratefully recorded. Experience has fully shown that men entirely ignorant or unlettered, very far from being better in their conduct, whether public or private, than others—are habitually those who are liable to abandon themselves to the most unworthy passions. Intellectual culture, then, when subordinated to strong religious convictions, is a means of elevating individuals, as well as nations, in the scale of morality; and our nation certainly had need of an energetic impulse in this direction.

Let us now consider what is taking place amongst the Protestants.

EVANGELISATION OF THE ITALIANS IN PARIS.

First of all, I rejoice to call the sympathetic attention of your readers to an interesting work accomplished amongst the Italians domiciled in Paris. Our capital contains about seven thousand families, who, from different motives, have quitted the Italian peninsula, and sought in France the means of pursuing their industry. These are merchants, agents, artisans, artists, and others. A pastor, named Nicolo Corrado, undertook the mission of visiting his fellow-countrymen, and of preaching the Gospel to all who were disposed to listen to it. Besides this, he has, since the beginning of last winter, established religious meetings in an Evangelical chapel in the Faubourg St. Antoine, and the number present, without being very considerable, was sufficient to encourage the zealous pastor who preached to them the words of Christian truth and life. Some of these hearers, men and women, belonging to respectable classes of society, have even asked that their names should be inscribed in a special register, designed to constitute the list of new converts. Five or six English and French pastors have aided the Rev. Nicolo Corrado in his work of evangelisation, and also promised him pecuniary aid. The liberality of the friends of the Gospel is very necessary to this pastor; for in the immense city of Paris the zeal of a single man is not sufficient for so great a

task, and M. Nicolo Corrado needs to have under his direction two evangelists or missionaries, who may visit with him the numerous families dispersed throughout our metropolis. Let us hope that the evangelisation of these Italians may be continued, and, under the blessing of the Lord, bear good fruits, for many of them, without doubt, will, sooner or later, return to the land of their birth; and what a salutary influence would they not exercise at Florence, Milan, Genoa, Leghorn, and Naples, in the cities and the villages of the peninsula, if they were to take with them the knowledge of the Scriptures, faith in the fundamental doctrines of revelation, and an example of true piety! Faithful, consistent Christians, by their acts and by their conversation, are missionaries who aid largely in extending the kingdom of the Divine Saviour.

"FREE INQUIRY" AND THE RATIONALISTIC SCHOOL.

The lamentable disputes between the Evangelical and the Rationalistic parties still continue in the French Church, and are now even aggravated, since the adversaries of Orthodoxy have devised new means not only of assailing the faith of our fathers, but also of disturbing, with intent to overthrow, our ecclesiastical order. Let us note, first, that these Rationalists have a strange mode of interpreting the principle of free inquiry. They profess to be the successors, or the disciples, of our Reformers. How? By subjecting the Bible itself to the fluctuations, to the contradictory opinions, of their own intellect. "We are true and good Protestants," say they, "for we claim our personal independence, and we exercise the right of believing that which corresponds with our own ideas, and of rejecting what does not correspond with them." Was this, then, the method of Luther, of Calvin, of Melancthon, of Theodore Beza, of the deeply religious men who, by God's help, effected the glorious and holy Reformation of the sixteenth century? Not at all; and it suffices to look at their Confessions of Faith, their works, their letters, to ascertain that they followed a method entirely opposite. They accepted the Scriptures as the Word of God, the supreme rule of their faith and of their conduct. They said, "The Bible is above all decisions of the Roman pontiffs, of pontifical bulls, etc. Believe in the teaching of the Scriptures, obey the commandments of Jesus Christ, and you will be reconciled to God." To-day what is the language of the Protestant Rationalists? They reject the divine inspiration of the Scriptures; they no longer believe in pro-

phesy or in miracles; they declare that the miraculous conception and the resurrection of Jesus are fictitious narratives—errors that cannot be received; and then they claim for themselves the designation and the office of pastors in the Reformed Communion! What ignorance, or what bad faith! It is enough to lay bare such enormities before the understanding and the conscience of honest men to excite in them the strongest indignation. Unbelievers themselves are scandalised at such conduct.

ATTACKS OF THE RATIONALISTS ON THE APOSTLES' CREED.

A logical and inevitable result of such negations has recently been made manifest. The Consistory of a small town, that of Tonneins, in the south of France, has adopted a resolution whereby the pastors are excused from reading the Apostles' Creed in the celebration of public worship, if they think fit to suppress this part of our liturgical service. The decision of this Consistory has astonished and offended the great majority of our churches. What! an ecclesiastical body dare to lay a sacrilegious hand upon our venerable and constant religious traditions! It pretends to exercise a supreme authority which should belong only to a national synod. It mutilates a liturgy which has the double sanction of the law and the constant example of past generations. And why this unprecedented mutilation? The reply is easy. The Rationalist pastors of Tonneins no longer believe in the supernatural facts which are affirmed in the Apostles' Creed; and in order to escape from the charge of hypocrisy or of falsehood in the discharge of their duty, they have thought it convenient to suppress the reading of this symbol. Several consistories have protested against this illegal attempt, and we shall see what will happen.

ATTEMPTS AT ECCLESIASTICAL DISORGANISATION.

Lastly, the Protestant Rationalists have called in the advice and the pen of a lawyer, to demand changes which would produce great disorganisation in our ecclesiastical condition. The Rationalists now demand that each subdivision of six thousand Protestants should have its own consistory. Thus, for example, the city of Paris, which contains more than thirty thousand Protestants, would have five to six distinct consistories, which would inevitably adopt contradictory measures. What anarchy! what a spectacle of disorder and of intestine conflict! But the men of the negative school stop at no extremes, provided they

can thereby satisfy themselves. Happily, we may venture to hope that changes so contrary to good order will never be approved nor effected.

WORKS OF CHARITY.

I conclude with a word or two on our works of charity. The French Protestants

have sent abundant subscriptions for the famished populations of Algeria, and the pastors established in that colony have assisted a large number of the distressed inhabitants. This is a good example: piety produces charity.
X. X. X.

ITALY.

[From our own Correspondent.]

Florence, Aug. 15, 1868.

THE PAPACY AND THE GENERAL COUNCIL.

THE attention of the Roman Government is at present chiefly occupied with two subjects—the strengthening of the Papal forces and the defences of the city, and the preparations for the Œcumenical Council. Although there is not at present the slightest rumour of war, yet new cannons are being placed in different parts of the city, and the soldiers are being put through training, as if they were about to take the field. At the same time the priests circulate the report, that on the *fête* of Napoleon five thousand French soldiers are to be sent as a gift from the Empress, that a cohort of Zouaves is about to be sent by the King of Portugal, and that more than a thousand men are ready to depart from America when the necessary funds can be obtained. These are only words, and nothing more, but they are the means by which the clerical party keep up the courage of their followers. It is reported among many that the invitations to the Catholic sovereigns to take part in the coming General Council have already been prepared by Cardinal Antonelli, and that Victor Emanuel has not been passed over, but that in the invitation he has received the title of King, without, however, any mention being made of the kingdom over which he rules. It is also rumoured that Francis II., the ex-King of Naples, is included among those who are to be invited to this assembly. If these rumours be really correct, the kingdom of Italy will then be placed in a position that will render it impossible for her to accept such an invitation, and thus the breach that exists between her and the Church of Rome will be still further widened. Having secured the adoption of the dogma of the Immaculate Conception of the Virgin, the Pope is now anxious to go a step further, and declare as an article of faith that she was corporeally taken up to heaven, and has there bodily a place beside the Lord Jesus. Some theologians are busily engaged in the study of this question, and promise to have the requisite proofs ready before the end of next year. In this work they will, doubtless, much feel

the loss of Padre Passaglia, to whom the Pope was indebted for most of the so-called proofs of the Immaculate Conception.

A NEAPOLITAN PRIEST AND HIS PARISHIONERS.

A few weeks ago a peasant who resided in one of the villages near Bari was attacked with typhus fever. As his relatives saw that there was no hopes of his recovery, they sent for the priest of the place, who wished to administer to him the sacrament. The poor man pointed to his throat and made signs to indicate that he could not receive it, as he was unable to swallow the wafer. The priest upon this took his departure, and commenced to circulate the report that this poor man had refused to partake of the sacrament. Very soon after this the peasant died, and his relations sent an intimation of the death to the priest, who refused to take the slightest notice of the fact. The dead body was then sent to the church, but the priest gave orders that it should not be admitted. His relatives then applied to the Syndic, who wrote a letter to the priest, ordering the body to be interred in the common burying-ground, but to this order the priest turned a deaf ear, and the corpse was allowed to lie upon the bier in the middle of the street during the whole night. When the Syndic was informed of this he sent the carabinieri to the spot. These immediately went in search of the priest, but, finding that he had taken himself out of the way, they forced open the gate of the common cemetery and interred the corpse. The Bishop of Ruvo and Bitonto, in whose diocese this took place, immediately addressed to the Syndic a very dictatorial letter, in which he asserted that his priest, in refusing to give Christian burial to this poor man who had died without having partaken of the communion, had only fulfilled a most important prescription of the Church, which had ever been upheld by all Catholic governments and observed to the benefit of the faithful, and that he had caused horror among the people and prevented the ministers of the Church from performing their duties.

DEVOTEES OF THE VIRGIN IN INSURRECTION.

During this week a disturbance, which had

its origin in the fanaticism of the lower classes, has taken place at Resina, a station in the immediate neighbourhood of Naples. Some of the reactionists in that town had stirred up the idea that the *fête* of the Assumption of the Virgin should be celebrated with more than usual splendour, "as a protest against the enemies of the Church." In order to accomplish this, two of the priests, preceded by some musicians, commenced, on Sunday last, to go from house to house, collecting money for this purpose. The authorities, who had ascertained the design of this movement, ordered the priests to desist, and, on their refusing to do so, the carabinieri took them into custody. The news of the arrest of the priests soon spread like wildfire through the place. On the following day a report was raised that these priests had been removed to Portici. This added fuel to the rage of their followers. Workmen left their workshops, women their houses, with their children in their arms, and, along with the *lazzaroni* and the sacristans, assembled in crowds in the street shouting, "Long live the Blessed Virgin!" "Long live the Assumption!" "Death to the enemies of religion!" "Let us liberate the priests!" Three carabinieri attempted to persuade the people to separate quietly, but they soon found that their efforts were useless. The crowds had already armed themselves with large crosses, guns, knives, and pitchforks, and from words proceeded to actions. Having put the carabinieri to flight they proceeded to the house of the Syndic, who was supposed by them to have given the orders for the arrest of the priests; and having broken all the windows, attempted to set fire to the door. Having been unsuccessful in this, they set out for the barracks of the carabinieri. At that time there were only four or five men within the barracks. These they attacked both with stones and firearms. The carabinieri resisted manfully, returning fire for fire; and, fortunately, they were able to hold out till one of them, who, unobserved by the rioters, had scaled a wall and made his escape, brought assistance from Torre del Greco, and in a short time some soldiers and a number of cavalry arrived from Naples. At the sight of this superior force the rioters took to flight, and soon the streets assumed their usual appearance. As many as eighty persons have been arrested, although it is probable, as often happens in such cases, that the originators of the tumult are not included in the number. This mob might easily have been dispersed and the attacks prevented by

the National Guard; but as we do not read of the slightest assistance having been rendered by them, we must come to the conclusion that they either took part with the rioters and supplied them with arms, or that they remained idle spectators of the events that were taking place. The fact that instructions were immediately sent from Naples that they should be disbanded leads us to fear that the former was the case, and is a sad indication of the moral condition of the people in Resina.

THE CHOLERA AND MARIOLATRY.

About the present season, for several years, Italy has been exposed to the dreadful plague of cholera; but this year, notwithstanding the intense heat and the state of many of the cities of the peninsula, we have cause for gratitude that there does not exist the rumour of a single case. In several parts of the country the heat and drought has been intense, and the ignorant priests and peasants, like the idolaters of heathen lands, have had recourse to processions, carrying about of images and pictures, and the visiting of celebrated altars, in order to obtain a supply of rain. A Church property not far from Pisa was lately purchased by one of the most active members of one of our Evangelical congregations. As the country people around were suffering very much from the want of rain, several deputations waited on the parish priest, and begged him to arrange a procession, in order that rain might be sent them. The priest always replied that such a drought was sent as a judgment because the Church property had been sold, and the Church lands in their neighbourhood purchased by a heretic, and refused to arrange a procession, because by bringing rain he would be benefiting an enemy of the Church. At last he yielded to the request of his ignorant congregation, and announced that on the following Sunday there would be a procession in honour of the Virgin, but on the Saturday the rain commenced. The priest, however, was determined that his people should not imagine that there was not the slightest connection between the procession and the shower, and gravely intimated that the Virgin, knowing that a procession was to be made in honour of her, had shown her appreciation of the good intention by sending the needed rain. This ignorance is shown, not in one of the most remote and ignorant parts of Italy, but in Tuscany, and within a short distance of the Italian capital. But while some parts of the country have been visited with drought, others have had such a continuance of rain that great fears were en-

tertained for the safety of the crops. In this case, also, recourse has been had to processions, and some of these have led to disgraceful tumults. Cosenza is one of the parts of the country that has been visited with these rains. The monks soon began to describe this as a judgment, because an ancient image of Christ had been removed from the Convent of the Reformato to the Church of the Rosario. A nun went about repeating that Christ wished to return to the monastery, and at last steps were taken to accomplish this, and a procession was arranged; but no sooner had it set out than a dispute commenced about the possession of the image, and the peasants and the lower classes succeeded in seizing it, and carrying it back to the convent. The image was not, however, allowed to remain quietly there. Many of the people were determined that it should be brought back to the church of the Rosario, and an immense crowd proceeded to the convent, in order to take possession of it. The municipality had already decided that the image should not be allowed to remain in the monastery, but the Prefect, in order to prevent a disturbance, attempted to persuade the people to separate. The fear of any violence being done to this idol had, however, so taken possession of their minds, that it was not till some of the soldiers had been called forth that they would listen to this advice. The image was once more removed from the convent and placed in the church. These things most clearly illustrate the state of ignorance into which so many of the inhabitants of this land are sunk, and the difficulty of the work of evangelisation among such a people.

DISCUSSION BETWEEN THE PRIESTS AND THE EVANGELICALS.

At last a religious discussion has been allowed to take place between the priests of Rome and the Evangelical clergy. Some weeks ago Padre Busselli, one of the preachers in the cathedral of Leghorn, challenged Signor Gavazzi to a public discussion. Signor Gavazzi, having been so often challenged to such discussions and prevented from holding them, at first refused. Immediately upon this it was announced from the pulpit of the cathedral that the Evangelici had been afraid to come forward and discuss the different dogmas of the Church of Rome. Signor Ribetti, in order to show that this was not the case, wrote to the Bishop of Leghorn, offering to meet Padre Busselli and discuss any of the doctrines that he might propose. The copies of this letter were immediately seized by the police, and intimation given by

the Prefect that such a meeting would not be permitted, as it would inevitably lead to a disturbance. It was afterwards agreed that a discussion should take place before one hundred persons, fifty being chosen by each of the opponents, and that Signor Gavazzi also should take part. This discussion commenced on the 13th, in one of the rooms of the old Capuchin Convent. The subject that was agreed upon by Signor Ribetti and Padre Busselli was, "Whether the Holy Scriptures were the only rule of faith, without any living authority to determine their meaning; or whether it is proved by Scripture that a judge has been appointed by God to determine its meaning, and this in the person of the Church and its head? The subject of discussion, therefore, ought to have been, Who is the interpreter of Scripture? but Padre Busselli asked that, before this should be entered upon, Signor Ribetti should prove the divinity of the Bible. Signor Ribetti, after expressing his surprise that such a request should be made, since this was a point on which all who called themselves Christians were agreed, proceeded to point out with great clearness some of the arguments that are commonly used with infidels when arguing on the evidences of Christianity. These arguments his opponent refused to accept as valid, on the ground that the divinity of the Bible ought to be proved by an authority equal to its own, namely, the infallible Church, and that the fulfilment of prophecy, etc., could not be accepted as a proof of the inspiration of the Bible, because this was proving the Bible by the Bible! To this Signor Ribetti replied by pointing out the fallacy in the reasoning of the Romish Church, who prove the authority of the Church from the Bible and then prove the divinity of the Bible by the Church. He then went on to prove that whereas it is impossible to find out what is the infallible teaching of this Church in regard to the meaning of Scripture, the teaching of Scripture itself is so plain on all points that are essential to salvation that the most unlettered man can understand what is meant. This he illustrated by many examples, and very strange it was to hear sounded forth within the walls of a convent, and in the presence of priests and monks, the great cardinal doctrines of the Bible, such as, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish," and other similar texts; and to hear, as one after another of these texts were read forth, the telling question, Does it require an

infallible Church to interpret this? No less amusing was it to observe the uneasiness of the priests when Signor Ribetti commenced to read the second commandment and several other texts, which bore directly against several of the doctrines of the Church of Rome, and asked, Does it need any infallible Church to tell us what is forbidden here? Numerous signs were then made to the chairman chosen by Padre Busselli to put an end to this.

THE BIBLE AND THE PRIESTS.

At this point of the discussion another monk entered the lists, and attempted to prove by a long list of passages that the Bible did not profess to be so clear as to require no interpreter, and that the priests had been appointed to perform that office. To one who is unacquainted with the manner in which some of these priests conduct their arguments, it would have seemed impossible that any sane man could ever have thought of bringing forward some of the texts quoted by this monk to prove his point. The first one quoted by him was one in which the Jews, under the Old Testament dispensation, were commanded to consult the priests in all matters of dispute. He then went on to cite such passages as the reply of Jesus to the remark of his disciples that it was good not to marry, "All cannot receive this saying, save they to whom it is given," and the injunction of the Apostle that if any man hear not the Church—that is, in cases of discipline—he was to be unto them as a heathen man and a publican. It would have been easy for Signor Ribetti to have taken up these texts one by one and showed how inapplicable they were to the subject to be proved; but, as each speaker was limited to half-an-hour, he contented himself with referring to a few of these, and then went on still further to prove that it was impossible for anyone who was anxious about salvation to discover the meaning of Scripture through the interpretation of the Church of Rome. "Who could consult," said he, "the hundreds of volumes which contain the bulls of the Popes, the decrees of councils, and the teach-

ing of the fathers. Besides, there are many passages of Scripture of which the Church of Rome has given no interpretation, and there are others to which opposite meanings have been given by the Church. Who is to decide in such a case which is the correct interpretation?" He then concluded by showing how much more fitted to the wants of humanity was the doctrine held by Protestants that God had revealed his will in a single volume, which was intelligible to all in as far as the great doctrines essential to salvation are concerned.

GAVAZZI ON THE RULE OF FAITH.

On the 14th a second discussion took place, between Signor Gavazzi and Padre Busselli. Signor Gavazzi laid down as the subject to be proved by him, "The Bible, the entire Bible, and nothing but the Bible, the rule of faith," and immediately proceeded to prove the authenticity, genuineness, and inspiration of the Bible. Again Busselli had recourse to the argument of the preceding day—namely, that human authority cannot prove the divinity of the Bible, and that it was contrary to sound reasoning to prove this from the Bible itself; and refused to continue the discussion till the inspiration of the Bible was proved. The argument of Padre Busselli was then examined by Gavazzi and proved to be unsound, but the discussion was cut short by the Romish priest declaring that he was determined not to proceed a step further until the divinity of the Scriptures was proved, and as this had not been done the meeting was closed.

As these discussions lasted upwards of six hours the above is only an outline of some of the principal points touched upon by the speakers. The mere fact that such a discussion was allowed to take place shows what progress has been made in civil and religious liberty during the last ten years, and also the progress which the Gospel has made, since our opponents feel obliged to come forward with their most plausible arguments in order to support their teaching.

GERMANY.

[From our own Correspondent.]

—, Prussia, August 17, 1868.

DECLARATION OF THE PROTESTANT DIET.

The members of the Executive Committee of the Protestantentag, have thought it necessary to answer all the accusations brought forward against them in the declaration of faith of the Pastoral Conference of Berlin.

They have now issued a declaration, which is full of pompous sentences without any meaning. Let me only quote the passages about the divinity of Christ and the personality of the Holy Spirit. They say that, considering Christianity to consist in a religious life, and not in certain doctrines, they did not find it necessary to trouble themselves about all the

different words into which the authors of the Nicene and Athanasian Creeds had tried to fix Christian doctrine; but that it was quite clear that in the contest with the ancient heathen the Apostles had the greatest prospect of success by representing Christ as God, while in our days there is more chance of gaining people to Christianity by representing Christ as man, and that it was therefore necessary to lay stress on his humanity. As to the Holy Spirit, they say they are not quite aware what the Orthodox party mean by this word, and so they cannot concede them the right to judge their faith in the Holy Ghost. One thing, however, they say, is quite certain: that the spirit of judging others, and finding out heresy everywhere, is no Holy Spirit, but that it is the proof of a holier spirit to develop through science, and the other means God has entrusted us with, that truth which we received. These words show clearly to everyone who understands anything of the matter that the Protestantentag clearly denies the divinity of Christ and the personality of the Holy Ghost. But the words are not so clear as the meaning. The reason is very plain. Some of those who signed the declaration are clergymen of the Established Church of Prussia. They naturally desire to express their belief with the utmost caution, lest they should be called to answer for the doctrines they preach. This dishonest course has received strong censure in a paper certainly not friendly to Orthodoxy. The *Volkszeitung*, a paper advocating the most advanced political Radicalism, and which is chiefly in the hands of Reformed Jews, who willingly seize any opportunity to abuse Christianity, now greatly blames the committee of the Protestantentag. "They ought to have expressed their views so clearly and courageously," says the *Volkszeitung*, "that the heads of the Church would have been obliged either to recognise these liberal views by their silence, or to dismiss all those clergymen who signed the declaration; they ought to have made themselves martyrs to truth." But such a straightforward course is seldom that of infidels; they claim justice and liberty, but only for themselves. We saw the same thing at Bremen recently. The Rationalist party always claims for the congregations to be represented in the government of the Church. They hope to overcome the Orthodox party by the majority of the indifferent masses. Now at Bremen, where the Senate has officially approved of Dr. Schwalb's infidel preaching, the believing party has petitioned the Senate to convoke a

synod. The Senate has simply rejected this petition without giving any reason whatever. A new paper, representing the views of the Protestantentag, is just beginning to appear at Bremen, under the title of the *North German Protestant Gazette*. The first number clearly shows that antagonism against the old faith of the Church is the chief object of this journal.

SUNDAY NEWSPAPERS.

We can now see the result of the movement against Sunday printing. Until the 1st of July we had in Germany fifty-seven newspapers which appeared seven times a week. On that day forty-two of these papers ceased to publish a Sunday edition, so that we have now only fifteen seven-day papers throughout Germany, among which the *Cologne Gazette* is the most important. This whole business has again given us a proof that those Radicals, who are always so eager to display their interest on behalf of the people, are not always the sincerest friends of the labouring classes. The liberation of working men from Sunday work will certainly, at times, require some sacrifices on the part of the upper classes. Many so-called Liberals say the restriction of Sunday work is tyranny to those who wish to have that day for their enjoyment. This may be true to some extent, but that enjoyment is at least a tyranny doubly hard to all those who have to do the work. What shall we think, however, of a sympathy for the people which dreads the least sacrifice?

DEATH OF PROFESSOR VILMAR.

The sharp ecclesiastical conflicts in Hesse will lose much of their interest by the fact that the man who took the most prominent part in them has just been called to another world. Professor Vilmar's name will certainly find a place in history. He always strongly maintained the cause of true religion, and his manly profession of faith caused him some fifteen years ago to lose his high ecclesiastical position in the late electorate of Hesse. He is also well known by his "History of German Literature." He was more recently appointed Professor at the University of Marburg. Within the last few years his strong Lutheran views, and his enmity to Prussia, made him undertake the desperate task of endeavouring to prove, in clear opposition to historical fact, that the Church in Lower Hesse is Lutheran, while it in reality has abandoned the "Book of Concord," the profession of decided Lutheranism, and has adopted many of the views of the Reformed Church.

TURKEY.

[From our Constantinople Correspondent.]

PROTESTANT EDUCATION IN THE OTTOMAN EMPIRE.*

The greatest educational work which has yet been undertaken for the benefit of the Arabic-speaking races is the Syrian Protestant College at Beyrout. This seems destined to revolutionise the whole system of education in Syria, and, if its comprehensive plan can be carried out, it will exert a vast influence upon all this part of the East. When fully developed, it will be rather a university than a college; and perhaps it already merits that name.

The preparatory department has been for several years in successful operation, under the immediate superintendence and instruction of a learned Syrian Protestant, Mr. Butrus Bistani, and has now some eighty students, all boarders in the school, and all paying for their board and tuition. As soon as the collegiate department is fairly under way, and other preparatory schools have grown up, the connection between this and the college will naturally be severed, but at the commencement it seemed absolutely essential to the very formation of a collegiate class. The collegiate department was opened a little more than a year ago, and has now two classes. The number of applications for admission has been large, but the majority have been rejected for want of a proper preparatory training. The class which first entered numbers ten, the new class eighteen, and as the requirements for admission become better known the number of students will increase very rapidly. The course is to be four years in this department, and it embraces the Arabic, Turkish, English, and French languages, a thorough mathematical course, the natural sciences, and mental philosophy, with other optional studies. The students are of all the religions of the East, and represent the whole country, from Egypt to Bagdad. The medical department has been opened the present year, and has now one class of fourteen students. The course is to extend over four years. It is under the direction of a medical faculty of three fully-qualified professors, and the course will be made as thorough as that in medical colleges at home. The immediate and practical benefit which this department will confer upon Syria can hardly be imagined by anyone who is not personally familiar with the quality of native doctors, whose ignorance and

superstition make them worse than nothing—an injury rather than even a little help to the people. It is not strange that Daoud Pasha has given notice, that when this college begins to send out its graduates he will allow none but these and European or American physicians to practise in Mount Lebanon.

With this school is connected a dispensary, and if any of your readers care enough for Syria to furnish the funds, there will also be connected with it a small hospital. I visited this crowded dispensary, where the poor come for an hour every day to be cared for by skilful physicians. I saw the blind coming to have their eyes opened, poor women bringing their sick children—all kinds of wretchedness and deformity coming to find some alleviation for their sufferings; and I felt that this work alone ought to give the Syrian College a large place in the hearts of Christians.

I found that the wants of the college were still large; first of all a proper building, in place of the inconvenient and small house which is now rented for its use, and then full endowment for its professorships. Without the means to erect buildings and support a free corps of competent professors it must ultimately go down; but Dr. Bliss, the president, seems to have the fullest confidence that the Christians of England and America will not desert him, or see so great and promising a work fail for want of funds. I made particular inquiry as to the religious influence of the college, and found that although it is strictly unsectarian, it is thoroughly Christian. It is avowedly a Protestant college, and as such it aims to make every student a reader of the Bible and a follower of Jesus Christ.

There are other Protestant schools in Beyrout. The Institution of the Kaiserwerth Deaconesses for orphans, and their school for native and foreign girls, are both free, both well managed, and both a very great blessing to Beyrout. I was very much pleased with what I saw and heard of the work and character of these devoted women. I found also a most interesting little school for Moslem girls, kept by a Miss Taylor, with some forty scholars; she seems to be working on the principle of Müller and others, seeking no aid except what the Lord sees fit to send. The school seemed to be judiciously managed, and I am sure deserves encouragement. I have neglected also to mention a very interesting little school for the blind, under

* See *Evan. Chris.*, July, 1868, p. 262.

the care of Mrs. Thompson, where I saw a dozen blind beggars learning to read the Gospel of John, on Mr. Moore's system of printing for the blind, which the Rev. Dr. Riggs, of Constantinople, has been instrumental in introducing all through the East. Perhaps no work in Mount Lebanon commends itself more to the sympathy of British Christians, than that of Mrs. Watson. She has consecrated not only her property, but her own labours, to the work of educating females in Syria. Her schools are among the very best, and have been so for many years. The principal training school is at Shimlain, in Mount Lebanon, and this has furnished some of the best teachers now engaged in connection with Mrs. Thompson's and other schools. There may be other schools besides those which I did not see. If so any omission to mention them is not intentional.

There is one fundamental difference between all these Protestant schools and the many great Roman Catholic schools which exist in Egypt and Syria, and it is a difference which in the end will add very greatly to the influence of Protestantism. The real aim of the Romish schools is to educate just as little as possible. Education is only a pretext. The real object is to propagate Romanism. Protestantism, on the other hand, believes that the surest way to lead men to the truth is to teach them to think and to reason for themselves. While we put the salvation of the soul first, we believe in education as one means to accomplish this end.

PREACHING OF THE GOSPEL IN ARABIC.

There is a sense in which the Gospel of Jesus Christ is preached in every Protestant school in the East, and every copy of the Bible put in circulation brings the glad tidings to those who read it. But in addition to this informal preaching of Christ, Protestant missionaries have everywhere imitated the example of the Apostles in the formal proclamation of divine truth to assemblies of men. This form of missionary labour among the Arabic-speaking races is chiefly under the direction of the American, Presbyterian, and Congregational Boards, which I have already mentioned.

In Egypt the labours of these men are directed to the Copts, although Armenians, Greeks, and Jews are found in their congregations. When I visited Egypt two years ago there were still many parts of the country where Protestant Christianity was a novelty, and great crowds were attracted to hear this new doctrine of salvation through faith in Jesus Christ. There had been

no severe persecutions, and there was still hope that the Coptic Church might be reformed without a disruption, but the work there has passed now into another phase. The hierarchy of the Coptic Church has declared open war, and war to the death, against the doctrines of the Reformation. But for the interference of Mr. Reid, the English Consul at Cairo, under the direction of Lord Lyons, all those in Upper Egypt disposed to favour Protestantism would now have been either in their graves or in exile beyond the confines of Nubia. Under this outside pressure the Viceroy gave up the idea of aiding the Coptic Patriarch to crush out Protestantism, and the churches once more have peace. At the principal stations—Alexandria, Cairo, Osioot, Fayoom, Ghous, and Mansourah—there are large and steadily-increasing congregations. Churches have been formed, the people are taking hold of the work of calling and supporting native pastors with a very good spirit, and everything seems promising. There is no more of the excitement of novelty in the work, but it has settled down into the second stage of progress. It will now require faith, devotion, and patience on the part of the missionaries, such as is demanded of the soldier, after the excitement of the charge is over; and everything depends upon the steadiness of the line. If I can judge of these soldiers of the cross in Egypt, they will not be found wanting in this most trying hour of the battle.

There are Moslems in Egypt who are convinced of the truth of Christianity and are anxious to profess it, but it is well understood that in so doing they would lose their lives. The famous Hatti-humayoun has not yet given religious liberty to the Moslems of Egypt, though Nubar Pasha would have us believe that this is the only really civilised portion of the Turkish Empire. If some friend of freedom in Parliament would call for the reports of Her Majesty's Consul at Cairo, in August last, on slavery in Egypt, some other interesting phases of this civilisation would appear.

It may be a matter of interest to our friend Rev. Dr. Cumming to know that the most learned Moslem Haja in Alexandria told a friend of mine there, the other day, that the time of the end was approaching; that Islamism, the true faith, was now at once to disappear from the earth. Universal infidelity and irreligion is to take its place until the second coming of Christ, when He is to judge and to reform the world. These ideas are not uncommon among learned Moslems.

In Syria the preaching of the Word in Arabic is under the charge of three American societies, as I have mentioned above. At Damascus and at Latakia there are congregations and churches; there is progress, but it is very slow in developing itself openly. In both these places there are faithful labourers, and in both a great preparatory work has undoubtedly been accomplished, in addition to the apparent results which are seen in the small congregations now under the charge of the missionaries. The Latakia Mission is about to extend its field to take in the Arabic-speaking people of Aleppo.

The American Board has occupied the Mount Lebanon field and the coast from Carmel to Tripoli for more than forty years; and it was demonstrated at the time of the great massacres that no one in Syria commanded such respect and affection from all classes, as the missionaries of this Board. They alone were able to go unprotected through the Mountains; their houses were places of refuge alternately for terrified Christians and Druses. Mr. Calhoun, of Abeih, was warned and entreated to take refuge in Beyrout from what his friends the authorities believed would prove certain death, but he stood firm at his post; and, unarmed, he protected in his house the property and the persons of both Christians and Druses. And now there is probably no man in the Mountains who is so universally loved and respected by all classes, from Daoud Pasha down to the humblest peasant.

But, as in Damascus and Latakia, the results of the labours of these missionaries are seen more in the general influence of Protestantism and enlightened civilisation than in any large churches or congregations which they have gathered. Still, there has been decided and constant progress in the number of their congregations; and in the older congregations, as at Beyrout, the number of church members is increasing. The principal stations are Beyrout, Tripoli, Hums, Abeih, and Sidon; but attached to these are many out-stations, where there are schools, and where the Gospel is preached with more or less regularity.

I was struck with one evidence of progress which came to my knowledge. Just before I came to Syria, two years ago, there was a sudden waking up to a willingness to listen to the truth in a certain village in Lebanon. I believe that I mentioned the matter in my letter at that time to *Evangelical Christendom*.

Since that time there has been terrible persecution; there has been a sifting out of those who were influenced only by worldly motives; but now I find the truth to be as firmly rooted in this town of Safesta as anywhere on the Mountain. More than half of those who first declared themselves Protestants remain true to their faith. Large numbers of copies of the Bible have been circulated, and there is now a prospect of the formation of a separate church, and the ordination of a native pastor there. There is not only a Protestant school there, but a number of children have been sent to the higher training schools at Beyrout and Abeih. It is not long since a number of these poor Protestants were unjustly imprisoned at Tripoli, and while they were there they spent their time in preaching Christ to their fellow-prisoners, with a zeal and devotion which won the admiration even of their persecutors. While in Beyrout this time, news came that another town called Amyun had been awakened in a similar way. The people are ready to purchase the Scriptures, to listen to the Gospel, and to declare themselves Protestants. Thus is the light penetrating gradually into the mountain villages, and thus the truth gains a foothold among the people!

The view which I have given in this letter of the work of Christ among the Arabic-speaking races has been necessarily a general one; but while there is always a deep interest in minute details, the true value of these can only be understood as we are able to see their relation to the whole subject. It is pleasant to look upon a flowing fountain, shaded by lofty trees and surrounded by rich tropical verdure. We may rest our weary frames in the shade, we may quench our thirst in the cool spring, we may enjoy the beauty and the fragrance of the flowers, but this may be only an oasis in the midst of a pathless desert. If we would know the whole—if we would understand the true character of the land where this fountain is—we must climb to some hill-top whence we can see it all spread out before us. Then we can say whether this fountain is lost at once in ever-thirsty sands, or whether it goes on to join other streams, which spread wealth and fertility over the land. So, in commenting on such a subject as the work of missions, the feelings are touched by single incidents, but the judgment is reached only by comprehensive statements.

INDIA.

THE RAJPOOTANA MISSION OF THE UNITED PRESBYTERIAN CHURCH.

The following statements respecting the United Presbyterian Mission in Rajpootana are prepared in India by one entirely unconnected with the mission, but who has acquired the impressions and opinions he expresses from the able report printed by the missionaries, chiefly for circulation among the growing number of Europeans who take an interest in their labours. The article appears in the *Delhi Gazette* published in Agra :—

"Whether it is that the Rajpootana mission, which is called the 'United Presbyterian Mission,' and more generally known as the Beawr Mission, has fewer obstacles to encounter than other similar bodies in Upper India, in the shape of fanaticism, or more regularly organised schools of Mohammedan or Hindu philosophy, or whether it is that there is any peculiarity in their system of work which gives them an advantage over others, may be an open question; but there is no doubt that the results of their efforts, as shown in their periodical reports, are more cheering than those we generally meet with. Our readers doubtless recollect the account we gave last year of the conversion of a man of great reputation for sanctity, and great influence, the head 'guru' or priest of a monastery, which eventuated in a suit in the civil court as to the guru's right of possession to the monastery after his conversion to Christianity. What the ultimate result of those proceedings was, we never heard. [The case is still undecided.] Meantime the 'guru' has been publicly baptized at Nya Nuggur, so far publicly at least, that although he was willing that the rite should be performed in the centre of the bazaar, the missionaries deemed it better to avoid anything like bravado, and risk of any popular demonstration, and the baptism was administered in the city school, which, with its court, was filled with crowds eager to see so noted and religious a chief abjure his faith in favour of Christianity. At the same time, another convert, who had received his first impressions of Christianity in the Ajmere jail, after his liberation returned straight to Beawr, and begged that he might be admitted into the church. The two converts were baptized together, 'the enraged bunneas wagging their heads as they looked on their apostate priest, worn to a skeleton, gaunt, and grey,' congratulating themselves that death would soon rid them of his hated presence. The new convert has since died. Weakened by

his imprisonment, he fell a victim to pneumonia in less than three months after his baptism. He died expressing a childlike confidence in the great truths of that religion which is alone capable of cheering the pathway to the tomb.

"Another convert from the higher orders of the Hindu priesthood has been added to the fold of the church by the labours of this mission. This was an intelligent and well-read Brahmin, the first-fruits of Dr. Valentine's labours at Jeypore. He was carefully prepared for his reception by a year's study with the missionary. 'His confession of faith was a highly interesting and intelligent one, as he set forth, in simple, forcible language, interspersed with Hindi and Sanscrit verses of his own making, the way in which he had been brought to a knowledge of the truth.' Another convert was the wife of the man previously mentioned, who embraced Christianity after her husband's death. She came and threw herself at the missionary's feet, saying, in language like that of Ruth, 'By the way my husband has gone I will follow: where he has died I will die, and there will I be buried. His people shall be my people, and his God my God.' Thus do the yearnings of the human heart, when touched with the Spirit of divine truth, find utterance in kindred language, in all ages, and in all climes.

"In addition to these, five adult girls of the Orphanage, and one lad from the same institution, have been baptized. There have been several inquirers, two of whom declare their faith in the Gospel but are deterred from openly embracing it by fear of their caste-fellows. Their great fear seems to be, that if they are baptized they will not be able to get their daughters married!

"It was apprehended that the popular excitement which attended the conversion of the 'guru' might have the effect of diminishing the audience in the bazaar; but on the contrary the audiences were never larger, calmer, or more attentive than during the last twelve months. The converted 'guru' used to accompany the missionary on these occasions, and his mere presence for some time was a source of attraction for bazaar loungers; and 'numbers even of his former adherents, while they could not suppress their bitter chagrin and rage at the spectacle, seemed constrained by some resistless fascination to stand and gaze and listen.' This man's first appearance as a preacher was a great success.

As he recounted his former experiences, 'his deep unrest and sense of guilt, even when surrounded by crowds of flattering followers, and worshipped as a god,' and the manner in which he was led to a conviction of the truth, and 'the sympathy and aid extended to him by the missionaries when his own followers had turned him out to die like a dog, a half-suppressed murmur of assent rose from the crowd, before which his former disciples, and now bitter foes, visibly quailed, even when gnashing their teeth with deep but disappointed rage. Since that first appearance he has made great progress as a preacher, and promises to become an able auxiliary in this important work.'

"Another Brahmin, a native of Poonah, employed in the telegraph, who first of all came to be taught English, has been baptized, having been led, as it appears, by the study of the Bible which was lent to him to read, to embrace the truths of its religion. He accepted the loan of the book at first with reluctance, and then studied it with the view of finding errors and contradictions in its pages. This was followed by a condition of much mental distress, and he declared that 'that book,' as he called it, 'made him very miserable.' He often, he said, put it away, resolved never to read it again, but only became thereby more miserable, and was forced to return to the study of it. He was eventually, after a preparation of eight months, baptized in the presence of a large and attentive audience at Nusseerabad.

"At Todghur three members have been added to the church; one a woman, another a man of the barber caste, and a third a Mohammedan school teacher. This man had been employed at Todghur as a teacher, but his wife and family lived at Rampore in Rohilcund. He went to Rampore in 1886, with the object of bringing away his wife and child. But his wife's friends set difficulties in his way; and although he was received kindly there, they offered him the alternative of abandoning his family or his new convictions. Knowing well the intolerant spirit which was now effectually roused, and fearing for his own life, he asked for some time to deliberate before giving an answer. This was granted, and he took the opportunity of effecting his escape, and fled by a circuitous route to Moradabad, where he was baptized by Mr. Parker of the American Mission.

"Several symptoms have been noticed by the missionaries, during their itinerating tours among the villages in these parts of

Rajpootana, of a growing tendency among the people to distrust the idol-worship which has so long held its sway over their minds. Throughout the tract of country visited by Mr. Shoolbred and the late Mr. Drynan, chiefly in Marwar, the preachers of Christianity, with scarcely an exception, met with a welcome and most encouraging reception, had scores of sick people brought to them for treatment, vaccinated hundreds of children, and were never more impressed, in Mr. Shoolbred's own words, with the fact 'that although the day of Rajpootana's release from the sway of idolatry may yet be distant, there is such a shaking of the dry bones as seems to herald the Spirit's breath, and the starting into new life of many of the spiritually dead.'

"On one occasion, during the tour of two of the other missionaries, they halted at a village to speak to the people. An audience of some twenty souls soon assembled at the village *hatai*, where a jogee and his family had taken up their abode. When the missionaries told the people there was one God, and that he alone should be worshipped, the jogee answered, 'What you say is true; there is only one God.' 'Then why do you keep that beside you?' replied the missionaries, pointing to an altar inside the *hatai*, in which Poplaj Mata, the most powerful deity of the district, was conspicuous among a number of lesser deities. The jogee, to their astonishment, offered at once to destroy it if they wished, and without further parley went inside and commenced the work of destruction, and soon after emerged with an armful of stones, which he tossed on the ground. 'There they are, only stones; what else?' he said, and then quietly resumed his seat. This, the missionaries add, is not the only incident of the kind they could relate.

"The native church at Nya Nuggur numbers thirty-five members and sixteen communicants; average attendance at school, one hundred and fourteen. Including these, the total attending the vernacular village schools is eight hundred and seven. The city and village schools attached to the Nusseerabad branch of the mission show a total average of four hundred and twenty-nine, of Ajmere three hundred and forty-five, of Todghur two hundred and ninety-one.

"The support this mission has received in India during the year by subscriptions and donations, which we are almost ashamed to record, amounts to no more than two thousand six hundred and seventy-seven rupees! (2677. 14s.)."

ABYSSINIA.

THE LATE KING THEODORE AND THE CHRISCHONA MISSIONARIES.

A most interesting meeting was held in Jerusalem on the 21st of July, on the occasion of the arrival there of some of Bishop Gobat's lay missionaries from Abyssinia. Among them were several persons who had been present when the brethren had been commended to the grace and protection of God thirteen years previously, on the occasion of their starting for Abyssinia. We quote the following account of the proceedings from the *Record*:—

The meeting was opened with prayer, after which the Bishop gave a brief sketch of the causes of the first establishment of the Abyssinian Mission. On the accession of the late unhappy King Theodoros, he wrote to the Bishop to inform him of the fact, and to beg his assistance in the work of civilising the natives of Abyssinia, which the King hoped to accomplish by procuring European artisans to instruct them in various trades. Such artisans the King requested the Bishop to procure for him. This the Bishop undertook to do, on the condition that the workmen should be allowed to distribute the Holy Scriptures in the vernacular language, Amharic, among the people. To this the King replied, that ever since a copy of the Gospel had been given by the Bishop to his father, twenty-three years before, he had read it every day, and it was therefore his greatest desire that his people should be supplied with that blessed Word in a language they could understand. The Bishop then applied to Mr. Spiller, of Basle, to send him six brethren from the Chrischona Missionary Institution, trained for the work required. These brethren were accordingly sent to Jerusalem, where they remained for about a year, learning the first rudiments of Amharic. Subsequently, however, only four were able to proceed to Abyssinia—viz., Messrs. Bender, Flad, Kringle, and Meyer. They started from Jerusalem in October, 1855, taking with them two thousand copies of the Holy Scriptures, whole Bibles and Testaments, in Amharic, which had been granted, at the Bishop's request, by the British and Foreign Bible Society, who generously undertook as well the expense of their transport to the frontiers of Abyssinia. On the arrival of the brethren in Abyssinia they were kindly received by the King, who himself undertook the transport of eighteen camel-loads of Bibles from the frontier to Gondar. All these Bibles were distributed by the brethren in the course of the next two years,

and Mr. Flad then went to Jerusalem for a fresh supply, which was again granted by the Bible Society. On Mr. Flad's return to Abyssinia in October, 1858, he was accompanied by Messrs. Waldmeyer and Saalmüller. A few years later the Bishop sent two thousand fresh copies of the Holy Scriptures to the brethren, which were distributed by them. Previously to the arrival of the brethren, the only portions of the Holy Scriptures known in Abyssinia in the vernacular language were the four Gospels, the Acts, and the Epistle to the Romans, which the Bishop had himself distributed in Abyssinia in the years 1830-32, as the Bibles left at Adowa by the agents of the Church Missionary Society had all been destroyed under Jesuit influence. "Thus," concluded the Bishop, "the primary object for which I sent these dear brethren to Abyssinia has been so far attained that six thousand copies of the Word of God have been distributed all over that benighted country, and according to late reports there has never been a greater demand for Bibles than there is at present. But I will now leave it to Mr. Waldmeyer to state how those volumes have been distributed, and what effect they have produced."

Mr. Waldmeyer said: After their arrival in Abyssinia, early in 1856, the first four brethren settled at Gondar for a time, in order to improve themselves in Amharic. They paid many visits to both the Christians and the Falashas—i.e., Jews living in the neighbouring villages—and began, according to their instructions, to distribute copies of the Scriptures among the Christians, the result of which was that before long people began to come from all parts of the country to beg for copies of the Bible or the New Testament in Amharic. In the course of a year they had distributed the greater part of their Bibles, although they spared no pains to ascertain that they were only given where they would be understood and valued. After having in this way established a good understanding between themselves and the natives of Abyssinia, they began distributing Bibles among the Falashas as well. They were received by them likewise with the utmost eagerness. Nor were they satisfied with merely receiving the book; they earnestly entreated the brethren to instruct them from it. This eagerness of the Jews to obtain the Bible, of which they seem to have known nothing save the Book of

Leviticus, induced Mr. Meyer to go and settle among them at Gondar, where he remained for more than a year, labouring unweariedly among them, which labours laid the foundation of a work afterwards most successfully carried on by Messrs. Flad and Bronkhorst, and which resulted in the conversion of a considerable number of Jews to Christianity.

During the time of Mr. Flad's absence in Jerusalem, the King took the three remaining brethren with him in an expedition against the Gallas, and left them at the now famous fortress of Magdala, where their stay was attended with most important results in the conversion of Deberta Zenab, one of the most learned of the Abyssinians, and shortly after, chiefly through his instrumentality, of his brother, also a learned man. The two brothers laboured zealously to communicate the truth to others. They began Bible and prayer-meetings, in which they expounded the Scriptures to the soldiers of the garrison. These meetings were continued for many years.

The brethren were not allowed to remain long in Magdala. Up to this time they had done no work for the king; but now, wishing to construct a road, he requested them to direct the work, placing several hundred workmen under their orders. He was often with them himself, and was much delighted at watching them blasting rock, a process he had never before seen. How different his feelings towards them were then from what they subsequently became, was abundantly proved by the fact that he would never allow them to fire the train, lest they should be injured. They had almost daily religious conversation with him, sometimes in their own tents. He was then under really religious impressions, and was making great efforts to abolish polygamy, setting himself the best possible example of unswerving fidelity to one beloved wife. He was also most anxious for reform in the Church. The brethren tried to preach the Gospel to the labourers under them, but without much success. It is true that even before this time the king's conduct toward rebels had been marked by what would appear to Europeans extreme cruelty, but this was only in accordance with the old-established laws of Abyssinia. In fact it might be said of poor Theodoros that at that time he was not far from the kingdom of Heaven, so his subsequent ruin must be regarded as a sort of apostasy. It was about that time that he lost, by death, his two best counsellors—his idolised wife, a woman in all respects worthy

of his devoted attachment, and his chamberlain, Mr. Bell. From that time everything seemed to conspire against him. Chief after chief to whom he had entrusted the command of provinces revolted, disappointing thereby his hopes of restoring the unity of the Abyssinian Empire, the first step towards its social and religious improvement, and rousing his naturally-violent temper to a pitch of fury which often found vent in acts of atrocious cruelty; while the unhappiness of his second marriage led him to take by degrees a large number of wives, although in his better moments he admitted that he sinned in doing so. He was never at this time addicted to excessive drinking.

It was in the spring of 1859 that he (Mr. Waldmeyer) arrived in Abyssinia, with Mr. Flad and Mr. Seasmüller, bringing with them the 2,000 copies of the Bible mentioned by the Bishop. The King was just starting on an expedition against the Woolloo Gallas, and, fearing disturbances in his absence, he took all the six brethren with him, to place them in safety in Magdala, where they were glad to find a company of praying and Bible-reading Abyssinians, under the direction of Deberta Zenab and his brother. As the brethren could only take a small number of Bibles with them they committed the rest to the King, that he might place them in safety, which he did, only asking, when he subsequently gave them back to Mr. Flad for distribution, for a few copies to give to his friends.

About the beginning of 1860 Theodoros directed the brethren to settle at Gaffat, where Mr. Stern, who was then in Abyssinia for the first time, spent several months with them, and where they remained until last autumn, when the King was about to begin his tedious march to Magdala. Until 1860 the brethren had not been required to do much for him, beyond the construction of the before-mentioned road. About that time, however, he began to require more work. Supposing they could do anything he might wish, he asked them to make cannons and mortars for him, which they assured him they could not do. This answer satisfied him at the time, as he then believed that white men never said what was untrue—an error his speedy subsequent discovery of which contributed in no small degree to his own moral ruin. The brethren made him a carriage, the first ever seen in Abyssinia, with which he was much delighted, and appointed Mr. Meyer to train horses to draw it. He also placed a number of workmen under

them to learn to work in wood, stone, and iron. After the rainy season, in 1880, Mr. Flad made a tour of about two months, visiting the Falashas in many of their villages. Mr. Stern accompanied him. After Mr. Stern's return to Europe, Mr. Flad, accompanied by Mr. Bronkhorst, who had been left by Mr. Stern, settled at Gondar, where Mr. Meyer had formerly laboured, and where they had great success; many Jews embracing Christianity, notwithstanding the severe persecution to which they were exposed in consequence. Mr. Bronkhorst soon left, but Mr. Flad continued to labour at Gondar, being frequently visited by one or other of the brethren, whose time was fully occupied in teaching their various professions to a number of men, and also in the evenings, on Sundays, and on festivals, in giving religious instruction and expounding the Scriptures. Occasionally on Sundays or festivals the brethren were able to read the Bible or preach in some of the neighbouring churches, where they were always welcomed by the people, though most of the priests were against them.

In consequence of deaths from famine and smallpox, a number of orphans were left on their hands. He (Mr. Waldmeyer) had twenty-five in his own house, of whom he trusted several had been converted; a few of them had afterwards gone of their own free will to read the Scriptures in the neighbouring villages. After the arrest of Mr. Stern in 1863, and the ruin of the station at Gondar, a number of the Falashas came for instruction to the brethren at Gaffat. One of them, an excellent and exemplary Christian he (Mr. Waldmeyer) had appointed as teacher of his orphans. In this manner, from 1860 to 1867, the brethren laboured in the neighbourhood of Gaffat, partly for the King, partly for the intellectual and spiritual welfare of the people. As they had not been allowed to establish a separate Church, it was impossible for him (Mr. Waldmeyer) to state the exact amount of missionary work which had been accomplished. All he could say

was that they had left some truly converted people among the natives, the Falashas and the Gallas, one of whom had gone back to preach to his people. They had distributed 6,000 Amharic Bibles, and though many of the priests were against the brethren, they had in numerous churches introduced the Amharic Bibles they had received from them, and were now reading the Scriptures to the people in their own tongue.

Mr. Waldmeyer then said he must briefly refer to the train of events by which the tragedy at Magdala had been brought about. Knowing the deep interest taken in Mr. Stern by his hearers, he would speak first of him. His photographic apparatus had been regarded with suspicion by the ignorant and prejudiced people, and even by the King; and one anecdote he (Mr. Waldmeyer) would mention, to show how the most innocent intentions were liable to misrepresentation. On one occasion, during the rainy season, when travelling was almost impossible, Mr. Stern wished to take a photograph of Abyssinians eating raw meat. He therefore arranged to have a cow killed in some retired part of a forest, and to invite a number of Abyssinians to come and eat it. The night preceding the appointed day, however, all the brethren's servants ran away, and on their finding them the next day, and asking why they had done so, they said it was to escape the wrath of the King. He would certainly hear of this feast, and the brethren would either suffer death or the loss of their limbs, as it was always the first act of anyone intending to rebel to kill a cow in a secret place, and invite his friends to come and eat. Of course the intention was abandoned, but he (Mr. Waldmeyer) thought the King had probably heard of it, though he never alluded to it.

The details which follow relate to matters already fully before our readers and the public during the past few months. Mr. Waldmeyer's address closed with the narration of the happy deliverance of the captives, for which we in England and the brethren at Jerusalem are alike thankful.

MISCELLANEOUS FOREIGN INTELLIGENCE.

EVANGELICAL EFFORT IN PARIS.—New mission stations, opened by the French Free Church congregation in Taitbout Chapel, Paris, are crowded with hearers. M. Bernier, one of the pastors of the Taitbout Chapel, has charge of such a mission in Neuilly, the large suburb lying beyond the Arc de Triomphe. The room he has occupied is always crowded on Sunday evening, and now

he is converting a large hall, capable of holding 500 people, into a chapel, which will be opened in the autumn of this year. Wherever these mission rooms are opened equal success attends the work. M. de Pressensé, with his co-pastors, contemplate the founding of a Theological Seminary or Faculty in Paris for the training of ministers and evangelists.

A MARBLE STATUE OF BERNARD PALISSY, so well known by his inventions in earthenware and his unflinching Protestantism, was inaugurated on the 2nd ult., in the town of Saintes, on the banks of the Charente, upon the very spot where, according to tradition, the illustrious potter heroically burnt the furniture of his house in order to keep up the fire with which he was prosecuting his experiments. This work of art, which was executed by M. Taluet, was the result of a national subscription. On the committee of superintendence were seated, side by side, the Protestant pastor of Saintes and the Roman Catholic Bishop of La Rochelle, the chief town of the department. In the honours thus done to their renowned co-religionist, the French Protestants see another proof of the growing disposition of their nation to do justice to the memory of the Huguenots and to recognise the claims to respect of their descendants.

PRIESTCRAFT AT THE SPANISH COURT.—The Government of Queen Isabella is, says the *Daily News*, the Government of the clergy, the Government of Father Claret and his clerical assistants, and it may be supposed that the clergy of Spain will do what they can to support it. The present system of government is not only specially favourable to the clergy of Spain, but the priests can see that it is the chief of the few remaining bulwarks of their clerical system. So far as we know, the incipient rebellion has announced no distinct principles, but it seems to be universally understood that the movement is a wave of the same flood of liberal thought that is sweeping over other parts of Europe, and setting the liberties of peoples above the privileges of castes. Now that even Austria has deserted them, it may be imagined how tenaciously the clerical party in Europe will cling to their last remaining stronghold.

THE BIBLE AT WORMS.—From an interesting account given by the Rev. G. P. Davies, the Bible Society's agent at Frankfort, who attended the recent inauguration of the Luther Monument at Worms, accompanied by two of his colporteurs, to promote the sale of Luther's Bible, we take the following extracts: "I never saw a more striking instance of the force with which bronze can tell a tale and preach a sermon than in this walk round Luther's monument with one of the colporteurs. He entered the square, I may almost say, utterly indifferent. But as the idea of the artist began to find its way into his soul, and the marvellous representation of the gradual, steady, and at last triumphant

emancipation of the Bible, and pure Biblical truth, became clear to his comprehension, his whole being woke up, as it were, and he burst out with the exclamation, 'Why, this is our monument, the monument of the Bible Societies, and the great lesson for us colporteurs.' Yes, it is true. The idea of the Bible as the Book of Life, intended by its great Author to be the book of the people, has never been so grandly represented in a work of art as it has been by Rietschel in the monument of the Reformation at Worms. . . . It was only through the personal intervention of the highest civil functionaries that the difficulties were at last overcome, and the Bible stall brought from Baden allowed to be set up. But the place then assigned to it was a place of honour on the promenade, right in front of the entrance into the great enclosure where the monument stands. Once there, everybody felt it ought to be there. . . . The sale continued on the Thursday and the Friday. On these days a perpetual stream set in towards it, and senior Colporteur Weiser and Colporteur Martin Messer had their hands full. I have never in my experience of the sale of Scriptures seen such two days as those. On the Thursday the men had literally no time to eat or drink. Pastors, professors, merchants, mechanics, peasants, all were there rejoicing at our work, or supplying themselves with the Word of God. One peasant said to me, 'After all, this is the genuine monument of Martin Luther.' Others said, 'I promised my family a memento of the festival: this is the best memento—a beautiful copy of Martin Luther's translation of the Holy Bible.' It was singular to see how the enthusiasm became contagious, extending even to the Catholics and Jews. Two women, mother and daughter, approached the stall, and looked long at a copy of Luther's Bible, talking earnestly the while. Then they went away. Then they returned again, and again looked at the volume. Our colporteurs were much too busy to heed them. I therefore advanced, and they at once addressed me, and said, 'We are Catholics, but we think it a shame not to read Luther's Bible, for after all it is the Book of God, and it was Martin Luther who again gave it to the people.' I encouraged them by all means to carry out their purpose, and they at once advanced to the table and paid for the book. One young man, a converted Jew, was especially zealous in going among the crowds and directing their attention to the Bible stall. Again and again did he return, bringing purchasers with him. The clergy, Ger-

men and foreign, French, Dutch, Russian, Swiss, expressed their delight at finding the society there. One, a celebrated Dutch professor, whose acquaintance I made many years ago, said, 'This is the right thing in

the right place; and, what is more, it ought to be a permanent institution.' As to the immediate success of this effort, in the two days the colporteurs sold 859 copies of Bibles or Bible portions.

Home Intelligence.

THE ATHERSTONE CHURCH CASE.

The Dean of Arches has given judgment in the case of *Richings v. Cordingley*, one involving some important practical matters in regard to the interference of churchwardens with ritual. The Incumbent of St. Mary's, Atherstone, was the promoter; the defendant was one of the churchwardens, who, in pursuance of a resolution adopted at a vestry, had forcibly entered the church, broken off, removed, and thrown into a coal-cellar the super-altar which had been placed on the communion-table (without a faculty) some years before, and taken away a pair of sockets fixed near the chancel-arch for holding banners. The Dean's judgment was one of some length, and bore upon the general duties of churchwardens. No vestry, he said, could give authority to the churchwardens which they did not otherwise possess, nor could one churchwarden act without his fellow-warden. Neither one nor both could proceed to such acts as had been done in this case, whether the articles removed were legally or illegally in the church, except by express direction of the Ordinary. Having regard to the fact that the incumbent had declined, while the churchwarden had accepted, a proposal made at an earlier stage by which the costs would have been lessened, and also to the fact that the articles removed had been originally placed in the church without proper authority, the Dean said he would not condemn Mr. Cordingley in full costs, but order him to pay 100*l. nomine expensarum*. A daily contemporary, in commenting on the judgment, thus writes: "It will not escape the reader's notice how different is the measure meted to a laymen who lays his hands on church furniture to that dealt out to the clergy. Sir R. Phillimore's address, in giving judgment, had all the force and earnestness of a pulpit discourse. To the churchwarden of St. Mary, Atherstone, the illegal shelf was a piece of wood in the wrong place; but the judge spoke of it much as a devout Roman Catholic might be expected to speak of a piece of the wood of the true cross. The terms in which he referred

to its removal were such as might properly be applied to any daring and impious act of sacrilege. It is plain that in this case the incumbent and the churchwarden were both wrong together, the difference being that the clergyman was the first to move and set an example of disregard of law. The act of the incumbent, however, is 'lamented;' that of the churchwarden is substantially punished." The parishioners of Atherstone, assembled in public vestry, have expressed their approval of Mr. Cordingley's conduct, and have made arrangements to secure his being reimbursed the amount he has expended in the suit.

IRISH CHURCH DEMONSTRATION.

A demonstration was held under the auspices of the National Protestant Union on the 17th ult., at the Crystal Palace, in favour of the maintenance of the Irish Establishment. It was originally intended that the proceedings of the gathering should take place on the grounds, but as the weather proved most unfavourable for an out-door assembly, a meeting was constituted in the Centre Transept. Lord Fitzwalter took the chair, and was supported by a considerable number of noblemen and gentlemen, many of whom formed deputations from Ireland and the provinces. After prayer, which was offered by the Bishop of Perth, and the singing of the 100th Psalm, the Secretary read a communication, approving of the objects of the meeting from the Duke of Portland, and containing an intimation of a donation of 2,000*l.* for that purpose. Letters of sympathy were also read from the Marquis of Westmeath, the Bishop of Ripon, and the Rev. Dr. Begg. The noble chairman, in his opening speech, spoke briefly of the measures which the Liberal leaders had introduced into Parliament for the disestablishment and disendowment of the Irish Church. The effect of these propositions, if carried into law, would, he said, lead to the transfer of the property of the Church to the Irish Roman Catholics. He exhorted all present to exert themselves at the ensuing elections, with a view to make the next Parliament Protestant in the noblest sense, and to reject at the hustings all who

professed sympathy with Popery or Ritualism. Mr. H. Giffard, in a brief and vigorous speech, proposed the first resolution: "That this meeting, composed as it is of all sections of the community, strongly deprecates the attempt recently made in the House of Commons to effect a solemn and radical change in the principles of the British Constitution, by hasty and ill-considered legislation." The resolution having been seconded by Dr. Coward, of Reading, was supported by Mr. Foster, who spoke on behalf of the Orangemen of Ireland. He said that the Orangemen of Ireland claimed it as their right, if the then National Church was threatened, to take up arms in its defence. Such, he insisted, was their right, and the Orangemen of Ireland had the spirit to maintain it. The resolution having been put to the meeting was carried with two dissentient voices. The Bishop of Perth (Australia) proposed a resolution inviting Christians, of whatever denomination, to uphold, at the forthcoming elections, the union of the Church and State. The resolution having been seconded by Mr. Newdegate, M.P., who spoke most strongly against the teaching of the Roman Catholic Church, and against Papal aggression in England, was carried unanimously. The other speakers who addressed the meeting were the Rev. Brewin Grant, Mr. W. H. Kisby, of the Irish bar, the Rev. Dr. Kearney, the Rev. E. H. Perowne, Mr. A. Smee, Mr. Lord, and Mr. Pitman (a working man). The proceedings were throughout of a most animated character.

THE DEAN OF CANTERBURY AND THE NONCONFORMISTS.

The Cheshunt College Commemoration, of which we gave an account last month, has been followed by a correspondence on the subject in the *Guardian*. After the publication of a number of letters from High Church clergy and others, the Dean of Canterbury addressed to our contemporary the following:—

"Sir,—I have said nothing during the 'Cheshunt correspondence,' because happily it has been conducted in so kindly and Christian a manner, that the best thing I could do was to *let it work* the good which I have no doubt it has been working.

"My only reason for troubling you now is that there seems to be some little misapprehension respecting my 'platform' of action, which, if suffered to continue, might hinder the object I have in view.

"That object is the frank recognition of the Christian bodies around us as Churches

of Christ, without any compromise of doctrine, and with no ulterior views. As to the former, compromise of doctrine, I claim to be, as to every Church doctrine, unchanged by 'fraternisation' with those who differ from us. And they on their part stand on the same ground. On the firm maintenance of this principle all true recognition and union depend. Whether they omit in their worship an article of the Creed, is no matter of mine. They love and serve the Lord Jesus Christ; they are my brethren; I believe the time is come when I am bound to show that I regard them as such.

"And as to the latter point, abandonment of ulterior views respecting them, I have no hesitation in saying that, as I do not expect, so neither do I wish for, any reabsorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be 'not unwise, but understanding what the will of the Lord is.' And to my mind, his will has been unmistakably manifested in the free expansion of the Christian conscience as now found among us. It is our duty not to fight against his providence; not to attempt to work our way back to an uniformity which has utterly gone by; but to surrender our miserable jealousies; to accept, bravely and frankly, the state of things in which God has placed us; to walk, in the kingdom of God, and to the house of God, and in society before the world, hand in hand with our Nonconformist brethren.

"Thus only shall we of the Church of England be making safe and wise preparation for the day which must soon come upon her. We may, if we please, lower ourselves, by exclusiveness and uncharitableness, so as to become in that day a mere sect among sects; but we may also, and I hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State, a Church among Churches.

"HENRY ALFORD.

"Deanery, Canterbury."

WESLEYAN METHODIST CONFERENCE.

The one hundred and twenty-fifth Annual Conference of Wesleyan Methodist Ministers assembled on July 30 at Liverpool, and sat daily until the 14th ult. This year's Conference has obtained a larger amount of attention from the public generally than any that have preceded it. Many of the leading provincial papers have published daily communications from "our own special correspondent," nearly if not quite all the London "dailies" have given successive accounts of

what has been said and done, and, for the first time in its history, the leading journal of the empire has inserted brief daily reports of Conference proceedings. Nearly 600 ministers were present. The first business was to fill up vacancies by death (five) or superannuation (three) in the Legal Hundred. This having been done, and the Hundred being complete, the election of President and Secretary was proceeded with, all who have been fourteen years in the ministry, having votes, if present—that is to say, the Legal Hundred, who have the election, adopt their nomination. The Rev. Samuel Romilly Hall was nominated by 144 votes, the Rev. John Farrar having 91, Dr. Jobson 83, and four other gentlemen smaller numbers. Mr. Farrar was nominated by 254 votes for the Secretaryship. Mr. Hall, therefore, became President, and Mr. Farrar Secretary.

These elections were followed by complimentary speeches. The Rev. John Bedford, the out-going President, received much praise for his judicious conduct in reference to great public questions now pending. The new President, on taking his seat, delivered a speech of unusual length, and embracing topics rarely touched in any such inaugural. Though he refused to speak of the present as a crisis, it was, he observed, marked by events requiring serious thought. There had been and still was a storm-like perturbation in the religious atmosphere. The year had been one of congresses and councils, convocations and unions; and their own body had been freely reviewed. They had seen their Congregational brethren, for example, acknowledging the need of a better system. For themselves, they had but to abide by their principles and usages. The middle way was their providential path. They were neither a hierarchy of priests nor an unordained and self-elected brotherhood; and, though not ambitious of high-sounding titles, and willingly foregoing the scriptural appellatives of bishop and elder, they yet laid claim to being an effective New Testament episcopate. They held a like middle position in reference to Church and State connections. Not being the allies, much less the partisans, of a State Church, nor being Dissenters in the strict historic use of that polemic term, they would view without embarrassment questions of disestablishment and disendowment or their opposites. The circumstance of the Church of England's being a State Church did not prevent them from regarding her with respect and affection as long as and as far as she should remain faithful to her

calling; nor would their neutrality preclude them from casting her off and letting her go, should she prove false to her principles and recreant to her professions. With regard to the Church of Rome, they had never shown the least disposition to sanction with State favour her unaltered and unalterable heresies. Statesmen might deem it expedient to tamper with the Papacy; and bewitched churches, boasting of a relationship to a wrinkled antique, might indicate their own defilement and decay, or, by their mimicry of a hollow ceremonial, too truly picture out their own sad fall and shame; yet, if he listened aright to the ringing voice of their own people, they never uttered a clearer or a firmer demand than now to be held free from all complicity with Popery, and to be held harmless of all participation in the confusion, the sorrow, the curse, that will mark its certain and final doom. (Loud cheers.) Turning from Church politics to social reform, the President concluded an eloquent harangue by observing that it was to their interest as a body to ascertain how far they might take part in endeavours to abate and remove the evils and dangers of the social state, and especially the widespread intemperance of many of the people; for he could not but believe that such efforts would be highly pleasing to Him who had announced the exclusion of all drunkards from the kingdom of heaven.

The usual vote of thanks to the retiring President was moved by the Rev. W. Arthur, and carried. The ex-President, Mr. Bedford, in acknowledging the thanks of the Conference, expressed his concurrence with the general positions laid down in the President's inaugural address.

It was agreed to send from the Conference letters of sympathy to the following aged ministers who were prevented from being present by affliction or infirmity: The Revs. F. A. West, Dr. Dixon, J. Keeling, and T. Jackson.

The Conference was occupied for some time in considering the case of candidates for the Wesleyan ministry; these candidates are of two classes—the one for ordination after a probation of four years, the other candidates to be received on trial. There were seventy-eight candidates in all. All candidates of this class have been occupied as lay preachers. The name of every candidate is read out in full Conference, and in the event of any doubt arising, the reports of the examinations, etc., are called for, and the case is debated and settled by vote. Out of the

seventy-eight candidates six were declined. The others were accepted, and subsequently received ordination.

Several designations to office were considered and confirmed. These were—the appointment of the Rev. W. Arthur, M.A., to be principal of the Wesleyan College at Belfast, remaining Honorary Secretary of the Missionary Society; of Dr. Osborn to be theological tutor, the Rev. W. F. Moulton, classical tutor, and the Rev. Daniel Sanderson, governor of Richmond College; of the Rev. John Lomas to be theological tutor, and the Rev. Benjamin Hellier classical tutor of the New College at Headingley, Leeds; of the Rev. Dr. Rigg, to be principal of the Normal Institution, Westminster; and of the Rev. G. T. Perks to take Dr. Osborn's place at the Mission-house. No more "honorary secretaryships" are to be instituted.

The members in society were reported to be 342,380, an increase of 5,310 on the year. There were on trial 24,926 persons, and the deaths, so far as ascertained, had been 5,471 during the year.

On the record of ministers who had died during the past year being read, the number proved to be twenty-seven. The last upon the list was the Rev. A. T. James, a much-respected minister who only two days before, on a Saturday, left Liverpool for Huddersfield, for the purpose of preaching Sunday-school sermons, and was found dead in his bed on Sunday morning.

The ex-President introduced a letter which he had received from the Rev. Dr. Pusey, in which that gentleman proposed two alternatives, by the adoption of which the advantages of the national universities might be secured to Methodists and other Dissenters "who have not lapsed into Socinianism," and which would, at the same time, avoid the disadvantages of Mr. Coleridge's Bill. The first of these alternatives was "to substitute for subscription to the Thirty-nine Articles an acknowledgment of the faith according to the Nicene Creed," and the second was "the formation of new colleges out of the revenues of the old ones for the different bodies who hold the faith in our Lord Jesus Christ." The ex-President pointed out some of the difficulties which attended the course proposed by Dr. Pusey. A discussion ensued, and the Conference ultimately decided that the receipt of the letter should be simply acknowledged by Mr. Bedford, to whom it had been addressed, with an intimation of its having been read to the Conference.

A letter addressed to the President by the venerable Rev. Thomas Jackson was read to the Conference. The letter is remarkable, considering the person writing it and the circumstances under which it is written. "Father Jackson," now about eighty years of age, has for the last fifty years been one of the most able, honoured, and influential of Wesleyan ministers. He was twice President of the Conference, editor of the Methodist periodicals, and for about twenty years Divinity Professor at the Richmond Wesleyan Clerical College, London. About forty years ago Mr. Jackson delivered a remarkable speech on the relations of Methodism to the Church of England, and for many years his speech, which was published as a pamphlet, generally expressed the views of the Methodist people. But Mr. Jackson's present letter is very remarkable as a modification of his original speech, and also as coming from a minister who for more than forty years was among the firmest and warmest friends of the Church of England to be found in the Methodist body. After echoing the sentiments of the President, in his inaugural address, the venerable writer proceeded as follows:—

"I feel that in these days of political excitement and of cheap newspapers there is a danger lest our attention should be diverted from our great work. For one, I wish daily to have in my remembrance the weighty and memorable saying of Mr. Wesley, addressed to his preachers, 'You have nothing to do but to save souls.' Methodist preachers, as well as Methodist people, will, of course, entertain different views concerning public questions and events, and let them differ, for in this country thought is free, but the organisation of Methodism will, I trust, always remain sacred to matters purely religious. What is it to us which political party is uppermost in the State, if our sermons be trite and unimpressive, if the mass of our hearers remain unconverted, and if Christian godliness languish in our societies? With our ample chapel accommodation, the large number of young people growing up among us, the children of Methodist parents—our day and Sunday schools pervading the country, our home missions, and other appliances, with the general peace of our societies, and a ministry improved by education—there ought, I think, to be great searchings of heart why the increase in our body is not larger. I ask myself the question—do I prepare and deliver my sermons for the one object of saving souls? Do I describe the process of conversion, and prove

its pressing necessity, as the old Methodist preachers did? I do not say the former days were better than these, and yet I think we may learn something by asking for the old paths.

"Methodism has now passed into a new state in relation to the Established Church of this country. Mr. Wesley, to the end of his life, declared his attachment to it, and recommended to his preachers and people to follow his example. We are now charged with a departure from his principles, and are called upon to become Church people to preserve our consistency. The truth of this charge I absolutely deny. Mr. Wesley was a Protestant to the backbone, and regarded the Church of England as a Protestant Establishment. For years after his death the Conference acknowledged a friendly relation to it in that character, and called upon me, some forty years ago, to publish, in the form of a pamphlet, a speech which I addressed to them on that subject. To the principles laid down in that pamphlet I adhere at this day, but they do not apply to the existing state of things. The Church of England is not now what Mr. Wesley understood it to be, and what it has been regarded for the last 300 years. Many of the clergy declare their abhorrence of the very name of Protestant; they revile the Protestant martyrs; they affect Popish forms of worship; they preach the doctrines of Popery, and declare their sympathy with the Church of Rome. At the same time a large and powerful body of the clergy yield only a limited assent to the teaching of Holy Scripture, and deny some of the most important doctrines of the Gospel. A church which offers no effectual resistance to these enormous evils can expect no sympathy from Wesleyan Methodism. On the contrary, against such errors Methodism is bound to raise the warning voice, from one end of the kingdom to the other. While so many of the clergy are attempting to unsettle the minds of the people of England by the novelties of Rome and of scepticism, it becomes us to put forth efforts more strenuous than ever to proclaim the truths of the Reformation—the pure truths of New Testament Christianity—in every town, village, and hamlet in the kingdom. Never was true, earnest, Methodist preaching more needed than at this day.

"I have been greatly cheered by the accounts I have read of the displays of loyal and Protestant feeling made in the Conference. 'No peace with Rome,' I trust will ever be our motto; nor will we, as John Wesley's

sons in the Gospel, ever consent that the power vested in the Crown of England shall be shared with an Italian priest.

"Excuse the length of this letter. I did not intend to say so much when I began, and yet if I were with you I should, perhaps, say something more, especially on the subject of the amalgamation of Methodism and the Church of England, of which some people of late have had day dreams; but as the thing is legally, morally, and religiously impossible it is useless to argue the case."

After the reading of the letter the ex-President, Mr. Bedford, moved the thanks of the Conference to Mr. Jackson for his letter, and the vote was very cordially passed, and the letter was directed to be published.

We conclude by an abstract of some of the more important statistics laid before Conference:—

Chapel Building.—The following cases of erections had been sanctioned since last Conference:—

126 Chapels, at an estimated cost of ...	£125,100
8 Ministers' houses	4,705
43 Schools	31,281
74 Enlargements and alterations	24,552
22 Organs	4,341
72 Modifications	21,536

345 Cases Outlay £211,515

During the past year 174,438*l.* had been raised by local voluntary efforts. Within the last fourteen years there had been a net deduction of chapel debts to the amount of 300,000*l.*

Home Missions.—Fifty-seven married ministers had been wholly or partly sustained by the fund during the year. During the past year 76,153 domiciliary visits had been paid, giving special attention to sick and dying persons. Many open-air services are held, and the home missionaries are assisted by 750 lay preachers.

Sunday-schools.—Schools, 5,240; teachers, 102,718; scholars, 582,020; being an increase of 103 schools, 2,717 teachers, and 25,518 scholars during the year. The total expenditure for the year had been 35,525*l.*

Day-schools.—Amount of Government annual grants to Wesleyan Schools in 1867, 32,134*l.*; number of certificated teachers employed in Wesleyan Schools in December last, 553; assistant teachers, 38; pupil teachers, 735. Fourteen entirely new schools have been erected, and ten others commenced in existing buildings during the year. Of the 125 students who completed the year's training at the Normal Institution 123 passed the

Government examination. The total number of day schools is 671, scholars 111,004.

THE NEW WESLEYAN COLLEGE.

On the 20th ult. the new Wesleyan Methodist College, which is situated in the immediate vicinity of the Queen's College, in Belfast, was formally opened by the President, the Rev. Wm. Arthur, who delivered the inaugural address. The applications for admission were so numerous that it was found necessary to adjourn to the Elmwood Presbyterian Church, which in a short time was crowded to excess by a most respectable assemblage of ladies and gentlemen. The Rev. S. Romilly Hall, President of the Wesleyan Conference, was called to the chair; after which the President delivered a thoughtful and comprehensive address. He was followed by the Rev. Dr. Henry, President of Queen's College; Mr. McArthur, Sheriff of London; and Rev. Dr. McCoish.

THE LATE BISHOP OF PETERBOROUGH.

It is our painful duty to state that the Right Rev. Dr. Francis Jeune, Lord Bishop of Peterborough, expired on the 31st ult. The late Bishop was remarkable in more ways than one. Among all men of Evangelical sentiments he will long be remembered at once for his decided adherence to the vital truths of the Gospel and his ability in expounding and defending them, both against Rationalistic and Romish error; by those with whom he was brought into contact he was recognised as an able administrator; and the nation at large had learned to value him as one of the earliest, most earnest, and most successful of University Reformers. Dr. Jeune has only occupied his important position little more than four years, but during that brief space he laboured in his diocese most assiduously and beneficially. His vast intelligence, his untiring energy, his invariable courtesy, his genial hospitality, his love of good men, and his respect for those that differ from him, won for him the respect and esteem alike of clergy and laity throughout the diocese. The Bishop's father was a gentleman of Jersey, and represented a family which had settled in that island on the revocation of the Edict of Nantes. Born in 1806, we find the son at seventeen years of age, in spite of the disadvantages of a French education, elected to a scholarship at Pembroke College, Oxford, where he took his B.A. degree, with first-class honours in the classical schools, at twenty-one. In due course he became Fellow and Tutor of his College, and Examiner, and, after having spent two in Canada as tutor to the sons

of the Governor-General (the late Sir John Colborne, afterwards Lord Seaton), he was elected, in 1834, to the Head Mastership of King Edward's School at Birmingham. Lord John Russell next appointed him to the Deanery of Jersey, and there he took an active part in the establishment of Victoria College, and the improvement of the local clergy and the condition of the parish churches. Chosen in 1843 as Master of Pembroke College, he came back to Oxford, whither his fame as a Liberal had preceded him. Here he was the earliest of the University Reformers in the Hebdomadal Council. He strongly recommended to the Government the appointment of the Commission of Inquiry, and on becoming a member of it he took the most prominent and active part in its proceedings. He wrote the greater part of the report which that Commission presented to Her Majesty, and from that time forward there was not a well-considered measure of progress and reform introduced at Oxford in which he did not take a leading share. He was Vice-Chancellor of the University of Oxford in 1858 and the following years during the residence of the Prince of Wales, and on all secular matters showed himself one of the most able men of business in the University. In 1864 he accepted from Lord Palmerston the Deanery of Lincoln; but after a few months' tenure of that post he vacated it, on his elevation to the bishopric now vacant by his early and premature decease, just as he was becoming acquainted with his diocese and the wants and merits of the parochial clergy, but not before he had shown high promise of a useful episcopal career. He had been suffering for some time from heart disease, induced by gout, but the actual cause of death was the rupture of a blood-vessel in his lungs. In his last hours he told his sorrowing family that "his peace was made long ago; nothing remained but to depart, and to be with Christ." And thus he departed, after speaking words of faith and love which will never be forgotten by those who were privileged to listen to them.

THE LATE DEAN OF RIFON.

We regret to record the death of the Very Rev. Wm. Goode, D.D. After family prayers on the night of the 12th ult., he retired to rest apparently in good health. Mrs. Goode, on leaving the bedroom next morning, noticed nothing unusual in his appearance; but as he did not appear at the breakfast-table, his bedroom was visited, and it was found that he was dead in bed. He had died from disease of the

heart. Dean Goode was educated at Trinity College, Cambridge, where he was first in classics in 1822. He was ordained deacon and priest in 1825. In 1835 he was presented by Lord Melbourne, the Prime Minister, to the rectory of St. Antholin, Watling-street. From this benefice he removed in 1849, on his presentation by Archbishop Sumner to the rectory of Allhallows, Great Thames-street. On the death of Archdeacon Hollingworth, in 1856, he was presented by the Lord Chancellor to the rectory of St. Margaret Lothbury and St. Christopher-le-Stocks, as the reward of his labours, particularly in the Gorham cause. In 1860 he was presented to the deanery of Ripon. He was sixty-eight years of age, had been married twice, and leaves a widow and two daughters. The *Record* adds to its notice of the Dean's death the following: "Thus suddenly has terminated the worldly career of one of the most learned and deeply-read divines of the English Church. A list of his published works occupies more than two columns of 'Crockford's Clerical Directory,' and within the last forty years he has taken a prominent and most efficient part in almost every considerable controversy which has during that period agitated the Church of England. His 'Divine Rule of Faith' is his great work. The second edition consists of three volumes in royal octavo, and contains a mass of solid evidence in refutation of those who attempt to make the rule of faith a compound, consisting partly of Scripture. To the Ritualists the appearance in the field of an Evangelical champion, so fully equipped in all patristic, mediæval, and Reformation literature, was 'a heavy blow and great discouragement.' Not one of his antagonists could stand before him, and Dr. Pusey, Bishop Phillpotts, the Bishop of Oxford, were each in his turn obliged to acknowledge the logical power of the able and deeply-read presbyter, by whom they were all in turn encountered." The father of the late Dean, the Rev. Wm. Goode, was the successor of the celebrated William Romaine, as Rector of St. Anne's, Blackfriars, and a well-known leader in the Evangelical revival in the last century.

THE LATE REV. JOHN ALEXANDER.

The Rev. John Alexander, of Norwich, who occupied for many years perhaps the foremost position among the Congregational ministers of the Eastern Counties, is, we regret to say, among those whose removal from earth we have now to place on record. Mr. Alexander was educated at Hoxton Academy, and spent his whole ministerial life at Norwich, having been fifty years

pastor of the Princess-street Independent Chapel in that city, from which he retired a few years ago, owing to failing health, receiving on that occasion a splendid testimonial of the esteem and affection of his church and admiring friends. In 1853 he was chosen by his brethren to occupy the chair of the Congregational Union. "Never," says a local journal, "has it been the privilege of a man, whether minister or otherwise, to live through so long a life and leave a more spotless reputation or a happier memory. Love begets love, and John Alexander, just as he showed his love to all, gained from all a reciprocated affection." Some of his ministerial brethren delighted to speak of him as the Apostle John, and accordingly it was from the words, "That disciple whom Jesus loved," that his friend the Rev. John Stoughton, of London, preached his funeral sermon. From this discourse we quote a few brief extracts: "Tenderness, suavity, genial kindness, constituted the normal condition of our friend's feelings; and they were imaged in his bland and open countenance, echoed in his ringing hearty laugh, expressed in the vigorous grasp of his soft hand. He was one of those persons who won the love of strangers, and who, when intimacy had begun, went on more and more winning the love of friends. His natural endowments, the gifts bestowed upon him by his Divine Creator, made him most attractive as a preacher. He chose for the motto of his printed sermons the words of Doddridge, which I have heard him emphatically repeat in conversation, 'May I remember that I am not to compose an harangue to acquire to myself the reputation of an eloquent orator, but that I am preparing food for precious and immortal souls, and dispensing that sacred Gospel which my Redeemer brought from heaven, and sealed with his blood.' The object of his ministry, and the sum and substance of it was, to preach Christ and him crucified. His sermons were in a pre-eminent degree evangelical; and their method and manner were in accordance with the constitution of his intellect and his other natural gifts." After speaking of him as a pastor and a friend, Mr. Stoughton referred to him as a man of public spirit, and remarked: "Through a long life, surrounded by changes intellectual, social, ecclesiastical, and political, he guarded against prejudice; he eschewed what is narrow; he appreciated what is generous, and rendered allowance for infirmity; he gave his neighbours credit for conscientiousness wherever that was possible, and never made an enemy and never lost a

friend. As might be expected from his large heart, he threw himself with more than common interest and earnestness into the advocacy of the great religious movements of the day. He was a zealous friend to Sunday-schools, and to the cause of education in general. The Bible Society, the Evangelical Alliance, the Tract Society, the London Missionary Society, the County Association, and the City Mission received his untiring support, year after year, in a measure far beyond what is common. . . John Alexander was to Norwich what John Angell James was to Birmingham—what Thomas Raffles was to Liverpool." Mr. Alexander had attained the age of seventy-five. He passed quietly to his rest after a brief illness, in which, happily, he suffered very little. His conscious moments were all occupied with prayer for his family, friends, and for the Church of Christ at large. He died in perfect peace. His funeral, which took place at the Rosary, Norwich, was attended by clergymen and ministers of every denomination, as well as laymen of all classes, from the Mayor to the humblest artisan.

MISCELLANEOUS.

We mentioned in a former number the intention entertained by the Irish archbishops to convene their provincial synods, which have not met for many years, for the purpose of deliberation. The law officers of the Crown, however, having been consulted on the subject, have decided that they cannot be convened except by the Queen's writ. The

project of the Irish clergy meeting in synod is, therefore, for the present at least, abandoned, not without a natural feeling of disappointment upon their part.

By the District Church Titles Amendment Act, which passed towards the close of last session, every beneficed clergyman not a rector obtains the style and designation of vicar. The anomalous title of perpetual curate, which has attached to the incumbencies of district churches and of the greater part of the appropriate and inappropriate rectories, has ceased to exist, and the nominal inferiority implied by its use has been removed. All beneficed clergy of the Church of England are now either rectors or vicars.

The Rev. Dr. Evans, rector of St. Mary-le-Strand, has applied for a faculty so to alter the interior of the church as to make it more suitable for Ritualistic observances, and Dr. A. J. Stephens, having been applied to, has recommended the parishioners to oppose it. The vestry have determined upon that course, and a deputation is to wait upon the Bishop of London and the Archbishop of Middlesex on the subject. Meanwhile the church is closed.

The Rev. Henry Christopherson has been licensed by the Bishop of London to the incumbency of Bedford Chapel, St. George's, Bloomsbury. The Rev. J. C. M. Bellew preached his farewell sermon there a fortnight since, on resigning the chapel, which is proprietary. Mr. Christopherson was formerly a metropolitan Congregational minister.

Monthly Survey of Missions.

GREECE.

Dr. Kalopothakes states that in 1864 a young Greek in Cenoe, (Unia,) a seaport of the Black Sea, received a number of books from a friend who visited that place. In perusing one of these his eyes were opened—he believed in the truth as it is in Jesus, and rejoiced with exceeding joy. The truth was burning within his breast, and he sought to communicate it to others. His father, an aged man of sixty, after repeated and unsuccessful efforts to bring his son back to the faith, was himself enlightened, converted, and shortly afterwards died. George, having lost his beloved father, sought to propagate his religious views among his other friends. God inclined the hearts of some of them to listen to his simple exhortations, and to embrace the truth presented through the Gospel. This excited the fanaticism of his fellow-citizens, and raised against him a fierce persecution. He was consequently cast into prison, but even there he preached the Gospel. At that very time a quarrel arose between the Greek Bishop and some of his people, which terminated in the imprisonment and death of some, and the exile of others; fifteen women among the rest. While in prison he became acquainted with these unfortunate victims of priestly wrath, and his soul was moved in their behalf. He commenced to preach to them the Gospel of Jesus Christ, and God was pleased to open the hearts of three of them to receive the truth. The movement thus begun continued after George was released from prison, till at last some fourteen or fifteen families joined themselves around the Gospel standard. A Protestant community was formed and officially recognised by the Porte, and they have now a school

and cemetery of their own, and a member in the municipal council. They have just written to Dr. Kalopothakes, imploring that a preacher may be sent to them from Athens.

PERSIA.

It is stated that the mission of the American Board is now doing a good deal in distributing the Scriptures and other books by colporteurs, "among Papal Nestorians in the valley of the Tigris, in the region of Mosul," "in the south of Persia," "at Ispahan," etc. At the last-named place, the case of two Mohammedans, who profess to have embraced Christianity, is noticed as of special interest; and Dr. Perkins adds: "These cases, occurring in the ancient capital of Persia, in a despotic Mohammedan land, where the death penalty for conversion to Christianity is still in force, need little comment. The Government had already laid its bloody hand upon one of these men, who was rescued by English engineers who happened to be at Ispahan."

CHINA.

The English Presbyterian missionaries at Swatow report a growing interest in the truth within the last twelvemonth in the Kit-yang and Poo-ning districts. Twenty adults have already been baptized, and there are now some fifteen or more candidates for baptism at Swatow, and nine more candidates had presented themselves at Kit-yang. Two of these latter brought to the missionaries and left with them a two-edged short sword, once believed by them to have come down from heaven (see Acts xix. 35), and to be of special value as a potent charm. "They were informed, so they told us," writes the Rev. H. L. Mackenzie, "in night visions that they must bring the 'precious sword' to the foreign teacher when they came to him, and accordingly, nothing doubting, they brought it. We, of course, told them that the sword was neither from heaven nor of any special value, but that it was made by a workman; and that we would, if they wished, take charge of it."

Of the work at Shang-tung, to which we have more than once referred, Mr. Innocent, of the Methodist New Connexion, says it "has not yielded such results as first appearances warranted us to expect. Many who had entered their names as inquirers gradually declined in their zeal, and withdrew from the services of the sanctuary; but several sincere and earnest candidates remain, five of whom I had the pleasure of examining a few days ago, and approved them as eligible for baptism. By diligent working, with a suitable agency, I believe we shall be able to raise a good church in this place [Lou Ling]."

JAPAN.

Bishop Williams, of the China mission of the American Episcopal Board, has recently visited Japan, and was greatly interested in the prospect of missionary success in that land. He states that "the missionaries are much more open and free in their intercourse with, and in instructing the Japanese, than when he left the country for a visit to the United States; and that there is no field in the whole world which seems to him so interesting, and where the prospect is so good for reaping a bountiful harvest. The people are all alive; changes, radical changes, are taking place every day. They are adopting foreign customs, habits, and manners; and many are quite prepared to become nominal, and some, I doubt not, as true, genuine, whole-souled Christians as ever lived."

MEXICO.

While Mr. Butler, the agent of the British and Foreign Bible Society in Mexico, was recently selling the Scriptures in the portal of a town near Puebla, a padra brought a chair, sat down opposite the stall, and threatened everyone who attempted to purchase. Mr. B. complained to the judge of the place, who ordered the priest to be brought before him. He examined the Bible, said the book was a good one, and bought a copy. He then sent the priest back to his church, telling him he might thunder away there as long as he pleased, but he could not be allowed to interfere with the sale of the book. Vowing vengeance, he returned to his church, and had a notice put up on the outside of the door, warning the faithful to avoid Butler's stall; but the judge hearing of this, ordered it to be taken down. "I could mention many encouraging incidents of a similar nature," says the gentleman who narrates this fact, "tending to show that there is an honest desire on the part of the authorities, from the President down, to uphold religious toleration, and a settled determination to curtail and crush the power of the Romish Church. The first day the present Government came into power, the priests were ordered to lay aside their long hats and gowns, and to dress like ordinary citizens, a command which has been rigidly enforced. The host with the bell, and the procession of boys carrying lighted candles, has also been done away with, and many of the images of the Virgin set up on the streets, with the view of extracting money from the poor deluded Indians, have been torn down and destroyed."

ABYSSINIA.

There appears in our earlier pages a most interesting statement made at Jerusalem by one of the lay missionaries lately returned from Abyssinia. We may here mention that we learn the German traveller Rohlf's has arrived at Bremen on his return from Abyssinia, where he filled the office of interpreter to the English expeditionary corps. After the taking of Magdala, he went alone to Lallibala, the holy city of the country, which has not been visited by any Europeans for more than three centuries. He found there nine Christian churches of the primitive Byzantine style of architecture, all monoliths—that is to say, each hollowed out of one enormous block of stone, and richly ornamented.

MADAGASCAR.

It appears from letters recently received from missionaries of the London Society that the work of the mission is being blessed in a marvellous manner. Since the cessation of the mourning for the late Queen, the places of Christian worship, both in town and country, have been crowded to excess. Such is the wonderful eagerness to hear the Word of God, that on the Sunday previous to the departure of the last mail 2,450 persons were counted out at Mr. Toy's church, while 230 were waiting outside during the service. At another place, on the same day, the whole of the usual congregation turned out to make room for the crowd of people outside, that as heathens they might thus see the Christians were anxious that they should all hear "the joyful sound." *The Queen and Government have publicly renounced idolatry*; the great national idol has been sent away, and the Queen sends her household to attend Mr. Toy's ministry. The Government works have been stopped on the Lord's-day, and a representative of a foreign power on his way to the capital to obtain a ratification of a commercial treaty, having reached the last station on a Saturday night, instead of finding the usual escort, was informed that he could not be received at Court until Monday. The eldest son of the Prime Minister, together with the Prime Minister's sister, are candidates for Church fellowship.

A letter before us describes the new Queen as saying boldly to her people at her first public meeting with them, "What have I to do any more with idols? I trust in the true God for happiness and peace during my reign, and I have confidence in all my people." "The consequence of this declaration was," the writer goes on to say, "that nearly all the sanctuaries were filled on Sabbath week, in some the people pressed one on another in their eagerness to hear the Word of Life; such a scene I have not before witnessed. The new adherents number among them some who have been violent persecutors, who have with an iron hand upheld heathenism. The Queen, dividing her household into two companies, sent one portion in the morning and the other in the afternoon to worship at Ambohipotsy; and on last Sabbath, for the first time in Malagasy history, the Government works were stopped in order that the men employed may keep holy day. One seems awe-stricken at the mighty working of the Spirit of God among this people."

AUSTRALIA.

Six Chinese, who had been for some time under instruction by a native catechist, have received Christian baptism in the Wesleyan Church, Castlemaine, Victoria.

The Presbyterian Church of Victoria employs two native agents in labouring as missionaries among the Chinese immigrants in the colony. The Church contemplates an extension of its works in this direction, and has invited one of its ministers, who understands Chinese, to take the direction of it. One friend will contribute 300*l.* annually, as part of the stipend, only attaching this condition to his munificent subscription, that the mission shall not get into debt.

POLYNESIA.

The Dayspring missionary ship, which is maintained by the Presbyterian Australian Churches, and, we believe, the Reformed Presbyterian Church of the mother country, has reached the South Sea mission field. By the 1st of May she was expected to reach the New Hebrides, bringing to the missionaries the stores for which they had been anxiously looking, as also the communications from far-off friends.

A few days since there was launched at Aberdeen a fine clipper of about 200 tons register, barque rigged, and classed A 1 at Lloyd's for thirteen years. She was named the Samoa, from the London Missionary Society's principal mission. The Samoa is built to replace the ill-fated John Williams, which was lost on Savage Island in January last year, and is fitted out with all modern requirements. She is a hundred feet long, and smaller than the John Williams. The new vessel is to be commanded by Captain Williams, and will leave England about October 1.

Monthly Retrospect.

FOREIGN.

FRANCE continues in such a state as to perplex the most astute politicians. A few weeks ago the Emperor said a few words to the Mayor of Troyes, expressing, in the plainest possible manner, his belief in the permanence of peace—instantly the funds fell, and all sorts of war rumours filled the air. More recently, the new loan for eighteen millions sterling was opened, when proposals came in from all parts of France, offering sums which in the aggregate amounted to thirty-four times the amount that was wanted. Here was a proof, as everyone thought, of the confidence the French people reposed in the Napoleonic dynasty. Immediately after this an election occurs for the district of the Jura, and a determined opponent of the Government is returned under circumstances which cause it to be regarded as the heaviest blow which the dynasty has received for years past. In the religious sphere, the same perplexing and contradictory elements are at work. The Government, as we learn from the letter of our valued Correspondent, is taking a leaf out of the book of our voluntary societies at home, and is establishing night schools for the instruction of adults, in addition to its laudable efforts for the introduction of primary schools into every village in France. But the same Government is supporting the Pope at Rome while he is engaged in a conspiracy against human liberty and progress; and to all appearance will send its soldiers next year to mount guard for the protection of the Ecumenical Council that has been summoned to denounce all government, all science, all religion that does not rest its foundation on the Pope.

Spain has settled down again into that condition of dull, blank despair from which she was temporarily roused a short time ago by the unexpected arrest of the officers, and the order for the Queen's sister and her husband to leave the country. Whether there was any reason to apprehend an insurrection, or whether it was only a pretext to get rid of persons whose presence was inconvenient, must remain in the general uncertainty that wraps all things in Spain. Certain it is that no rising has followed. There has not been a single disturbance in any part of the country. The Duke and Duchess of Montpensier are now residing in Portugal, the Queen having agreed that they should remain there, though it is hinted that the permission was only given because the Duke, having once landed, refused to proceed further, and the Queen had no power to compel him. The only cheering piece of intelligence which comes from that country is that the schoolmaster Vargas, who was arrested on account of his religion, and for whom the Evangelical Alliance, entreated the good offices of our Government, has been liberated on bail, through the interposition of Lord Stanley.

The intended Ecumenical Council continues to excite attention in Italy. It is now said—though there seems to be no higher authority for this than rumour—that the "Catholic sovereigns" of Europe are to be invited to the Council. Though there is no outbreak, great and growing discontent exists in Rome. One trade after another has struck, the strike in each case being an indication of political disaffection; and even the workmen in the Pope's printing-office, hitherto proverbial for their loyalty, are causing uneasiness, as well they may, when it is known that they entertain revolutionary sentiments. Under these circumstances, great attention is being paid by the Papal Government to its army; the troops are reviewed by the Sovereign Pontiff, and he performs a mass in their presence, in camp; and, as he informs them, expressly for their benefit. This does not prevent desertions, however, and it is said that the Papal forces are rapidly decreasing. At Leghorn, an interesting discussion has taken place, details of which will be found in our Correspondent's letter, between Father Busselli, one of the Cathedral preachers, and Signors Gavazzi and Ribetti. The subject of controversy was the rule of faith—whether it is to be found in the Bible or the Church? The discussion, after lasting some six hours, was broken off by the priest, on the pretext that his Protestant antagonists were unable, on their principles, to prove the divinity of the Bible, which he deemed indispensable to the proper conduct of the argument.

Among several matters of interest from different parts of the mission-field, as recorded in our earlier pages, this month, we would direct particular attention to Madagascar. The noble declaration of the new Queen, "What have I any more to do with idols?" would

seem to indicate the proximate national renunciation of heathenism. The Protestant missionaries appear to be deeply impressed with the importance of the present juncture. It is well that this should be so, for the emissaries of Rome, who are not few in the island, are eagerly watching every opening which may present itself to mar a work which excites at once their hostility and envy.

HOME.

The last session of the last Parliament convened under the first Reform Act has closed, and we are on the eve of another, to be elected under still more popular influences. This is not the place to write the history of the one or to forecast the course of the other, but there is a poetic completeness in the action of the last session which is well worthy of notice. It has terminated one long-standing dispute in ecclesiastical matters, and it has opened up for the consideration of the succeeding Parliament another, that is far more important. The question of Church Establishments has been opened and remitted for future argument; and to clear the way for its full discussion the question of Church-rates has been, we may confidently believe, for ever closed. It is true that, according to the law which has just been passed, Church-rates are allowed, in name, to remain, and all the parochial machinery for their imposition and collection is left standing and still fit for action. Only one thing is taken away—the power of legal compulsion, brought to bear upon those who refuse to pay. The parishioners in vestry assembled may still resolve to levy a rate, but its payment is made entirely voluntary. This simple Act will not only remove the painful scenes of distraint of goods and even personal imprisonment that were sometimes inflicted on resisting parishioners, but it may be hoped that it will put an end to the stormy meetings which often took place in vestries, for those who will not pay Church-rates can no longer have any interest in preventing a rate being made upon those who are willing to pay them. The only Church-rate discussions we anticipate now will be among Churchmen themselves, where a clergyman and his churchwardens may wish to spend the rate in Ritualistic innovations. This measure was passed with the concurrence of all the great parties in the State, but it was framed and carried through by Mr. Gladstone, and the first suggestion as to the particular mode of repeal was made by Mr. Bright.

The cause of Evangelical religion in the Church of England has sustained two severe losses in the course of last month, by the deaths of Dean Goode, of Ripon, and Dr. Jeune, the Bishop of Peterborough. As a controversialist Dean Goode's talents were of the highest order, and his loss in this respect will be much felt in the pending controversies with Ritualism and Romanism. The Bishop of Peterborough's name was less before the general public, but his influence in his university, and more recently in his diocese, was immense, and it was always exercised on the side of good. The loss of such men as these is much enhanced by the fears entertained that the present Government, in spite of the denunciation of Ritual treachery by the Premier, is likely to replace them, as it has replaced others, by men whose leanings are more Ritualist than Evangelical.

We mentioned in a former number that the old rooted aversion to Church patronage which has been the cause of all the secessions from the Establishment was again showing itself in Scotland. This feeling is likely to be considerably strengthened by a curious controversy now waging in Edinburgh. Some months ago the Rev. Dr. Lee, of the Old Greyfriars, died; and the congregation petitioned the Town Council, who are the patrons of the City churches, that the Rev. Mr. Wallace, of Edinburgh, might be appointed his successor. They did this on the understanding that Mr. Wallace would continue those innovations on the established practice of Presbyterian worship which Dr. Lee had introduced into his congregation and which made his name familiar in the Church Courts of late years. The Town Council, of whom the great majority are Dissenters and Free Churchmen, offered to sell the patronage to the congregation for 600*l.*, but the congregation refused to accept the offer. The patrons then refused the prayer of the congregation merely on the ground that they were not parishioners, but persons attracted by the novelties in question from all parts of Edinburgh, and they presented the Rev. Dr. Gloag, of the West of Scotland, to the living. But Dr. Gloag, finding that the congregation was opposed to his settlement among them, refused the presentation; and it now remains with the patrons whether they will at last comply with the wish of the congregation or appoint some other minister, to be followed by further agitation.

Evangelical Alliance.

THE APPROACHING GENERAL ELECTION—DAY OF SPECIAL PRAYER, THURSDAY, OCTOBER 1.

Looking to the great national interests involved in the right choice of representatives at the coming General Election, and to the controversy on questions intimately affecting the kingdom of our Lord Jesus Christ, now agitating, and likely to agitate increasingly, the minds of Christians, it was suggested to the Council at their last meeting to invite members of the Alliance and other friends of Christian union to set apart a day for special and united prayer. The following resolution was unanimously adopted :—

“The Council of the British Organisation of the Evangelical Alliance, mindful of the blessings graciously vouchsafed by Almighty God to united prayer, and its special suitability to events of great national importance, deem the approaching General Election of members of Parliament to be an occasion calling for the devout and earnest supplication of Christians throughout the United Kingdom. The Council resolve, therefore, that members of this Alliance and Christians generally be invited to observe Thursday, the first day of October next, for this object, and that an Address suitable to the occasion be prepared to accompany the invitation.”

Committees of the Evangelical Alliance throughout the United Kingdom and members generally, are earnestly requested to make arrangements for holding meetings in their respective neighbourhoods.

ANNUAL WEEK OF UNITED UNIVERSAL PRAYER, JANUARY 3—10, 1869.

Beloved Brethren in Christ of every land,—In prospect of the coming new year, and mindful of the great blessings graciously vouchsafed by God in answer to the united supplications of his people, the Evangelical Alliance cordially renew their invitation to Christians THROUGHOUT THE WORLD to observe a Week of Prayer in January next.

Very gratifying reports have been received of the observance of this annual Week of Prayer in different and distant countries. Still, there is reason to know that in many towns and cities of our own and foreign lands Christians have not in this way been brought into sympathy with the universal Church of Christ. The Evangelical Alliance, therefore, desirous of manifesting the union of all true Christians, and of extending the benefits which in various ways have attended these annual assemblies for united prayer, affectionately call upon the children of God everywhere to take counsel and to make arrangements for observing it in their respective localities. The Alliance feel assured that thereby the hearts of Christians will be refreshed, and the hands of those brethren strengthened, who in other places, at home and abroad, plead before God for the gifts of his grace and the outstretching of his arm to bless his Church and convert a perishing world.

Fellow Christians ! Let us with one accord, if spared to see the commencement of a new year, encircle the world with our faithful, fervent, and united prayers. Let us, then, meet at the throne of our Heavenly Father, forgetful of our differences of language, nation, and ecclesiastical system. Let us plead in the name of our One Lord, Redeemer, and Intercessor for blessings which the circumstances of our times show us to be most needful, urgent, and important.

[Signed by representatives of the British and Foreign Branches of the Evangelical Alliance.]

DAY OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS.

The blessing of God so graciously vouchsafed in previous years to the united prayers of Christian parents for their children has suggested to the Council of the British Branch of the Alliance to renew their invitation for this purpose. Taking advantage of this circular, they cordially and affectionately invite Christians throughout the world to set apart Tuesday, June 1, 1869, for earnest and united prayer for the conversion, holiness, and usefulness of their children.

INFIDELITY.

An appeal has been made to the Council on the subject of the prevalence of infidelity among different classes of the community, and the desirableness of more extended and united action to meet objections to Divine Revelation, and to bring men's minds under the influence of the Word of God.

The subject is one deserving the serious, prayerful consideration of all Christians; it is one that commands general sympathy, and calls for united action. The evil is too large and too widely spread to be taken up by any one section of the Christian Church. To meet it, is the duty of all.

The Evangelical Alliance, from its catholic constitution and its branches spread over the country, seems especially able to undertake this important work, and by a combined, vigorous, and earnest effort, endeavour, by God's blessing, to counteract the poison, which in subtle and attractive forms pollutes the mind and perverts the heart of many, both in the educated and uneducated ranks of society.

Among the objects set forth in the resolutions passed at the formation of the Alliance, in 1846, it was declared: "In subservience to the great object of manifesting the essential unity of the Christian Church, the Alliance endeavours to exert a beneficial influence on the advancement of Evangelical Protestantism and on the counteraction of Infidelity, Popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord's-day."

The subject is receiving the careful consideration of the Council, and a plan of united operation is being prepared, with a view to an effort being made, first in the metropolis, and then, it is hoped, extended throughout the cities and towns of the United Kingdom. Information as to the forms and extent of infidelity in different places, and any direct local efforts already made to meet it, with suggestions as to methods of operation, etc., will be gladly received by the secretaries in London, who desire to put themselves into communication with Christian friends in the provinces on this subject.

RELIGIOUS PERSECUTION IN SPAIN.

It is with much satisfaction, and devout gratitude to Almighty God, that the Council have received authentic information that Julian Vargas was liberated from his imprisonment on the 30th July last. In this event they desire to acknowledge a gracious

answer to the earnest and united prayers of many Christians, both in British and foreign lands, and the divine blessing following the efforts made from time to time on behalf of their persecuted brother.

It will be remembered that Julian Vargas was apprehended at his house at Malaga and taken to prison on the 10th of March last. In the previous week the Chief Magistrate of Malaga, the District Judge, and twenty police officers entered his house, and, after a thorough search, found and carried away New Testament, and sundry French books which he had brought from Switzerland, where he had completed his education.

Representations were from time to time made to Her Majesty's Secretary of State for Foreign Affairs by the Rev. Dr. Schmettau, our Foreign Secretary, and which received his lordship's courteous and prompt attention. The Council had also, in conjunction with other friends interested in the cause of Spain, thought it desirable to raise a fund to defend Vargas in the Court at Granada, to which place the case for trial would be referred, also to support him in his imprisonment, and to assist his aged father and mother.

A copy of the indictment has been forwarded to us, which we give below, from which it appears that, without specifying any distinct charges of violating the laws of Spain, the public prosecutor (Fiscal Promoter) demands that Don Julian de Vargas be condemned to "seventeen months correctional imprisonment, with suspension during that period, of all position and political rights."

Article of Indictment against Julian Vargas.

The Fiscal Promoter states:—

"I have examined into the process instituted against Don Julian de Vargas of Grumeta—a native of the city and court of Madrid, now residing here (Malaga), a bachelor, aged twenty-five, Professor of Primary Instruction—for propagating maxims contrary to the Catholic dogma, the process being in consequence of the official note folio 1 of the Alcalde Corregidor of this city, in which he states his having had a private and confidential warning that in the house of the accused a centre of the Protestant Propaganda had been established, holding its meetings on the nights of Sunday and Wednesday every week. In consequence thereof a strict examination of the dwelling-house of Vargas was made, and certain books in the French language were seized, also a Bible and New

Testament in Spanish, which were remitted to the Vicar-General of this diocese, that he might examine them and declare his opinion touching the doctrines therein contained, whether contrary to the Catholic dogma. And it appears that they are full of maxims contrary to our Holy Catholic Faith, and of principles opposed to the morality of the Gospel.

"It appears from the proceedings, folios 3, 6, and 8, that there was in the house of the accused, and under his control, an elementary school, in which, during the usual hours, he taught children every day, except on feast-days; and, besides, at night held a class for adults, to all of whom he gave instruction in reading, writing, and Christian doctrine, using for such purpose the text books employed in all the schools.

"From the declaration made by the accused, folio 20, it appears that he has a school for children open on all but feast-days, from 9 to 12 in the morning, and from 2.30 to 5 in the evening, and another for adults from 6.30 to 8 at night, in which he teaches to all, reading, writing, arithmetic, geography, and religion, using for the purpose the Catechisms of Fleuri and Ripalda. That he has not had in his house meetings of other persons, and that he has never taught nor propagated Protestant doctrines; although approving of many of them, especially of such as coincide with the Bible. That he acknowledges, as his, the books which were seized, and is aware that the doctrines contained in some of them are *Protestant*—(J. Vargas added, 'I said that the doctrines of the books I knew to be agreeable to the *Gospel*')—having used the books in his classes, especially the 'Scenes from the Lives of the Patriarchs,' finding in it nothing contrary to religion.

"At folios 30, 31, 36, 37, Francisco Sarria, Antonio Bueno, Eduardo Suarez, Antonia Bonilla and Francisco Cuevas Rodriguez, pupils of Vargas, the three first being attendants at the night-school, and whom he then instructed in reading, writing, and Christian doctrine, making use of the catechism of Ripalda, reading them sometimes a chapter of the Holy Bible, declare that the religious maxims he inculcated are agreeable to the Catholic dogma, while the two last state that they attended the class for adults, where, up to the present, they were merely learning reading and writing.

"From a further declaration of the accused, folio 66, made by order of the Censor Fiscal, he ratified his previous declaration, but stating that he had used in his classes only the

'Scenes from the Lives of the Patriarchs,' but none of the other books, of which he has read that entitled 'The Great Men of the Church,' and finds in it nothing contrary to our Catholic religion. On the remaining books he has formed no opinion, not having read them.

"The matter stands thus, and in order to fix the penalty corresponding to the crime, the Tribunal has asked that the Capitular Vicar of this bishopric after a fresh examination of the book entitled 'Patriarchal Scenes,' being, by his (Vargas) confession, the one made use of in his classes, should specify whether, by its doctrines, it inculcates the non-observance of religious principles, whether it derides any of the mysteries or sacraments of the Church, or in any other manner holds them up to contempt, and finally whether the said doctrines make light of any of her rites and religious practices.

"Nevertheless, *without* this specification, and since by the opinion already cited of the Vicar Capitular of this bishopric, it is declared that the books referred to (amongst which is included 'The Patriarchal Scenes') are full of maxims contrary to our holy religion and of principles opposed to the morality of the Gospel, the crime may be considered foreseen in No. 1 Article 130 of the Penal Code, and of this Don Julian Vargas is guilty with neither aggravating nor extenuating circumstances.

"Therefore, and in sight moreover of No. 25, 2nd part, 46, 48, 49, 58, 59, 60—rule 1 of 74—also index of 83, 15 and 115, the Fiscal accuses Don Julian de Vargas and asks against him that he be condemned to seventeen months' correctional imprisonment, with suspension, to the condemned, during that period of all position and political right; to payment of all damages which he may have occasioned, as also to the costs and expenses of this trial, and in case of insolvency to the personal equivalent penalty, and decrees the sequestration of the books seized.

"Tribunal at Malaga, 31st May, 1868."

On the evening of July 20, Edward Baines, Esq., M.P., in the House of Commons, inquired of the Secretary of State for Foreign Affairs whether the reported facts in this case were true, and whether his lordship would use the friendly influence of the British Government with the Government of Spain to obtain an abandonment of the religious persecution so calculated to offend the rest of Europe, since the rights of conscience are

now acknowledged by the law of all countries.

Lord Stanley, in reply, stated that he "understood the proceedings against Julian Vargas had been instituted by the local authorities, and not by the Spanish Government, who, when inquiries were first made, did not seem even to be aware of any such proceedings." His lordship added that, "Vargas being a Spanish subject, we have no right absolutely to interfere in the matter. Anything that Her Majesty's Government could do must be entirely of a friendly character. It is no doubt a fact that such a policy as that pursued in this case tends to create a good deal of excitement amongst Protestant communities and a certain amount of international ill-feeling, and it is upon that ground alone that he could in a friendly and unofficial manner suggest that the Spanish authorities should act with as much leniency in the matter as they felt the circumstances would justify."

The following letter was about the same time received :—

"Foreign-office, July 20.

"Sir,—I am directed by Lord Stanley to acknowledge the receipt of your letter of the 16th inst., inclosing a translation of the article of indictment pronounced by the Fiscal of Malaga against Julian Vargas, and I am to request that you will inform the Committee of Council of the Evangelical Alliance that his lordship has caused a copy

of your letter and of its inclosure to be forwarded to Her Majesty's Minister at Madrid, and has directed him to use, unofficially, such influence as he may possess with a view to obtain a remission of his sentence.—I am, Sir, your most obedient, humble servant,

"E. C. EGERTON.

"The Rev. Dr. H. Schmettau,
7, Adam-street, Adelphi."

Intelligence announcing the liberation of our Christian brother was received on the 11th August, in a letter from L. B. Armstrong, Esq., Liverpool, and subsequently communicated officially from Her Majesty's Government to our Foreign Secretary :—

"Foreign-office, August 13.

"Sir,—With reference to Mr. Egerton's letter of the 20th ult., I am directed by Lord Stanley to state to you, for the information of the Committee of the Evangelical Alliance, that a despatch has been received from Her Majesty's Minister at Madrid, stating that he has been informed by Her Majesty's Acting Consul at Malaga that Julian Vargas was liberated from prison on the 1st instant.—I am, Sir, your most obedient, humble servant,

"E. HAMMOND."

We understand that Vargas has been liberated *on bail*; it remains, therefore, to be seen whether and what further steps will be taken to bring this case to trial. In that event, further action will be required on the part of the Alliance.

A. G. BURROWS,	} Secretaries.
JAMES DAVIS,	
HERMANN SCHMETTAU, Ph.D., Foreign Secretary.	

Evangelical Christendom.

THE PULPIT AND THE CRISIS.

It is an old observation, but one which is receiving ever new illustrations, that the course of Providence moves spirally, returning upon its path in ever-repeated circles, and yet each varying from and taking a wider flight than its predecessor. We are under the influence of such a cycle of events at the present moment, and witness scenes and incidents all around us which resemble, if they do not repeat, long-passed chapters in our national history. Most of us had come fondly to imagine that the day was for ever gone by when the scenes could be witnessed that were once so familiar in this land, and described by the satirical poet as the time

"When pulpit drum ecclesiastic
Was beat with fist instead of a stick. . . .
When oyster-women locked their fish up,
And trudged away to cry 'No bishop!'"

But something very like those scenes themselves, if not the very repetition of those scenes, has surprised us in the midst of our fancied security; and we find ourselves in the midst of a fierce and vehement ecclesiastical controversy, which floods not only the newspaper and the platform, but which is regarded as not too secular for discussion in the pulpit. The proposal to disestablish the Irish Church has awakened a whole host of other questions that no one had dreamt of being evoked. That proposal is, no doubt, one of considerable importance in itself, and we have no desire to depreciate its importance when we say that it is already all but buried and forgotten in the much wider problem that has followed upon it—what is to be the fate of the Church of England? This is instinctively felt to be the real question at issue. Mr. Gladstone, indeed, and his immediate followers protest that they have no desire to injure the Church of England, which, in their opinion, would stand firmer and surer if she were once separated from the incubus of her Irish sister. We do not in the least doubt that they are perfectly sincere in their professions; but their opinions are not shared by any, whether friends or foes, who are outside of their immediate circle. Lord Harrowby agrees with Mr. Miall in regarding the questions now put in issue as deciding the fate of Establishments in general; and though the formal controversy rages round Irish privileges and Irish endowments, the views of the controversialists instinctively embrace a wider sweep and a more comprehensive range.

We are not at all surprised, therefore, at the accounts which reach us from so many quarters to the effect that the topic has found its way into the pulpit, and is beginning to elbow the old sermons on the doctrines and precepts of the Bible out of their accustomed prominence. These reports, indeed, are generally heated accusations made by one party against another—the Churchman accusing the Dissenter; and the Dissenter, on the other hand, accusing the Churchman, against what each in his turn denounces as a prostitution of the sacred day and place to political purposes. For our part, we listen to these accusations with great equanimity, and see in the kind of sermons which are condemned only that which is natural—we might even add proper—under the circumstances. We are aware that there is a strong, and, generally speaking, a salutary prejudice against the introduction of topics savouring of a political nature into the pulpit, and that it may appeal to high authority. To go back to controversies of the seventeenth century for an illustration, it will recur to many

of our readers that when the meek Archbishop Leighton was, when a young man, remonstrated with by his more earnest brother ministers in Scotland for not "preaching to the times," he replied, "When so many of you are always preaching for the time, may not one poor brother preach for eternity?" The answer was decidedly clever, and has often been quoted since; but it was, after all, a mere evasion. The brethren might, and probably did, answer that they, too, were not without a due regard to the solemn interests of eternity; but that they felt they were manifesting their interest in them by endeavouring to lay the foundation of such a state of things in the country as would bring the whole population of the country the more effectually under the influence of Gospel truth. And that answer is at least equally available at the present time. We have not now to deal with a mere question of privilege or of money. Whether bishops are to continue to sit in the House of Lords, and rectors and vicars to enjoy their tithes and glebe lands, must be a small matter in the eyes of every good Churchman, compared with the wider and more important question, whether a complete network system of religious instruction shall continue to be spread over the land, carrying the light of the Gospel into the most remote hamlets, and leaving not a single family uncheered by its influence that does not wilfully shut itself out from the advantage. Or, to take the other side of the question, the great body of Evangelical Dissenters may surely be credited when they disclaim as their motive of action, at the present time, mere envy of the superior social position and supposed external advantages of their brethren of the Established Church. They, too, have a principle involved in the questions now at stake. It is not that all sects and denominations may be reduced to one dead level that they advocate a separation of the Church from the State, but they wish to liberate the Church from the bonds which they believe the State to impose, to redress a social injustice, and to restore the Church to the position in which her Master left her, in which she certainly accomplished her first triumphs, and in which alone they have persuaded themselves she can enter upon and possess her millennial glories. Now, without committing ourselves to the one side or the other of these opinions, we ask whether there is not in both of them much that is of a purely spiritual nature, and for which the Church purely in her spiritual capacity as a Church is bound to contend? Can it be said with any show of truth that the clergymen who take these subjects into the pulpit with them, and endeavour to instruct their people according to their understanding of what the will of the Lord is upon them, are to be stigmatised as political preachers? We can only say, that it has never been so understood in former times. In quiet circumstances advantage was no doubt gladly taken of the opportunity to preach the simple and elementary truths of the Gospel; but when danger threatened the Church, or any extraordinary crisis called for special appeals to the people, the preachers were always found to rise to the occasion, and those pulpit discourses that have come down to our own times, and that still possess most vitality amongst us, will be found, as a rule, to be those that were addressed as special warnings under peculiar dangers to the people of their own times.

We hear remarks from time to time of the lifelessness of the modern pulpit. Whenever our newspapers fail in obtaining other topics of interest, a dissertation on the dullness of our modern system of sermon-making is a safe and unfailing resource. And may the cause of this not be traced to the gradual departure from the practice, once so popular, of preaching upon the prevailing topics of the day? From the Reformation down to the Revolution our greatest preachers never hesitated to include the course of State affairs and the influence these had upon religion among the topics of their pulpit addresses. And with good reason; for then religion was felt by every man to be closely bound up with civil liberty. Since then the Church has

enjoyed a lengthened period of tranquillity and repose; she has hardly ever been compelled to come forth from what we gladly admit to be her appointed task of instructing the people, and to do battle for her existence, or even for her welfare. The effect of this has been that religious teachers have gradually withdrawn, in their pulpit ministrations, from everything that would savour of a political tendency. The habit has grown upon them till even the state of affairs in the every-day work of their parishes around them, the vices, the ignorance, the joys and trials of their people, have come to be regarded as too low and undignified for the use of the pulpit; and the preacher has gradually allowed himself to be shut up to a narrow round of theological doctrine or scriptural exhortation, which is understood on all sides to be as far removed from ordinary life as possible, and from which the air and sunshine of the homely joys and daily trials of the clergyman's people are to be as much as possible excluded. Can we wonder at the consequences of such a state of things? There has gradually gone up—not, perhaps, an opinion; good men would be shocked to say it in plain language; but—a vague impression that religion is an unreal thing, a matter which it is decent and proper to attend to at stated times and seasons, a tax or fine levied upon men for their enjoyment of the good things of this life, and to which, when this is paid, they may return with renewed zest; but not a power to stir men's hearts, the motive power in guiding and regulating our daily business. A sermon delivered under such circumstances becomes, literally, what the Apostle deprecates—it is beating the air. No doubt we shall be told that the circumstances of our own time are different from those to which we have referred, when the ministers of religion played a prominent part in the guidance of the State. The press, it will be said, has to a great extent superseded the pulpit, and the discussion of the topics referred to can be understood with much more advantage through the pages of the periodical than through the medium of the pulpit. We have heard this advanced so often in relation to the pulpit, that we are forced to advert to it, otherwise we should have been ashamed to mention it as an argument. It is not admitted in any other department of teaching. The power of the press is equally diffused through the whole circle of morals, yet in no case but in that of preaching, is it even for an instant supposed to have the power of competition with the magic of the human voice. Where men are in earnest they will talk; through all states of society the divine maxim holds good, "I believed, therefore have I spoken." To leave the topics of the day to be handled by the press, while the pulpit is occupied with some purely abstract dissertation on faith and morals, is much as if a candidate for parliamentary honours were to leave his cause to be advocated by the local newspapers, while he entertained the electors in public meeting assembled with an essay from Addison's "Freeholder," or a chapter from De Lolme "On the British Constitution." Indeed, we may read one evil consequence of the present system in the reports we hear from time to time of the advances of Popery. We have no great faith in the reality of these advances; but their very circulation would have been impossible if the pulpit had kept alive in the heart of society some adequate notion of what Popery was. But it was considered ungentle to preach controversial discourses. The knowledge of Popish doctrines was allowed to die out in the new generation, and nothing remained but the traditionary hatred of the name, which was strongest in the lowest classes of society, and was therefore denounced as vulgar and bigoted in the higher, who were thus, between their ignorance and their affectation, made plastic material for the agents of Rome to work upon.

We have no doubt that the adoption of a system of preaching to the times would encounter a good deal of opposition. But no one will deny that it would

command instant attention. There would be no danger of such a preacher's hearers going to sleep over his prelections. Men would feel instinctively that a new power had come into the land, and with more or less of resistance they would gradually yield themselves to its influence. Nor do we wish that the practice should pass away with the present crisis. The principal value of what is now called political preaching appears to us to consist in its tendency to break up the present routine of abstract thought, and to bring us back to the older and healthier method of our ancestors, when the events of the day supplied a foundation for a religious exhortation, and time was thus consciously made a stepping-stone to eternity. For though we have advocated the introduction of politics, in the higher sense of the word, into sermons, he would grievously misunderstand us who supposes that we intend them to be to the exclusion of topics still higher and more important. We would use them as a painter uses his background, to give tone and finish to religious truth; as ballast to the balloon, without which it has a tendency to fly off into mid-space. The habit once begun would be fruitful of good. We should no longer hear denunciations of cowardice in the pulpit, for the preacher having once accustomed himself to treat of the events that interest both him and his hearers in their common life, would speedily pass forward to the sins and the sorrows, the vices and the ignorance of the people among whom he is placed, the office of the prophet would once more become familiar to us, and the pulpit would regain the power which it once possessed in the land, but which many suppose it has now altogether lost.

But whether the present crisis be a fit subject for preaching or not, all Christians will agree that it constitutes a peculiar call to prayer. There is probably no thoughtful man whose heart has not been drawn to God as he thought of the great questions that are now at stake, and who has not uttered a fervent ejaculation that the Almighty would guide England aright in this turning-point of her destinies. The Council of the Evangelical Alliance seek to turn this devotional sentiment to practical account, and to embody it in united prayer of all parties and denominations. This is common ground on which opponents can unite without compromise. The Churchman and the Dissenter alike—those who uphold the Establishment and those who seek its downfall—can equally agree to ask Almighty God for wisdom to be granted to the nation, that able and upright men may be chosen as representatives, and that the result of the elections may be for the best interests of the empire, and for the safety, honour, and welfare of our Sovereign and her dominions. There can surely be no discord of feeling in the prayer that, in the exercise of their constitutional rights, Christians may seek only the glory of God and the social, moral, and religious good of the people; or in the desire that Christians, even in the height of their disputes, may still feel their Christianity to be stronger than their partisanship, and that in carrying on lawful discussions they may be kept from giving needless offence to their brethren.

HOW HUNGARY RECEIVED THE GOSPEL.*

ENTHRONED on one of the vine-clad hills which adorn the banks of the Danube, at a height of about 200 feet above the stream, stands the Royal Castle of Buda or Ofen, the ancient capital of Hungary. Erected originally by the Emperor Charles VI., it has been besieged and destroyed twenty times within three centuries, and now stands restored in elegant modern form, looking down in pride on the city of Pesth—a noble castle, worthy of an ancient and heroic race. This palace was occupied in the year 1832 by the Archduke Joseph, Viceroy of Hungary, and his pious spouse, Maria Dorothea, a Wurtemberg princess. This noble lady had been educated under

* From an Historical Sketch of the Mission at Pesth, printed at Glasgow.

the influence of the Rousseau school, without the Bible; but in her new home her soul had been purified by the fire of affliction, drawn to the study of God's Word, and brought to the feet of the Saviour. A deep sorrow possessed her heart as she looked forth from her palace windows on the populous city and fertile lands around, and saw the shadows of spiritual night resting on the millions of Hungary. The Protestant Church of Hungary had indeed survived the sore persecution which it had suffered from the Papacy; the Reformed Church still counted 1,656,000, and the Lutheran Church about 828,000 adherents; but the condition of these Churches was aptly described by an old man in England, who observed to some Hungarian friends, "You Hungarians have plenty of Protestantism, but very little of the Gospel."

The good Archduchess thought of this as she looked on the land of her adoption; but she stood alone, as she herself used to express it, "like a sparrow on the housetop." She longed for Christian fellowship, but this was denied her. She did indeed enjoy it for a time in her eldest son, whom the Lord granted to her maternal prayers. He seems to have been a youth of great promise, of high talent, of most attractive manners, and of remarkable beauty of person. And now his other gifts were crowned by the chiefest gift of all. But he was soon afterwards removed by the stroke of death. His mother, who had lost a child and her only Christian companion in one, was almost heart-broken with grief. Yet He in whom she had trusted did not forsake her in the hour of her sorest trouble. Though deprived of all human sympathy, she felt the nearness of the best Friend. Looking out from her palace windows on the scene below, the city of Pesth, with its 130,000 inhabitants, and the vast Hungarian plains stretching away in the distance behind it, she thought of her own desolateness and the still greater desolation of the land, and poured out her heart before the Lord. Sometimes her desires became so intense, that, stretching out her arms towards heaven, she prayed almost in an agony of spirit that he would send at least one messenger of the Cross to Hungary. She thus continued waiting on God for about the space of seven years, and the year 1839 had now commenced. It was at this time that the following strange event happened to her. For a fortnight, night after night, without exception, she awoke suddenly, at the same hour, with a strong and irrepressible conviction that something was to happen to her. This feeling uniformly continued for a wakeful and most anxious hour, and when it passed away she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind, and she thought in vain what it could presage, except it were the death of her mother, which she thought would affect her most. Thus day after day, on the arrival of the post, she looked for tidings of her mother's death, but no such tidings came. At length she was one day waited on by Miss Pardoe, the English authoress, who brought her the news that a Scotch clergyman, Dr. Keith, was lying dangerously ill at the Queen of England Hotel at Pesth. Instantly, as she expressed it, she thought within herself, "This is what was to happen to me." That night, and uniformly after, her sleep was unbroken as before, without any disturbing thought. Seven years after, when the Duchess of Gordon and Dr. Keith met her at her mother's palace of Kirkheim, the Archduchess said that she had never experienced any such feeling in her life either before or after. As soon as the Archduchess heard of Dr. Keith's illness, she went, and, like the good Samaritan, ministered to him with her own hand, supplying his wants and nursing him with the tenderest solicitude during his protracted sufferings.

The circumstances which led Dr. Keith to Pesth were as follows: In 1839 a deputation was sent from the Church of Scotland to inquire into the state of the Jews in the various countries of their dispersion, as preliminary to fixing on suitable

stations for a mission to the Jews. The deputation consisted of the Rev. Dr. Keith, author of the "Evidence of Prophecy," the Rev. Dr. Black, one of the best linguists and most learned men of the Scottish Church, the Rev. Andrew Bonar, also a learned Hebraist, and the Rev. R. Murray M'Cheyne, whose biography has been written by the loving hand of his friend and companion last named. It was their original purpose that no part of their labours should be cast away by visiting the Austrian empire; for though it numbered 600,000 Jews among its subjects in Hungary, the deputation knew, or thought they knew, that a Protestant mission could not possibly be established within its bounds. In Dr. Keith's own words: "According to man's wisdom, laying all our wise heads together, anywhere else we might go, but assuredly and rationally not there." Through an accident which happened to Dr. Black in the East, they were, however, led to alter their route, and return by the Danube; and so Dr. Black and Dr. Keith were brought, contrary to their original design, to visit Pesth. They now thought of spending three days in the capital of Hungary to collect what information they could regarding the Jews resident there, but they still had no idea of future operations, for they looked up with dread to the palace of Buda, and could not believe it possible to establish a Jewish mission under the eye of an Austrian Archduke. While thus engaged, Dr. Keith fell ill, and was brought into communication with the Archduchess Maria Dorothea, as already stated. During the protracted period of his convalescence, he found ample opportunity of becoming acquainted with the hopeful state of the Jews in Hungary, with the wants of Hungary itself, and with the long-cherished wishes of the Archduchess. He received from the latter the assurance that, should the Church consent to plant a mission in Pesth, she should endeavour to protect it to the very utmost of her power. Thus it was that the two ends of the electric chain, in the gracious providence of God, were united, and the communication between Scotland and Hungary was first formed. [After referring at some length to the success of the work thus introduced among the Jews, the account proceeds:]

At the time this was done, we had no immediate prospect of the door being externally opened. Such a thing as a proselytising expedition through the towns and villages of Hungary was unheard of, and seemed almost impossible, under the eye of an intolerant Government. On the other hand, the necessity was urgent, and suitable men were put into our hands, anxious to be employed in the work. Such a body of zealous labourers, ready to throw their whole hearts into the scheme, and such a preparedness in the public mind to receive their message, we could hardly expect to meet with again. Besides, a couple of years at the least were requisite for their efficient training, and in the event of our waiting till the door was actually opened, we should be under the necessity of letting the opportunity slip, or of sending out unprepared workmen. We resolved, therefore, at once to go forward, feeling assured that the Lord himself would clear the way when the right moment arrived. Two years passed away, but meanwhile no change had taken place in the external relationships of the country. The men were ready, but the barriers were still unremoved. We communicated our wishes to the Archduchess, who undertook to seize the first favourable opportunity to lay the whole matter before the Archduke, and boldly solicit his protection. Now, mark the providence of God. A few days later there occurred a violent outbreak among the peasants in Austrian Poland, of which no doubt many of my readers may have heard at the time. A large number of the proprietors, with their wives and children, were massacred in cold blood, and many other frightful excesses were committed. The news had just reached Pesth. The Archduke, who was a just man and sincerely desired to promote the welfare of the people according to the measure of his light, was greatly

troubled. For a time he walked up and down in his chamber, sunk in deep thought and agitated in mind. The Archduchess coming in and finding him in this state, asked if anything had happened to vex him. He answered, "Nothing personally, but I have been thinking of those fearful atrocities in Poland, and I have come to the conclusion that, unless the Bible be circulated among these people and they get good in this way, no other means will raise them from their present degradation." A remarkable confession from the lips of an Austrian and Roman Catholic Archduke. She was immediately ready with the reply, "If an attempt of this kind were made in Hungary, would you give it your protection?" He said, "Yes, I certainly would."

She then unfolded to him our whole scheme, which he highly approved of. He had long before expressed himself as much satisfied with the circumspection and prudence with which we carried on our work, and he had confidence in us. He now entrusted her with a message for us, to the effect that we should send out our men with as little noise and public observation as possible; that, if they met with any molestation from the authorities, they were on no account to offer resistance, but report the case at once to us, and we to him; and that he would take his own measures for its repression. Even he himself could not go beyond a certain point. His power was limited, and had it come to the knowledge of the supreme Government in Vienna that he was countenancing the circulation of the Word of God, he might easily have been involved in trouble on that account. The door now stood open before us. We thanked God and took courage, seeing the marvels he had wrought. The brethren went out in all directions with the Word of God in their hand, and the message of life on their lips. They sold many thousands of copies of the Scriptures both to Jews and Christians—to all, in short, who would purchase them.

In the year 1847, the Archduke Palatine was called to his rest. It is pleasing to record that he, who had shown favour to the cause of Christ in his day of health, was remembered by him in his latter end, and, there is reason to believe, died a humble and believing penitent at the foot of the Cross. He had for many years been a regular reader of the Bible, but it was only when the shadows of the coming darkness gathered around him that spiritual light sprang up in his soul. Several months before his death he was seized with a violent illness, which threatened to carry him off suddenly, amidst great sufferings. From this he partially recovered, and though still confined to the house, was able to transact more or less of public business. It was during this time that the Lord began to deal with his soul. For about a fortnight he seemed entirely absorbed and abstracted. His wife observed that something more than usual was going on within his mind; but as he was of a reserved temperament, she was afraid to speak lest she might do harm instead of good. At the end of this time another change passed over him. The cloud which seemed to hang over his spirit was dissolved, and he became unusually cheerful and happy. At length she ventured to ask if his thoughts had not been pre-occupied with some engrossing subject during the previous two weeks. He answered that it was so, and that his whole life had been passing in review before his mind, like a series of scenes in a panorama. "Everywhere," he added, giving the result of all his reflections, "everywhere I have discovered sin." His whole appearance betokened that he had made a discovery of something else beside sin, namely, of Him who saves both from its guilt and power. On her inquiring into this point, he said that he put his whole trust in the merits and righteousness of Christ. A short time after this his last illness came on. She had much comfort in her conversations with him during its continuance. A few hours before his death she said, "As you are now so soon to stand before the judgment-seat of God, I wish to hear from you, for the last

time, what is the ground on which you rest your hope?" His only but immediate reply was, "The blood of Christ alone," with a strong emphasis on the word "alone." After his decease the priests took possession of his dead body, and repeated over it the usual masses for the benefit of his soul. But a soul washed in the blood of Jesus needed no such aid. Like a bird escaped from the snare of the fowler, it had already winged its way through the gate of the golden city, straight to the bosom of God.

PROTESTANT, AND PROTESTANT ONLY.

OUR respected contemporary, the *Weekly Review*, refers to the remarks on the Royal Supremacy in the opening pages of our last number, and while admitting that "the spirit of the article is good and its arguments temperately stated," yet objects that while this journal is "commonly supposed to be an organ of Protestantism," it has in the present instance undertaken the advocacy of a certain "kind of Anglicanism;" and that in treating the subject under discussion, we resort to human expedients, rather than to the Word of God. It is impossible for us, this month, to traverse the entire ground gone over by the *Weekly Review*. It involves certain general principles to which we shall probably have occasion again to advert. Meanwhile, we must be permitted to rectify a very natural but real and serious error into which our friendly critic has fallen. He gratuitously imagines that we argue from the Anglican stand-point, and thinks we give "a very fair specimen of the kind of defences of the Royal Supremacy which an intelligent Evangelical Episcopalian may be expected to put forth." Accordingly, in opposition to our supposed prelatical tendencies, he asserts the denominationalism of which he is the advocate, condemns our views on the Royal Supremacy as "just Erastianism," and points to "the Presbyterian system of government" as the true resource and refuge in present perplexities.

We beg to ask our contemporary to re-peruse the article in proof of the assertion which we now make, that our stand-point was Protestant and Protestant only. One sentence he appears wholly to overlook. After speaking of the Papists, and their allies who would draw the Church of England to Rome, we say, referring to the Supremacy of the Crown, "the Protestants, on the other hand, *whether Established Churchmen or Nonconformists*, regard it as the guardian of our religious as well as of our civil liberties; as an assertion of the principle that no priest shall dictate to us even in spiritual matters, that the Bible is our *common right*, and that we are determined to study it for ourselves." This is certainly not Presbyterianism, but neither is it Episcopacy; it is the Protestantism happily common to all the Evangelical Churches of this realm.

We are quite aware that there is a mode of speaking of the Church of England usual in some circles which would seem to indicate that she can have little or nothing in common with those ecclesiastical communities which are her own immediate offspring. But to us it is utterly incomprehensible how any Christian man, let him belong to what communion he may, can view with apathy or indifference either the throes which now convulse the "Eldest Daughter of the Reformation," as she has been well called by Dr. Merle d'Aubigné, to the very centre of her being, or the preparations for her being stripped of what—to say the least—not a few of her children regard as only needful and seemly for her comfort and well-being, and which they deem hers by undoubted right. Sectarianism, we know, will blind the vision to all this, or benumb the sympathies of even good men. Provincial prejudice and predilection will do the same. But be it ours to seek the standing-ground on which Churchmanship and Nonconformity can stand shoulder to shoulder against the common foe. We shall accept it as a compliment if we are again told—that this is

"characteristic of the English style of reasoning on such subjects;" for, being English, we must employ such logic as, even if inferior to that of other nationalities, is natural to us.

Since the above was in type, we have received from a valued Correspondent the following :—

"Sir,—I read with much pleasure the temperate and candid article on the Royal Supremacy in *Evangelical Christendom* for September, with the spirit of which, I believe, none of any party can find fault. Possibly it may not please the strongly-opinionated of any party, but calm and thoughtful minds are beginning to manifest some distaste for mere partisan advocacy, and to desire to find, if possible, what is intrinsically true; and practicable in the main for all.

"I understand you to treat the Royal Supremacy, not from the Episcopal or the Ecclesiastical, but from the general Protestant point of view. You cling to the Crown's prerogative in this respect as being still good for this whole Protestant nation, which it undoubtedly was in times past when the Kings of England defended their realm from the encroachments of the Popes of Rome. I agree with your views, as I understand them. And if it be objected that the power of the Crown has not prevented the corruption of the clergy, and that we see now Romanism and Rationalism rending the Established Church, I admit the fact, but I think it is just because the Crown's power has been weakened by the progress of events that we have been doomed to behold these portentous phenomena in the Church. And the remedy I would suggest is that we restore and re-invigorate the power of the Crown (that is, the power and rule of the laity), not by disestablishing the Church, but by radically reforming the ecclesiastical courts and adapting new Church courts to the requirements of our advanced state of knowledge and civilisation. Of course I am now only stating my own views in answer to the objection made to yours. I write as an Episcopalian Protestant, and I desire to see the connection between Church and State preserved as the best bulwark against the Court of Rome, and the best mode of providing for the general Protestant instruction and welfare of the whole nation. But as we reformed the Parliament, when it ceased adequately to fulfil its functions, and did not destroy it, so I would now reform, and not destroy the Established Church, by giving the people a more direct interest and power therein. With a moderately-revised Liturgy and Articles; with a new and simple code of rules and canons; and with a cheap, speedy, and direct application of such canons, after the example of our common law-courts, the Church could soon be made scriptural, and Protestant, and popular, instead of exhibiting its present condition of corruption and anarchy, and inviting the hand of the destroyer, which otherwise seems likely to be heavily and speedily laid upon the institution.

"I am therefore disposed to offer the sum of 50*l.* as a prize for the best essay in favour of the Royal Supremacy as so understood. The Presbyterian may consider these principles Erastian, and think Presbyterianism free from such a stigma. The Congregational Voluntary who desires the Church to be entirely freed from State control may think such views unscriptural. I do not at present enter into these questions. I only remark that it would appear rather romantic to expect to make Presbyterianism preponderant in England just now, and we also seem not yet very near in practice to the Congregational theory. We have to deal also with a peculiar state of facts. The Court and hierarchy of Rome aim openly at restoration to power in England. The Ritualistic party in the Established Church, whatever they profess or really feel, are in truth identified with Popery. The Established Church, according to the opinion of almost all thoughtful men, cannot remain as it is. Whether reformed, or disestablished, or disendowed, there must soon be a change.

"In the meanwhile, a quiet discussion of these important topics cannot but be useful; and if you can make *Evangelical Christendom* the medium for bringing my proposal of a prize essay as above before your readers and the public, I shall be glad, as a step towards eliciting such discussion.—I am, &c., yours,

"A CONSTANT READER."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, September, 1868.

EMBARRASSMENT OF THE FRENCH GOVERNMENT IN RELATION TO ROME.

In my last letter I referred to the difficulties which will inevitably accompany the deliberations of the Œcumenical Council, convened by Pius IX. But the affairs of Rome are still occasioning to our Government embarrassment of another kind; so true is it that a false position is always productive of danger and of serious perplexity. It would seem that Garibaldi and his partisans are organising fresh conspiracies against the Pontifical See. This is, perhaps, blameworthy, since recourse to physical force but rarely deserves the approval of men who listen to the voice of conscience, and endeavour to conform themselves to the precepts of the Gospel. But without entering into any abstract discussion, we have here a positive fact, which greatly embarrasses Napoleon III. and his Ministers. In anticipation of the grave events which may from day to day arise, France will need to have all her troops at her free disposal; for, notwithstanding the pacific declarations of the Emperor, there now exists between Paris and Berlin a mutual distrust, which, far from diminishing, increases daily. It hence becomes important, for the protection of our national independence, to terminate the military occupation of Rome by our troops. But Napoleon III. has contracted engagements with Pius IX., and if the French soldiers were recalled from the city of the Vatican, it is probable that the Garibaldians would again attempt to invade the Pontifical territory, in order to make Rome the capital of the Italian kingdom, the constant object of their hopes. What would then be the situation of the Papacy? And should the aged Pontiff be driven into exile, what a deep impression would this event produce upon the French nation! Cardinals, bishops, priests, Jesuits, would combine to accuse the Emperor of having betrayed the cause of religion, and having incurred the guilt of a treason similar

to that of Judas Iscariot. You see in what a painful alternative Napoleon III. is placed. On the one hand he desires to recall to France the soldiers who now occupy the city of Rome; but, on the other, he dare not order their return, because he fears by so doing that he would irritate the Popish clergy, the bigots, men and women, and even endanger his own crown.

How will this difficult problem be solved? God only knows. But our whole history attests that the heads of the French monarchy have always had cause to regret their interference in the affairs of Rome, and, indeed, generally in the intestine struggles of Italy. Some journals allege that the Emperor would be disposed to conclude an alliance with Spain to maintain, by common consent, the tottering authority of the Holy See. But it is probable that Napoleon III. will not enter into such an arrangement; for the Spaniards are not at all esteemed in our country; and the French people would be discontented and humiliated at marching with them under the same banner.

ENCROACHMENTS OF THE ROMISH CHURCH IN EDUCATION.

We come to another question, which, in some respects, is connected with the preceding. The high dignitaries of the Romish Church in France feel and thoroughly understand that, to preserve some influence over the decisions of the Government, they must employ all the means in their power to extend their credit and authority amongst the humbler classes, and especially the rural population; for the adoption of universal suffrage in the election of the members of the Legislative Chamber gives to the peasantry, who constitute the great majority of the nation, an indisputable preponderance in the choice of deputies. Well, one of the methods to which the bishops and the priests have recourse to attain this end is to establish colleges, called "*petits séminaires*," and schools, under direction of "Brothers of the Christian Doctrine," nuns, members of religious orders

(congregations), and other agents of the same description. Here the children of the people, pupils of every age, are accustomed to listen to the priests, and slavishly to obey their directions. They learn the catechism and the Hymns of the Virgin; they contract the habit of a mechanical piety; and afterwards, when they have arrived at mature age, they are inclined to vote for those political candidates who have obtained the approbation of the clergy. Certainly, the Minister of Public Instruction does not favour these encroachments of the Clerical and Ultramontane party. He labours with manly and persevering energy to increase the number of the pupils who attend the schools of the State. But the prelates, and especially the parish priests and their curates, who are scattered throughout the forty thousand communes of France, have habitually more power over the peasants and their families, than the high functionary who resides at Paris. The statistics of national education, in fact, show that the pupils of the *petits séminaires* of the brotherhood, schools, etc., are more numerous in a large number of the departments, than those of the lycées, and of the establishments founded by the Government. What will be the result? It is not easy now to say; but it is an indisputable fact that the members of the sacerdotal body are labouring from one end of France to the other, to bring again under their yoke the ignorant and the poor.

INCREASE OF INFIDELITY AMONGST THE MASSES.

Such is the state of things with the villages and their inhabitants. But in the great cities, especially in Paris, things present an aspect altogether different; irreligion, infidelity, "positivism," or scepticism, with their most odious characteristics, are there fearfully extending. I may quote on this subject what took place in the public meetings or conferences at Vauxhall [Paris], in which the members of the working classes were in a majority. I borrow a portion of these details from the *Revue Chrétienne*, a magazine published in Paris by some distinguished members of the Free Protestant Church. "If the name of God or of Christ was uttered by the speaker it was received with hisses. God, in the estimation of these artisans, is the symbol of all the iniquities of the past; religion appears to them as the barrier designed to protect the domain of unjust and oppressive privileges. . . . This is an axiom accepted by the socialists of our epoch." Why,

then, do the artisans of Paris and those of other great cities evince so violent an hostility against all religious doctrines, against God himself and Jesus Christ? The chief reason of this lamentable infidelity is indicated in the quotation which I have given from the *Revue Chrétienne*. The conduct of the Romish clergy in preceding generations, and the tyrannical pretensions they are now putting forth, have made a considerable proportion of the working classes suppose that religion is synonymous with despotism, and that people cannot be truly free except by embracing infidelity. Fatal error! opinion absolutely opposed to that word of Jesus Christ: "If the Son make you free, ye shall be free indeed." (John viii. 36.) Social freedom is closely allied to moral freedom, and when man has overcome evil with good, by receiving Christ as his Redeemer, he is free in the highest and most complete sense of the expression. Unhappily the majority of the artisans do not understand this, inasmuch as the exponents of Romanism, from the cardinals, or "princes of the Church," to the poorest country curés, have constantly manifested a spirit of oppression, of domination over men's understandings and consciences, and even over social institutions.

What is the antidote to such fearful aberrations? It consists chiefly in distributing abundant copies of the Scriptures, and in preaching the pure Gospel of Christ. But alas! the disciples of the Reformation are not numerous in our country; and this is not all; they are divided, as I have often had occasion to inform your readers, and now repeat the assertion. There are very close limits to our means of action; but let us hope that the Father of Lights and of Mercies, who has maintained the Reformed Church of France in the midst of the most terrible persecutions, will open the way before us, and that the French nation will better understand the intimate harmony which exists between Christian faith and true liberty.

BERNARD PALISSY'S STATUE.

You mentioned last month (page 344) an interesting fact which does honour to the Protestantism of our country, and proves that men distinguished by their faith no less than by their talent, always retain an honourable place in the admiration and the gratitude of posterity. Allow me again to advert to it in connection with some of the leading facts of Bernard Palissy's life. Born in a poor family some years before Luther and Calvin, he evinced great aptitude for the fine arts, and applied his knowledge and researches to

perfect the manufacture of clay pottery. Thanks to his ingenious experiments, the vases on our tables were adorned with the most splendid designs in the richest colours, and there are still in the mansions of the upper classes a great number of articles of this kind of pottery which he executed with admirable talent. But it is not the artist, however eminent, who would have found and obtained a place in this letter; it is the deeply pious and devoted man, the servant of Christ, the disciple of Calvin, the generous witness to the truth, who hazarded martyrdom rather than forsake his Divine Master. It would take too long to relate the principal events of his life. I will only say that he was put in prison at that dreadful period when, in the horrible massacre of St. Bartholomew, the blood of many thousands of faithful confessors of the truth was shed. King Henry III. honoured Bernard Palissy, on account of his great artistic talents, and wished to spare him the sufferings of persecution. He therefore proposed to this venerable man to renounce the Reformed communion, and to enter the Romish Church. But Bernard Palissy replied, with an inflexible courage, worthy of the martyrs of the primitive Church, "Sire, I am quite ready to give up my life for the glory of God. I know how to die!" He was not condemned to the flames, because the King and the Constable de Montmorency protected him against the fury of the Popish doctors; but he remained in prison and died there in 1589, at the age of ninety—always faithful to God, to his faith, and to his duty. Such was the man, the pious and firm confessor of the Gospel, to whom a statue in white marble was solemnly dedicated in August last, in the public square of Saintes, in the west of France. The subscriptions towards this object were numerous and prompt. Roman Catholics and Protestants, magistrates and multitudes of people took part in this imposing ceremony with every demonstration of joy and of respect. Honour to Bernard Palissy! His noble example attests that even in the most advanced old age, a man inspired by a deep and sincere faith is still capable of displaying the most admirable courage and fortitude.

RATIONALIST ATTACKS UPON THE OLD HUGUENOTS.

Here I may most appropriately hold up to the indignation of your readers the almost incredible assaults of the Rational Protestants upon the faith and the memory of our fathers. The members of the negative school lately convened a meeting at Clairac, in the

south of France, which was numerously attended; and there one of the Rationalist pastors said that the piety of the old Huguenots was "mystical and effeminate"—yes, "*effeminate*"!!! It would be doing too much honour to this declaimer to refute in detail such assertions. What! Calvin and Coligny, Theodore Beza and Duplessis-Mornay, Anne du Bourg and Bernard de Palissy weak and cowardly men! These faithful and indomitable confessors of evangelical truth, who faced the most terrible persecutions, and sacrificed their position, their fortune, their native country, their blood, for the holy cause of the Divine Redeemer—these men weak and timid as women who would succumb under fear of torture! If the Rationalist orator who uttered this odious language had himself been acquainted with the annals of our Reformed Church, he would have known that, in this very city of Clairac, in which he calumniated our old Huguenots, the inhabitants boldly refused to open their gates to King Louis XIII., in 1621, and that the pastor of this place suffered capital punishment, in common with other members of his family, because he resolved to suffer all things rather than to abandon his Divine Master. Were these men "*effeminate*?" But it would be superfluous to insist on this. We will only add, that the Rationalists ought themselves to supply examples of courage, of self renunciation, and of generous sacrifice, before attacking the noble memory of those generous Huguenots, whose name is honoured throughout the whole world.

MORE DISCUSSIONS ON ECCLESIASTICAL ORGANISATION.

I noticed in my last letter (p. 330) the attempts of the Rationalists to subvert our ecclesiastical organisation. Since then they have addressed to the Minister of Worship a letter, or petition, in which they request his Excellency to constitute at Paris several distinct parishes; amongst others, a special parish in the quarter of the Oratoire, which contains the principal Protestant church of the capital; and also that each parish should have its own consistory, which should decide all questions with a perfectly independent authority. There is very much to be remarked concerning this request. Evidently the pastors designated "*Liberals*," but who, in reality, aspire to introduce radical changes into our ecclesiastical institutions, as they have already done in doctrinal matters, hope to attain by this means complete doctrinal independence. But will they succeed in their pretensions?

Will the Minister of Worship consent to break the unity of ecclesiastical superintendence in our churches, and to augment the troubles and disputes which exist amongst our flocks? This question has not yet been decided by competent authority. We await the future with confidence. The Rationalist Protestants have recourse to the civil power to execute their plans of disorganisation; but, in all probability, the Government will hesitate before they give a favourable reply to pretensions which would imperil the order and the peace of French Protestantism.

COLLECTIONS FOR JULIAN VARGAS.

You will learn with interest that our co-religionists have practically evinced their sympathy for the pious Julian Vargas, the old friend and companion of Matamoros. They have raised a subscription to relieve the poverty and the sufferings of this faithful evangelist. This is a good example; it is in conformity with the words of the Apostle: "When one suffers, all the members suffer with it." (1 Cor. xii. 26.) Julian Vargas will not be abandoned either in England or in France. X. X. X.

ITALY.

[From our own Correspondant.]

Florence, Sept. 17, 1868.

THE DISCUSSIONS AT LEGHORN—BUSSELLI'S ARGUMENTS.

The third of the religious discussions between Padre Busselli and Signors Ribetti and Gavazzi took place on the 7th of August. In the two former conferences Padre Busselli had contented himself very much with standing on the defensive, and insisting that his opponents should produce some other kind of evidence for the divinity of the Bible; but on this occasion he seemed to feel that it was necessary for him put forth all his strength. He therefore intimated, before the commencement of the debate, that unless he were allowed to deliver the first discourse the discussion could not take place. One of the terms of agreement that had been signed by both parties before the conferences commenced was that at each meeting it should be decided by lot who should be the first speaker. Notwithstanding these terms of agreement, Busselli's request was granted. But this was not all. He had still another application to make—namely, that he should be permitted to finish his discourse even although it exceeded half-an-hour, which was the time allowed to each speaker according to previous agreement. Signor Ribetti consented to this, upon condition that the same favour should be granted to him. These preliminaries having been settled, Signor Busselli proceeded to read a most voluminous address, which occupied at least an hour. The design of this paper was to prove the authority of the Church, without having recourse to the Bible for proofs. This he attempted to do by tracing the continual existence of a traditional Word of God. From the earliest times and among all nations there have been aspirations after a Deliverer to repair the evils which afflict humanity. At length the Messiah came and instituted the apostolic

college in order to found the Church. This the apostles did, and commenced to preach the doctrine which they had received by tradition, without the aid of the Bible. But the tribunal of the Church was not to last merely during the lives of the apostles; it was to be perpetuated through all ages; and this is done by means of their successors, that is, by means of the clergy. Such seemed to be the principal ideas contained in Busselli's address, which he evidently thought was to be an extinguisher to all other objections.

RIBETTI AND GAVAZZI IN REPLY.

When Signor Ribetti rose to reply, he frankly told Busselli that this was not at all necessary. Such a hint was, however, thrown away upon his opponent. Signor Ribetti commenced his reply by showing the inconsistency of the reasoning of Padre Busselli. When Gavazzi and he brought forward history, criticism, and the prophecies, etc., of the Bible to prove its divinity, their opponents replied that these were lines of argument that could not be accepted; yet Signor Busselli had been employing reasoning of the same kind to establish another position. He then went on to prove that there was no infallible tribunal in the Church for deciding the meaning of Scripture. Such an infallible tribunal could not reside in the *Pope*; for sometimes there had been two or three popes at the same time, sometimes there had been an interregnum, sometimes there had been popes who contradicted the teaching of their predecessors, and had even themselves held opposite views on most important doctrines at different periods of their reign; sometimes the chair of St. Peter had been occupied by popes whom the Church had afterwards declared to be heretics, and at other times by men whom their own writers had called "monsters," "apostates," not apostles. Neither could this infallibility reside in councils, for many examples in his-

tery prove that these often contradicted each other. Nor can this infallibility reside in the Pope and in the councils united, because two fallibles can never make an infallible. Signor Ribetti then went on to suppose that either the one or other, or both of these tribunals, were infallible. But even then their decrees, written in Latin and Greek, need interpretation in order to be of any use to the majority of men. It is true that in Rome there is *La Congregazione del Concilio*, which has for its object the explanation of the decrees of the Council of Trent. This, after all, seems then, the real infallible tribunal, but this congregation is appointed by the Pope, who has not yet been proved to be infallible. What a relief it is to turn from these bewildering mazes to the Bible, which is clear, infallible, the eternal fount of truth and life. In proving the different points of his argument, Signor Ribetti quoted in every case Roman Catholic authors, and as the Roman Catholic party had admitted to the conference far more than the number that had been agreed upon, chiefly monks and priests, the greatest impatience was sometimes manifested by them on hearing their Church spoken of in such terms by writers of their own party. Twice the president had to threaten to clear the room. At the end of the discourse, Padre Buselli rose to reply. The gist of his argument lay in the distinction, which he said ever ought to be observed, between the Pope as a man and the Pope as the head of the Church. As a man he might be chargeable with faults, but as the Pope he was infallible and the Vicar of God.

The discussion was then taken up by Signor Gavazzi, who showed the difficulty, almost impossibility, of handing down for many ages and through many generations divine truths by means of tradition. From Adam to Moses truth was thus preserved, but the number of generations that intervened between these two periods was only ten—namely, three from Adam to Noah, and seven from Noah to Moses, while there had been fifty-four generations from the time of Christ to the present day. God, therefore, had been pleased to reveal his will in the Written Word. The law was written, and since then we do not find a single proof in Scripture that God had preserved any of the revelations concerning himself by means of tradition. It was entirely untrue, as Padre Buselli had stated, that the apostles preached without the Bible. In their teaching they uniformly referred to the Old Testament to prove that Jesus was the Christ, the promised Messiah. Their teach-

ing and the works of Christ were necessarily for some years preserved by tradition; but, as the New Testament shows, these were then written by the apostles and evangelists in order that they might be preserved from all corruption. After some other remarks from Signor Ribetti and Padre Buselli, this interesting discussion came to a close. Signor Ribetti offered to continue it on other points of controversy, but this was rejected by Signor Buselli.

RESULTS OF THE DISCUSSION.

It is impossible to say what may yet be the result of these meetings. The Popish party used all the means in their power to spread the opinion among the public that the Evangelici had been defeated. Every evening fly-leaves were sold in the streets containing very garbled accounts of what had taken place, and making Signor Ribetti speak in so disparaging a manner concerning the Italian people, that he was even insulted in the streets. Concerning Signor Gavazzi they spread the report that he had been marched out of Leghorn in chains. This induced him, although he had finished the series of conferences which he had been holding for six weeks previously, to give one more address, and nearly an hour before the lecture commenced not only was the Waldensian Church crammed, but more than a hundred persons clustered around the windows in the grounds surrounding the church. There can be no doubt that in the town of Leghorn this discussion caused great excitement, and formed for some time the subject of conversation between those who seldom interest themselves about religion. The remarks that were often overheard show how much infidelity and indifference are prevalent in this land. One man I heard maintaining that the whole of the discussion was useless, as the first thing that has to be proved is that God really exists. Another I heard ridiculing the whole matter, because, he said, that both parties were only defending their own shop, or acting from mercenary motives. It is surprising how little notice has been taken of this debate in the Roman Catholic journals. When the priests were the means of preventing the discussions at Lucca, Guastalla, etc., they were ready in their periodicals to triumph over the fact, and represent it as a victory over the Evangelici, but not a word has been said of this discussion, except by the *Armenia*, which protests against the *Eco della Verità* having given an outline of what took place at these meetings, and represents this as a breach of

faith, because it had been agreed that the discourses delivered on both sides should be published from shorthand notes. In the meantime it gives its own account of the affair.

CONTROVERSY AT VENICE AND VERONA.

The work of evangelisation continues to make progress in Venice, and the Patriarch there has appointed one of his priests to deliver a course of lectures in the cathedral. In these lectures there is no attempt made to set forth the teaching of the Gospel, or even to expose the more crying sins of the present day. Each one of them is occupied with the charges which the Roman Catholics are wont to adduce against the Protestants—charges which have been so often answered that no intelligent priest can bring them forward in good faith. Signor Comba, the Waldensian pastor, regularly attends these conferences, and in the evening refutes them in his own church. He has also published several letters addressed to the preacher of the cathedral, in which he has so ably answered some of his statements that at the end of his addresses Canon Berengo said: "I am tired of polemics, and now solemnly declare our controversy closed. Let my adversary write as much as he pleases, I shall not again ascend this pulpit in order to confute his opinions."

In Verona the Canon of the cathedral had several times expressed his readiness to meet the Evangelical pastor in discussion and prove the fallacy of his teaching. Signor Rostagno, upon receiving intelligence of this, immediately wrote asking that the subject of debate should be selected, and preliminary arrangements made. Several letters passed on the subject, the Ronish Canon in each letter showing less and less desire that the meeting should take place. At last he wrote to another of the priests, and asked him to defend the Roman Catholic faith in his stead. Signor Rostagno immediately wrote that he was ready to meet either opponent, but as yet no answer has been received to this offer.

EPISCOPAL DELIBERATIONS.

The *Emancipatore Cattolico* writes that a few weeks ago a meeting of about twenty bishops was held in the palace of the Bishop of Naples. The subjects that they had for discussion were: (1) What ought to be their line of conduct toward the "excommunicated Government" with reference to the present political complications and events that may speedily take place in Rome? and (2) What measures ought to be adopted in order to prevent the clergy from taking part in the new revolution? On the first point, it was

agreed to send private circulars to all the priests, inculcating upon them the necessity of producing in the minds of their people, through means of the confessional, a belief in the immediate triumph of their Church. With regard to the second point, it was resolved to send back to their parishes all the provincial priests who are residing in Naples, and to intimate to all the priests who are not thoroughly friendly to their cause that on account of the want of money, from the fewness of the masses that were being said, there was no more occupation for them in Naples.

PRIESTLY PERSECUTION.

Often the priests, by the persecution which they employ, and the opposition which they manifest to the truth, defeat the end they had in view. The Sisters of Charity, who have a school in Palermo, discovered by some means that three of their pupils were in possession of Bibles. Horrified at this, they inflicted a severe punishment on the children. They then collected the whole of their scholars in the garden connected with the establishment, and having lighted a fire, committed the Bible to the flames, invoking at the same time judgments on all heretics who circulate the Word of God, and disbelieve in the authority of Pius IX. They then informed these children that their mother was excommunicated and eternally lost, and thus tried to turn the children against their parents, and concluded this infamous work with a prayer that the mother might be restored to the bosom of the Church, and the children forget what they had learned from that book. As soon as the mother learned what had taken place, she removed her daughters from the school and sent them to the one connected with the Protestant Church.

THE PROTESTANT PRESS.

The Evangelical Publication Society continues to send forth among the people of this land numerous publications fitted to remove the ignorance which now broods over it, and to give clearer views of the teaching of the Gospel. In addition to a very considerable number of tracts they have lately published new editions of Dr. De Sanctis's works on Tradition, Purgatory, and the Celibacy of the Priests; Goswami's Golden Treasury, or Meditations for Every Day of the Year; an original Commentary on the Epistle of St. James, by Professor Albert Revel; Sunday-school Hymn-book, with music; the World's Birthday, or Lectures on the First Chapter of Genesis, by Dr. Gausson; History of the

Reformation in Italy during the Sixteenth Century; When were the Gospels Written? by C. Tischendorf.

THE OECUMENICAL COUNCIL.

"Private letters," says the *Weekly Register*, "from authentic sources in Rome state that the bishops of the Greek, Armenian, and Nestorian Churches are to be invited to attend the Oecumenical Council, and to take part in the discussions, but not in the voting. The reason for this is that the Catholic Church has always recognised the orders of these churches to be valid, although they are in schism. On the other hand there never was any question of inviting the Anglican prelates to attend the council, because the orders of the communion have always been deemed invalid, and both bishops and clergy looked upon as mere laymen. It is supposed that the Government of Russia will do its utmost to prevent the bishops of the empire from attending the council, for in that country Erastianism pure and simple is the order of the day. The bishops of Greece proper will also very probably be prevented by Russian intrigue from attending; but from all parts of Turkey, Bulgaria, Asia Minor, Palestine, and Syria, a great number of Greek prelates will proceed to Rome."

The Roman correspondent of the *Pall Mall Gazette* writes that the five committees appointed to prepare the propositions to be debated by the Oecumenical Council, are progressing more rapidly with their work than was expected. This has not been done without taking council with French, Italian, and German theologians, and in the course of October or November the report of the

Fathers will be submitted by the Pope to an international committee, composed of prelates of those nations, as well as of England, Spain, Portugal, Holland, Belgium, and Poland. Finally, the amended and elaborated propositions will be examined by a committee of cardinals, which will give them the shape in which they are to come before the council. The list includes the following important subjects: 1. The policy of uniting the Catholic and the Greek schismatic Churches. 2. The regulation of the relations between the Church and State, in view of the almost universal transformation of absolute into constitutional governments. 3. The position of the Catholic clergy in general, and particularly of religious communities of women, in presence of the revolution which desolates the Italian peninsula. 4. The best mode of providing religious instruction as a barrier against the atheism of the day, so destructive to faith and morals. Cardinal Pitra, Benedictine, is appointed to plead the cause of the Greek Church, and explain the differences which divide it from that of Rome.

THE PAPAL ARMY.

The correspondent of the *Post* at Rome writes on the 8th: "Desertions continue. On the 30th of last month eight legionaries deserted from Rome. One of these men was decorated with the medal of Piux IX., *benemerenti*. On the 4th instant a corporal and three men of the indigenous line regiment, who were sent to patrol, extended their round so far as to disappear altogether from Rome, and have not been heard of since. Only fifteen foreign recruits have arrived since the 29th ult."

GERMANY.

[From our own Correspondent.]

—, Prussia, Sept. 17, 1868.

GENERAL ASPECT OF AFFAIRS.

The last few months have not produced facts of very momentous importance, though we certainly cannot say that we live in times of religious peace. All parties continue their warfare and seem to prepare for greater things. The unbelieving party appears at present active. The incident relative to Pastor Knak, in the Berlin Synod, has given them a favourable opportunity to demand the separation of the school from the Church. This cry is echoed through almost all our Liberal papers, and in some cases a practicable occasion has been found for petitions in that sense. At Breslau, for instance, where there is a mixed population of Roman Catholics

and Protestants, the city has recently petitioned the Government to allow the new public school, which is about to be opened, to be without any decided religious character. This tendency will, however, meet with little sympathy on the part of our Government. It is not as in the Bavarian Palatinate, where the Consistory concedes to the unbelieving party a revision of the Catechism and the introduction of a new book for teaching Bible history. Such concessions to Rationalism, however, seldom satisfy those who demand them. It is a sad thing that the Union of the Lutheran and Reformed Churches, which was intended to unite believers for the common warfare against superstition and infidelity, is often hailed by the enemies of the Gospel as a licence for every individual

to believe just what he likes. So the Rationalist party has just commemorated at Kaiserslautern the fiftieth anniversary of the introduction of the Union into the Bavarian Palatinate. Dr. Schenkel, of Heidelberg, honoured the meeting with his presence. It seemed rather odd to hear the man whose opposition to real believers is so often bitter and sharp, talk about charity and the desire that all theological discussions should have an end. The Roman Catholics are also very active. They seem to wish to regain in the north of Germany what they have lost in Austria, where the State no longer supports all the pretensions of the priesthood, which they are also afraid to lose in Bohemia, where a great anti-Papal movement is advancing among this people, though we can now hardly judge of the movement, whether it will assume a more religious character or only remain a consequence of the desire of national independence in Bohemia. A meeting of Roman Catholics recently held at Bamberg, only took into consideration the position of their Church in Roman Catholic countries, chiefly in Austria, and adopted a resolution for the maintenance of the temporal power; but the Bishop of Paderborn has just issued a pamphlet, in which he openly says, that the conversion of Northern Germany ought to be the chief aim of the "Catholic Church." That Church is ever constantly exhibiting the same intolerance, which seems to be her very nature. Professor Micheliis certainly is a true Roman Catholic. He even supports the temporal power, but he does not quite approve of the strongest measures of Ultramontaniam. He endeavours to controvert the personal infallibility of the Pope; he speaks of the danger that the government of the Church might become worldly; he justifies the Austrian Government. The natural consequence of all this is that his work has been placed on the list of forbidden books at Rome.

PROTESTANT MEETINGS.

But amid all this, what is done for the cause of the Gospel? There is not only activity among the enemies of the Gospel, there is also life in the Church as well; and before we bid farewell to summer, we must turn once more to all those gatherings and meetings for which the summer seems most favourable. Let me mention, first, the festivals of Home and Foreign Missions. They are for the summer what series of lectures and addresses are in winter; they are intended to spread religious life in the places in which they are held. The mission festivals have very generally been visited this

summer by Dr. Wangemann, who gave accounts of his journey to Africa. The festivals for Home Missions, which are generally held in the open air, are known under the name of *Wanderfeste*, because they are always in different places. These gatherings are something rather new, and chiefly take place in the province of Silesia. Another kind of gathering is the more general conferences, which last longer, and generally unite people from remote distances. Among the conferences which are chiefly intended to spread religious life, those at Biele and Elberfeld will always hold the first place. Both were numerously attended this year, and all who went derived much benefit. It was generally felt to be true that, as Mr. Fabri, of Barmen, said, "The cause of the Gospel advances; it does not retrograde." There is another kind of conference, composed for the most part of clergymen, who meet to discuss questions of religious importance. There has been one of these at Erfurt, for the formation of a Home Missionary Society; and another at Tondern, in Schleswig, to discuss the relation of the Lutheran clergy of that country to the Established Church of Prussia. The views of those present were naturally divided, but the majority seemed to desire that there should be brotherly intercourse and the admission of United Christians to the Lutheran altar. Let me finally say a word about the more official gatherings. The annual assembly of the delegates of the different Established Churches throughout Germany again took place at Eisenach, and deliberated as to a revision of the German translation of the Bible. Sometimes, also, the meetings of the synods are not without interest. The Synod at Sternberg has issued an exhortation to the better observance of the Lord's-day.

DR. HOFFMANN'S NEW BOOK.

I promised to return once more to Dr. Hoffmann's work. The book is so rich in its contents that it is hardly easy to give a short account of it. The title which it bears—"Germany, Past and Present, in the Light of Divine Providence and of the Gospel"—shows that the book is not merely religious. The author has included in it all his views on politics and Church policy. He was led to publish it in consequence of the very severe invectives he and his friends had to endure from his former countrymen in Würtemberg in 1866. The author begins by making his way through German history, in order to show what he considers the providential mission of Germany. Germany united politically, with one National Church, is the object

of his wishes. He regards the opposition of the German emperors to the Reformation as a sin against their country; and he considers the downfall of the German Empire as their punishment. He then beholds in Prussia a Protestant State entrusted with the providential mission to unite Germany again, and he sees a great step onward in that direction in the last war; he also sees in the Union of our Established Church the beginning of that one Church the existence of which he desires. The two last chapters contain the more specially religious questions. Dr. Hoffmann wishes to combine, as far as possible, all the different systems of Church government. He seeks a representation of the congregations in synods, and at the same time a bishop at the head of each province, with consistories at his side. The author even entertains the sanguine hope that some day the Roman Catholic Church in Germany, separated from the primacy of the Pope, and rejecting the chief errors of Rome, may enter into a confederation with the Episcopal National Evangelical Church of Germany. Great credit is given to the author, even by those who do not agree with him, for having so clearly stated his views; and this seems the more important, considering his high position at our Court.

NEW PUBLICATIONS.

Among recent publications I should like to mention the Apologetical Lectures of Dr. Christlieb, formerly of the German Church at London, and the Lectures on Church History delivered at Hanover by Dr. Uhlhorn, and Mr. Niemann. Both have now been printed, and will be found of great interest. They are all intended for the general public. Dr. Rothe's sermons have now been published since his death. It always seemed sad to see this deeply pious and worthy man in connection with the Rationalist party. They were but too happy to have his name as one of their own. Dr. Schenkel has now given an introduction to the book. But, fortunately, the sermons themselves dwell on such subjects as the importance of Christ's resurrection for our salvation; so they do not harmonise with the words of the introduction. Rationalists often claim men as their own who do not adopt all their negative views. So it is with Schleiermacher, who certainly was not a believer in the full sense of the word; but his views were not in opposition to orthodoxy, but rather a return to it. I am afraid the one hundredth anniversary of his birth will give occasion to many Rationalistic demonstrations.

TURKEY.

MISSION SCHOOLS, NATIVE AGENCY, AND SELF-SUPPORTING CHURCHES.*

Kharpoot, Turkey.

I have been much interested in the account of "The Protestant Mission Schools in Turkey" furnished by your Constantinople Correspondent. There are in it, however, one or two misapprehensions in reference to the Kharpoot field which I beg leave to notice, since they involve points which bear upon the successful working of missions.

Your correspondent says: "The want of labourers has been so pressing that the Theological School has been *perforce* adapted to the exigencies of the case." Again: "It was impossible to wait for young men to go through a four years' course of study. So, for the time being, the majority of the students have been *married men*. Labour and instruction have been combined: a part of the year these men have acted as evangelists, and a part of the year they have been theological students.

... For these men the course has been *made as practical and biblical as possible*. As the more immediate and pressing wants of the field are supplied, the course of study will be extended to include a thorough preliminary education," etc. (The italics are mine.)

The facts are essentially as your correspondent has stated them; but I think he misapprehends their sequence and relations. His article seems to give the impression that this is all a "*perforce*" adaptation to "the exigencies of the case," into which the mission is temporarily driven by the "impossibility of waiting for young men," because of the pressing need of labourers, and to be abandoned as soon as this exigency is tided over; whereas, the particulars he specifies are integral parts of a permanent plan, deliberately adopted by this mission as the

* [Our receipt of this communication, and consequently its publication, has been delayed by an unavoidable accident. Our Constantinople correspondent remarks with reference to it: "The subject which it discusses is one of the first importance in the missionary work, and will interest even those who cannot agree with the writer. Facts are always of value—and even after making every reasonable deduction for the natural inclination of men to imagine that *their* policy is 'apostolic policy,' opinions based upon actual experience are worth more than the most elaborate *a priori* theories. I hope you will publish the letter."

true road to success, and gradually reached under the guidance of experience and providential leadings. The greatness of the work is *the result*, not the cause of this course; and, as we hope and believe, the seal of the divine approval.

Christ's initial term of discipleship is self-denial. "If any man will come after me, let him deny himself, and take up his cross and follow me." Whilst Christ is King, and human nature remains as it is, no assured progress can be made in securing permanent missionary results in a foreign land so long as the Gospel is offered to men in the line of their material interests. Christ's spiritual kingdom has not been, and it is safe to say will not be, advanced in that way. "We must, through much tribulation, enter into the kingdom of God;" and missionary effort which makes it immediately and manifestly conducive to men's worldly interests to accept the Gospel, is utterly futile, or at best can have but a fictitious success. It is a post stuck into the ground and braced with outside props; it does not become a self-rooted wide-spreading, fruit-bearing tree, able to cope with the storm, and sending out new shoots. The foreign missionary work does not become a living power among any people until they voluntarily sustain Gospel institutions to the extent of their ability. Ordinarily any fifteen families can meet the necessary current expenses of worship and sustain a pastor and his family, *as they themselves live*.* This voluntary assumption of pecuniary responsibility, in the support of their new religion, carries conviction to their fellow-countrymen with a force which the most costly foreign educational establishments can never do. Perhaps the comparatively small results of missionary labour are largely due to a failure just here. The missionary, with his occidental habits of life, has thought his people too poor to carry Christ's yoke, too poor to comply with Christ's term of discipleship, and so has endeavoured to find an easier path than the apostles knew, and has made it of temporal advantage to profess Christ.

The result aimed at by missionary effort should ever be the establishment, at the earliest practicable date, upon a self-sustaining, self-propagating basis, of the institutions of a Bible Christianity. This involves a vigorous ecclesiastical independence, such as belongs to a native pastorate, identified in manner of life with the people, and looking

only to them for support. The general experience in countries where Christianity has developed sufficient vitality for existence and growth, independent of State aid, teaches that such a ministry must, as a class, be willing for Christ's sake to live on an income smaller than that which they might have secured in secular callings open to them. So God keeps his ministry pure. A lavish use of foreign funds works in a contrary direction, attracting to the sacred office not those who seek by self-denying labours to glorify Christ in the salvation of souls, but those looking for an easier life and higher income—"hirelings" who care "not for the sheep."

It is essential to the realisation of the success referred to, that education occupy an altogether subordinate place, and be prosecuted by missionary agency only so fast and so far as it can be made to conduce directly to these results. In spite of the oft-repeated assertion that the true way to Christianise a savage people is, first to civilise them—that the anvil, the loom, and the school must prepare the way for the prayer-room, the chapel, and religion, and that missionaries begin at the wrong end—it still remains true that a spiritual religion is the most efficient, if not the only agent in such elevation. Missionaries have tried *both* ways, and seventy years' experiment shows that religion can and does, civilise a barbarous people, and that the workshop and plough can be introduced only by its aid. Why do not these self-wise theorists give the world a practical demonstration of the feasibility of their mode, by *just once* showing the thing done, that we may believe. The people among whom we labour in Turkey are far, very far, from being barbarians, as everyone knows who has had any contact with them, yet the same general principles apply here as in the more extreme case. They are inheritors of a decayed civilisation and a corrupted Christianity. The missionary work among them is to bring them back to the pure Gospel, and make them partakers of that spiritual religion which the apostles once planted in this empire. Among them, as among a barbarous people, the Gospel must lead education, the church precede the college. Learning and science will not restore to them vital, efficient, progressive evangelisation, especially as foreign exotics will not elevate the masses. But once let a Gospel-grown spirituality be naturalised among them, and it will develop

* Under the Mosaic economy, the Church was *required* to offer to the Lord a tithe of all their increase. Christ added to the duties of the Church the command "Go, disciple all nations." It is incredible that *less* should be expected of believers now than before.

itself as a power, bringing in its train all other blessings. They are the true friends of any people who put them into position to develop from within themselves the supply of their own necessities, rather than they who unintentionally educate them to be perpetual pensions upon a foreign purse.

The region about Kharpoot presents a favourable field for missionary labours, being free from the distractions of rival societies, and offering a large circle of accessible villages using the same language. It has no special advantage over any field where these two things are found; and it was a thorough belief that, whatever the difficulties, missionary effort, to be permanently successful, must be in the line of the above truths (which, though not new, seem often practically ignored), and not a "perforce exigency," which led to the peculiarities to which your correspondent refers, and which I propose briefly to notice.

1. *Married men versus young men.* Our experience, and a careful comparison of the past history of the missionary work in Turkey with apostolic example, has compelled to the conviction that the excessive training of a few young men in a school sustained by foreign funds is not the path to the speedy evangelisation of the people from among whom they are taken. On the contrary, that it is impossible to raise up a self-denying native ministry that will "endure hardness as good soldiers," "workmen who need not to be ashamed," sharing the life of their people while acting as their spiritual guides, by taking boys in their teens away from home habitudes, and passing them for a series of years through an academic and theological course in an institution under foreign teachers, in constant contact with foreign habits and modes of life, and ending in a secular education immensely in advance of their people and kindred. Such boys, to a large extent, do not, when they become men, engage in the work for which they were trained. Of those who do (with some exceptions, as honourable as they are rare) it may be said that, to a disheartening extent, they are self seekers, querulous, and at the furthest remove from self-denial for Christ. By their comparatively high scholarly training and somewhat foreign mode of life, they are, to a certain extent, estranged from their own people, from whom they are unwilling, and often refuse, to receive their support, and demanding as *their right* high salaries from the society by which they were educated, and proportioned to the amount expended upon

them. Knowing nothing of Paul's experience when he exclaimed, "Woe is me if I preach not the Gospel," they have small sense of responsibility, pastoral or other, but are ready to desert their posts whenever an opportunity offers for self-gratification or aggrandisement.

In confirmation of this picture we quote the broken-hearted testimony of one who writes from a field diligently cultured for more than twenty years: "Of all the hundreds we have educated we do not find one who has such a heart for the work that for a reasonable compensation he would go and live at —, and try to do good to the people."

Perhaps we ought not to judge these young men too severely, for it is a question whether this result, though undesigned, be not the logical and almost inevitable outcome of the course through which a misdirected benevolence has carried them. Self-denial is of necessity a relative term, and it is selfishness which such training develops.

The Wise Man has justly said: "It is good for a man that he bear the yoke in his youth." We therefore, *of choice*, select for our students men who know what it is to earn a living for themselves; men who have roughed it; men who know, in their own experience, what the world is, and how it pays, how others, not in the ministry, not in the service of any society, battle in the struggle of life. Such men do not shrink from being pastors, from identifying themselves with their own people, and are content to share with them the lot it hath pleased God to give them. Our object is to supply the wants of Christ's work, and we therefore admit as students only those of whom we have hope that they love Christ. Our school is of recent origin, and has graduated but three classes—thirty-six men. Of these two are dead, one has fallen out, and thirty-three (one blind) are engaged in the work; of whom nine are already pastors, and more soon will be. Of these pastors none receive less than half their support from their flocks, though small and poor, and one half of them are wholly cared for by their village congregations.

2. *Impossible to wait.* We are able to wait as long as we wish. The prescribed course of study is limited to four years, because it is an essential part of our plan not to educate them out of sympathy with their people. We do not wish to dig an impassable gulf between them and their people, but we do educate our students enough to make each "the oracle" of his village in

secular knowledge, and of "a practical and biblical education" we give them all that they need in order to be guides to their flocks, competent to instruct, in things pertaining to salvation, those over whom they are placed as overseers, and to answer the cavils of any gainsayer whom they will be likely to meet. All our instruction centres in the Bible, and is made subservient to the elucidation and enforcement of its truths. Just as rapidly as the elevation of the Protestant communities will warrant it, the standard of secular education will be raised. To do it sooner is to hinder the work. We feel assured that foreign missionary aid to education has gone far enough when it has furnished the churches with pastors *relatively* as able to instruct their hearers as are pastors in England and the United States. We do not believe it would be profitable to pastors or to the churches to give our students the education of an Oxford or a Cambridge graduate. This course, though so recently adopted, is doing for the people what many years of over-education to the few does not do; it is leavening the masses with such desire for learning that they gladly sustain their own schools. Already it is an acknowledged "shame" for an adult to be unable to read, and to some extent even among those not Protestants.

3. "*Labour and instruction have been combined*," etc. This "labour" is a part of the "instruction." It is of design, and not born of a temporary necessity, that the year is divided into two terms, a "field term" and a "school term." This gives the men opportunity to use what they have acquired, and realise their need of more. It keeps them *en rapport* with the wants of the people, and prevents their becoming weaned from their own mode of life. This is further guarded against by assimilating school life to village life. They bring their families and keep house for themselves, the aid furnished them being less than the least salary of a married helper in the field, and *all* salaries being kept within reach of the ability of the people. School life is thus camp drill for the field campaign. But what would be thought of a Government which should drill its soldiers in cushioned carriages? The vital question is, Shall missionary educational aid develop selfishness or self-denial? Greed and effeminacy, or hardness? The only alteration suggested by our eight years' experience on this point is to lengthen the "field term," and add to the number of training years, whenever that becomes necessary. Under this system our out-stations have rapidly

multiplied, so that there are already attached to Kharpoot, where it has been most thoroughly worked, fifty out-stations, besides nine others transferred to it from other stations.

4. "*The female school at Kharpoot has been under the same influences*." Exactly so. It is a vital part of our plan for training pastors and helpers, and exists only for this object. The aim of our whole educational machinery is to set influences in motion which will spiritually leaven the whole people. This done, the rest will care for itself. We take men—men with families—and train them for pastors; with the men we insist upon taking their wives; and, putting them into our "*training-school for women*," do all we can to fit them to be educators of women. We provide, also, care and schooling for their children suited to their age; but all this with that rigid regard to economy which a constant reference to the day—not far off, we hope—when *all* these institutions shall be assumed by the people.

Ordinarily no girls are received at this school unless their parents promise to give them to the work of Christ as pastors' wives, preachers' wives, or school teachers. They remain here only during the "school term;" they spend the "field term" teaching.

Eight years of labour conducted on this plan has developed an amount of manly self-reliance and of contented self-denying service in Christ's work that gives hopeful promise for the future. It has awakened such a missionary spirit among these pastors and churches that they have assumed as their special mission-field the Koordiah-speaking Christian population of the Turkish empire. The whole care of this enterprise is theirs. They select the men, educate them, locate them, and furnish the funds for their support. All that the missionaries have to do with the movement is to pray for its success, rejoice in its prosperity, and give advice *when asked*. Seven men are now in training for this work, men of humility, zeal, and piety. This is a step towards true independence, and has led to another—to wit, the inauguration of a movement whose ultimate aim is the entire control and support of their own higher educational institutions. Already they have chosen a teacher, whose salary they pay, and are looking for a second, for whose support funds are secured. The same earnest desire to be independent of "subjection to the beneficence of foreign bounty" (the phrase is their own), and to develop deliverance from within themselves, is shown

by their zeal in building their own houses of worship with but a moderate proportion of missionary help, in some cases only one-fifth or one-fourth. These houses are neither elegant nor expensive; but, as compared with their own dwellings, are a worthy testimony to their zeal for God's honour, and have taxed their means severely. Is not this more creditable to their manliness than to have begged from foreigners the gratification of their pride in the erection of costlier edifices? Is it not a more acceptable offering to Him who has no need of any temples "made with hands?"

One pleasant result of this awakening to a sense of personal responsibility in the support and development of their own evangelical institutions is the perfect accord which subsists between the pastors and churches on one side, and the missionaries on the other. The difficulty of defining "relations" is here unknown. The whole ecclesiastical machinery is now in native hands. The "Evangelical Union" organises and oversees churches, licenses preachers, ordains pastors, and settles any difficulty which arises between labourers

and peoples. Of this body the missionaries are merely honorary members, having no votes, but aiding the common work by their brotherly advice, and, as agents of the Board, distributing the funds entrusted to their stewardship where most needed. In the management of these funds the churches have no voice, just as the mission has no voice in the use of the native funds. We can conceive of nothing likely to disturb this harmony, unless it come through outside influences.

This vine of the Lord's planting is only recently set in the earth; and I say nothing of the future, that is with the Master. I have tried to describe the present in some of its encouraging aspects, and have felt the more free to speak of the work about Kharpoot, being myself a temporary sojourner here from another part of this widely-extended mission, and having had small share in its development, other than to thank the Lord for what my eyes have seen of "apostolic policy" and apostolic results, and to pray for their increase an hundredfold. W. F. W.

POLAND.

A SABBATH IN WARSAW.*

After searching in vain to find the English service, which was said to be performed in an *Evangelical* chapel by a clergyman of the Church of England, we went to the Lutheran Church. Its dome, rising from an open square, is a prominent object in the city. The building itself is a *rotunda* and very large. The yard was filled with all sorts of carriages, waggons, droskeys, and carts, with horses of various grades, by which the people had come in from the surrounding country. Some of these vehicles were the rudest kind of rustic waggons, and being covered with mud, and filled with straw as the only seat, having no springs and long and narrow, indicated that the roads were bad, and that the people had encountered some difficulties in getting to the house of God. It is rare to see such a show of *teams* about a city church. It was all the more interesting in Warsaw, in the heart of the old kingdom of Poland.

I entered the porch, and it was crowded by people unable to get into the thronged church. Looking over their heads, I saw three successive galleries rising above each other, and following the winding staircase in the vestibule, we reached the first, and, unable to get admission there, we mounted to

the second, which was also full, and then to the third, where there was plenty of room. A singularly imposing spectacle was presented. The vast audience room was a perfect circle; the three galleries sweeping completely around to the pulpit and organ behind it. The pews on the ground-floor were occupied by a class of persons, by their dress and manner, more elevated in rank than the others. The pew-doors were kept locked until the sermon was to be commenced, when they were opened and the crowd in the porch were permitted to take those not occupied by their owners. The first gallery pews were filled with plainer people. The second gallery had a set of worshippers whose coarse and humble attire indicated the harder worked and poorer people, but their dress was cleanly, and an air of comfort pervaded the whole assembly. The third gallery, into which I found access, was not seated, and the few persons in it stood at the front. It was a sublime spectacle, this crowded sanctuary, perhaps three thousand people worshipping in a strange tongue, and all animated with the spirit of the hour. Behind the pulpit was a life-size statue of the Saviour on the cross. In front of it four immense candles,

* From the letters of "Irenæus" (Rev. Dr. Prime), in the *New York Observer*.

each four feet high, were burning. These candles and statue would lead us to suppose that the Lutheran was not wholly reformed, and that some relics of Romanism still lingered. The minister read a hymn, and around the organ a large choir of young men and boys, no females in it, stood up and sang—the whole assembly, men and women—with the organ, singing with a mighty noise. The sermon followed. The Polish is not one of the tongues with which I am familiar, and I shall not undertake to pass an opinion upon the eloquence or the orthodoxy of the discourse. But the clear rich tones of the preacher's voice fell upon attentive ears, and the earnestness of his manner spoke well for him, though I could not understand a word. At the door, as I came out, there was a row of mendicants, not asking alms, but willing and expecting to receive the charities of those who passed, and they were remembered by many. It was an inoffensive way of begging. Whoever gave was moved to do a good thing without being importuned.

The principal streets of the city had as many people in them, going to and from church, as you would see in New York, and so widely do the fashions of Paris prevail in the west and east and north, that the fashionable people of Warsaw, riding or walking, looked to be the same sort of people that one meets in cities with which he is more familiar.

I walked into the Jewish quarter of the town. Their Sabbath was yesterday, but to-day is one of their feast days, and they were all out of doors, "a peculiar people" everywhere; the men wore long frock coats reaching to the ground; their dwellings were mostly mean and low, but we saw women going in and out of them dressed in rich silks with splendid velvet mantillas, and they were doubtless as well off for this world as their people seem to be in all

countries where they have a chance to live and trade. They have the best hospital in Warsaw. They retain their nationality, the expression of countenance, the curve of the nose, the faculty of making and keeping money, wherever they go. And they are strangely hated in the Christian world, since they crucified the Lord of Glory, as the serpent has been among men since he tempted the woman in Eden. Of the five or six millions of people in Poland, nearly one million are Jews. This is a large proportion, perhaps larger than in any other country in Europe.

There are only about 300,000 Protestants in Poland, and when you learn that of the Russian or Greek Church there are but five or six thousand, out of the five or six millions, you will see one grand reason why Poland will never be submissive to the rule of Russia. Their religions are at war. Poland is intensely bigoted in its Romanism. In the street, in a public square in Warsaw, we see a statue of the Virgin Mary, with an iron railing around it, flowers in pots are kept before it, lamps by night are burning in its presence, tumblers of oil with lighted wicks in them, and an old woman to light them as often as the wind blows them out, and here the people are constantly coming and throwing themselves down on the stones and saying their prayers. One young man was so earnest in his devotions that he prayed with a loud voice, regardless of those around him, and as if he knew the statue was quite deaf and could hear no common prayer. In 1863 the frightened people rushed to this image when they saw that the insurrection was not to be successful, and the Russian troops charged upon the praying multitude of men and women and scattered them on their knees. I have not seen more stupid idolatry in Spain or Italy than in Warsaw.

CHINA.

A VISIT TO SOME OF THE OUT-STATIONS OF THE CHURCH MISSION IN THE PREFECTURE OF FOOCHOW.*

BY THE RIGHT REV. C. R. ALFORD, BISHOP OF VICTORIA.

Foochow, May 22, 1868.

On the 12th May, 1868, I left Foochow at eight A.M., with the Rev. J. R. Wolfe, to visit the out-stations under his care. We reached Pagoda Anchorage about noon, and were detained there until two P.M., when we dropped down the stream with a fair wind very swiftly, and after accomplishing about

five miles, sailed round a projecting headland, and made for a landing-place, above which rose a populous Chinese village, called Minggan-teng—where, through the instrumentality of our missionaries and their Chinese catechist, a flourishing church has been gathered together. This mission station was commenced as recently as March, 1867; but the work

* From the *Foochow Chinese Recorder and Missionary Journal*.

has been so prospered that fourteen men and four women have been baptized and are communicants, who—with three children baptized in infancy as the children of Christian parents—make up “the church” in this place. Most of these Christians attended the confirmation in the Foochow Mission Church on the 6th May. In addition to these, the missionaries have three men and one woman under instruction as candidates for baptism, and twelve men and three women are on the list of inquirers. This little church is visited periodically from Foochow by Mr. Wolfe, but is under the special charge of a native catechist, well known in the Foochow Mission by the name of Timothy. He is a Foochow Christian. Four years ago he was a bigoted opponent of Christianity. His business was to sell incense sticks to be burned in worship in the idol temples and at oratories and shrines that abound on every hand. He was making much money at this business, which led him to frequent the temples, and brought him into close contact with the idolatry of the place. In his unconverted days he so interrupted the missionaries in their preaching, that on one occasion it was necessary to stop in the service, and he was turned out of the chapel by main force. Some months after, as the missionary had concluded his service in the chapel, and was leaving the place, he was accosted by a man standing by the door, “You have perhaps forgotten me, Sir?” The missionary looked at him, but did not recognise him; but on being reminded of the “scene” just referred to, he was at once identified with the former fierce opponent. But he had taken away with him, notwithstanding all his opposition, *that* which had made him a new man! He professed himself a believer, was put under instruction, was baptized, and now he has been accepted as a catechist. What a contrast between his former craft in the idol temple, and his present employment as a catechist in the chapel at Ming-gan-teng! Though a Foochow man, after instruction and special trial and preparation, the missionaries sent him to this out-station down the river; and in preaching, reading the service, and visiting and conversing with the people, he has been most successful. God has blessed his honest and zealous labours, and carrying the Gospel from street to street, and house to house, in Ming-gan-teng, he has already won many souls to God; and some of these—as Phœbe, a Christian widow, and her son, and Hannah, and an old lady ninety-three years old, whom Timothy brought to me that I might speak a

word of encouragement to her—are very remarkable cases. Phœbe is described as a Miss Marsh among her countrywomen. She is a good reader—as good a scholar as Timothy; and she is a great helper to him, especially among the women. These Ming-gan-teng Christians are very simple-minded folk. Timothy himself, though fairly instructed as a catechist, and equal to his duties, is no B.A. among his countrymen, and perhaps is impulsive and susceptible of impression from outward circumstances. He was the subject of a dream, which deeply impressed his mind. He was a pilgrim, and his dream a sort of Bunyan's Pilgrim's Progress. This he has delineated on fans, which he makes and presents to his friends. On one occasion, as he was addressing the people upon the seed of the woman bruising the serpent's head, the preacher looked round, and coiled around one of the pillars of the building was a deadly serpent, which had crept in unobserved. The congregation fled, but at Timothy's instigation they returned and slew the foe—a happy omen that in this case also Satan should be bruised under their feet.

We landed at Ming-gan-teng about three o'clock, and proceeded at once to the little preaching chapel in the heart of the village. Our appearance created quite a sensation, for the Christians had announced our expected visit; and evidently the heathen, who were greatly surprised to see me *walking* instead of *riding* in a sedan chair through their streets, had some strange notions upon the subject. There was quite a rush to the chapel, which was filled immediately, and the street outside also, and the shop on the opposite side of the street. It was too good an opportunity not to preach to the assembled people, so—Mr. Wolfe interpreting—I explained the angel's message, “Behold I bring you glad tidings of great joy,” etc., taking occasion also to address the “little flock,” both men and women, whom I prayed God to defend with his heavenly grace, that they might continue his for ever, and daily increase more and more in the Holy Spirit, until they should come to his everlasting kingdom. After a cup of tea in the inquirers' room behind the chapel, I was requested to enter a very handsome chair, and—preceded by a man bearing a canopy—was carried through the streets amid hundreds—perhaps thousands—of gazers, to the little pier where we had landed.

Sailing down the river, an island on the right was pointed out, on which a mission station has been opened, Liu-chie, where a Ming-gan-teng convert has been appointed

catechist; and on the left—on the mainland—we passed the mission station of Chiang-gan, which is visited on alternate weeks by Timothy from Ming-gan-teng and the catechist from Liu-chie—an arrangement well illustrating the manner in which every true convert is utilised for evangelistic purposes.

About 4.30 P.M., we landed at a large fishing village called Kwan-tiu. We have no mission station there, though at the mouth of the river, on the island of Piu-kiang, a beginning has been made; a Ming-gan-teng Christian being stationed there as catechist and schoolmaster. The school contains twenty-nine boys and four girls. The baptized Christians number one man, one woman, and three children, while five men have been also received as inquirers. Thus here also the seed is being sown. The catechists at Chiang-gan and at Piu-kiang are both Timothy's converts to the faith. We might almost say therefore that the good seed is, in God's providence, in these cases *self-sown*!

At Kwan-tiu we left the river, and, getting into our chairs, the whole party soon moved forward across paddy fields for three or four miles, which at a distance seemed bright green meadows; but as you trudged along upon intersecting ridges and looked down, reminded one more of ponds planted in rows with tufts of young rushes. We generally walked up all the steep ascents, and enjoyed on this occasion the view of the surrounding hills and distant mountains, and the deep, broad river below. We passed, some half-way up the hill, a low rock with a cave; the rock was covered with paper-money and offerings. It was evidently a place where some object was worshipped. The fox is an object of superstitious fear and idolatrous worship to the people of this district. The animal abounds in the hills, and is rarely killed. The fox is regarded as a personation of the devil, and the country people dread its influence, more especially in reference to the women, whom it is supposed to be capable of injuriously affecting. And here, as elsewhere, the fox is worshipped—or the evil spirit under the form of the fox. The people are subject also to pining sickness and a species of madness, which is attributed to possession by a devil. The missionaries have been requested to cast out these devils, on a promise of belief in their teaching in case of success. The more we know of the Chinese, the grosser their idolatry appears. They worship anything and everything, according to their fears. If the literati are Buddhists

or Confucians or Taouists, the mass of the people are as grossly idolatrous as are to be found in Africa, or N.W. America, or any part of the heathen world. From the summit of this pass we enjoyed a charming view of the hilly scenery around, but descending, soon found ourselves again in the paddy fields; and passing through village after village, as it was growing dark, arrived at a long bridge over the river Lien, on the opposite bank of which we entered the city gate of Lien-kiang, a departmental city of some 120,000 people, where our missionaries commenced their labours in 1865, and now possess a house and schoolroom and chapel, with a good yard, well situated in the centre of the city, and yet in an airy position, as from the upper rooms of the house a good view is obtained of the river beneath, and paddy fields and hill beyond. Here there is a little church—I mean a spiritual church—of five men and five women, all baptized and communicants, and four children, the offspring of Christian parents. One man and two women are received as candidates for baptism, and two men and three women are inquirers. The school numbers thirty boys; their master is a non-Christian teacher; but the catechist of the station, a Foochow Christian, instructs the children regularly in Holy Scripture, acting also as preacher to the heathen and pastor to the flock.

As we had the evening before us, and the catechist and his flock were present, we arranged for a Confirmation Service at 7.30 in the little chapel; and a very interesting and profitable occasion it proved. On either side the little table used for Communion, Mr. Wolfe and I took our places. Before the rails on the right hand the women, and on the left the men, who were candidates for confirmation were arranged; five women and four men. We began with a hymn, the Litany, the preface of the Confirmation Service, adapted for baptized adults; and Mr. Wolfe interpreted my address, chiefly founded on the words, "If thou shalt confess with thy mouth the Lord Jesus and believe," etc. I pressed hard the necessity of sincerity. This seemed to touch an old woman present—one of the candidates. As she interrupted me in my address, I paused to hear her. Mr. Wolfe asked whether he should tell me what she said. It was to the effect, "Indeed she was sincere; she had for some time given herself to Christ, and she had found him to be her Saviour, and meant to serve him all her days." Her earnestness and honesty were too manifest to admit of doubt. And

in that plain and homely place of worship, that night, in the midst of surrounding heathenism, the Saviour fulfilled his gracious promise, "Where two or three are gathered together in my name there am I in the midst of them." Outside our walls there was fighting and quarrelling among the heathen, which disturbed us all night; but *within*—within not merely our *walls*, but our hearts also—there was peace such as God alone could give.

Our sleeping room was small, but the kind missionary arranged for my rest and comfort; and, I fear, to his own discomfort; for he took his abode elsewhere for the night—I think in the schoolroom—giving me his usual accommodations. I felt quite ashamed all through this journey to see how carefully he provided for me—relinquishing his own apartment, and producing at meals from his large store basket good things from home, the very sight of which, in a place like Lien-kiang or Lo-yuen could not but make one laugh.

Wednesday morning (13th May) we were early on the move, as we had a journey of thirty miles before us. After breakfast, and a short Chinese service with a few of the Christians who still were present, we were on our way again. We traversed a considerable part of Lien-kiang on leaving the city; then for three or four miles over paddy fields, till we reached an opening in the hills, which led us to a lake of some dimensions, perhaps a mile and a-half broad by two miles long. The men and women were hard at work in the paddy fields—up to their knees in water—removing dead plants and replacing them with fresh ones, to make the crop as abundant as possible. And every now and then we passed grotesque-looking figures, dressed in straw cloaks, impenetrable to the rain, holding a long bamboo stick, and driving before them some two or three hundred ducks, fattening for the table of the wealthier Chinese. At last we began to climb; and half a-mile gave us a grand view of distant hills, and the enjoyment of moorland such as Yorkshire or Scotland presents. As we proceeded, the hills seemed to close upon us on either side, and we entered beautiful woods, abounding with wild camellia, and azalea, honey-suckle, and dog roses, and black-berry blossoms of an enormous size; and the oil tree and the palm tree, some in flower, and the camphor tree and castor oil mingled with the fir; and as, in the heat of the day—for the sun blazed out in great strength—we paused to rest in the shade, or to enjoy

the breeze as we crossed the mountain streams, the blackbird and the thrush cheered us with their song. It was almost too hot to be safe in travelling, and the poor coolies who bore the chairs and burdens began to complain; glad, therefore, were we all, about noon to enter Tang-iang, a large town of some 90,000 people, where we have a mission station, which was to form our mid-day halting-place. As we halted before the mission chapel the usual crowd surrounded us, and we were glad to take refuge in the upper room of the dwelling house behind the chapel. Thence the distant hills, glowing in the mid-day sun, presented a fine prospect. But we had now to attend to business. The catechist we found in bed, suffering from fever, and he was evidently very ill. He and other converts were to have gone on with us in the evening to Lo-yuen, and attend the confirmation to be held there on the morrow; for the chapel was too much exposed to the street, and not suitable for such a service. It was plain, however, that the catechist could not travel, and as he was one of the principal candidates for confirmation, I suggested that we had better make the best of the chapel, and hold a confirmation at three o'clock in Tang-iang, rather than take the converts on with us fifteen miles that night, to return that distance the next day from Lo-yuen. Mr. Wolfe agreed with me, and the arrangements were quietly made. The candidates on this occasion were all men, seven in number. They were arranged before me, and the service was a very solemn one; for although the crowd in the street somewhat disturbed me, the converts, I suppose, were accustomed to such noises, and seemed absorbed in attention to my address and devotion during the service. The reality of the confession of faith they made seemed too manifest to be doubted. Their knowledge, no doubt, was very limited, but their faith in Jesus and love for him was genuine.

Our coolies were very unwilling to proceed that afternoon to Lo-yuen; but we could not wait, and a few hours' rest and the cool of the evening refreshed us. The scenery was really grand. All through the valley the hills towered above us; they were clothed apparently to the summit with verdant trees. Some peaks were, perhaps, 5,000 feet high, and the forms of the mountains were bold, and broken in places by grand precipices. The tiger abounds in the hills, and the wild boar and the antelope. On a previous journey up this valley Mr. Wolfe saw a large tiger, which had just been killed. The

Chinese doctors hold the bones of the tiger as a specific in some diseases, and they are sold by hunters at a high price. I listened for a roar as it grew dark, but was not gratified! The evening soon grew upon us, and the sultry day closed with vivid and frequent lightning, without thunder, and, fortunately for us, unattended with rain. Without the lightning, the latter part of our journey would have been difficult, if not hazardous; for the path was so steep that we ascended and descended by steps which it would have been hard to find in the dark. About four miles from our destination we passed a gate and fortification, and down a long flight of steps

to a village, where we obtained light; and thus—amid the grandest scenery, lighted up with brilliant sheet lightning—we pressed on, leaving chairs and bearers, coolies and burdens, in the rear, till we entered the city of Lo-yuen, with its 100,000 people; and, finding our way to the mission house through many a narrow street, at length thankfully rested in a far more comfortable abode than Tang-iang presented. It was half-past ten or eleven when we entered Lo-yuen, and midnight before our preparations for the night were made.

[To be concluded in our next.]

AMERICA.

POLITICAL POWER OF ROMANISM.

The Rev. R. M. Hatfield writes on this subject, and calls attention to what the Romish Church has already accomplished in Baltimore, St. Louis, and New York. He thus addresses the *New York Independent*: "A recent article of yours contains some truth on this subject that should be repeated and reiterated until it reaches the ear and heart of every Protestant in the country. You say, in speaking of the Empire City: 'No man can hold any office in this city unless he at least professes to be in favour of slavery; but he must in addition be an Irishman and a Roman Catholic. . . . New York is governed by an Irish-Roman-Catholic-Democratic-pro-slavery majority, which will permit no one who does not either belong to its ranks or subscribe to its doctrines to hold any office whatever, either in the county or the corporation. New York is, in reality, a foreign city on American soil. The majority of all the city officers are Irish Romanists. The sheriff is an Irishman, the comptroller is an Irishman, the county clerk is an Irishman, the city chamberlain is an Irishman, and all the judges are either Irishmen or in the interest of the Irish party. There is one part of New York that has an American look; it is orderly, elegant, economically administered, and is the boast of all New Yorkers as well as the admiration of all strangers. It forms the strongest possible contrast to all other parts of the city. It has never been under the domination of the Democratic party, nor of the Irish Roman Catholics. It is called the Central Park; and what that is all the rest of the city might be, but for the remorseless rule of the party which Mr. O'Gorman represents.'" Mr. Hatfield continues: "We are reminded on

reading these words of the threatening of Jehovah: 'Behold I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle.' Here we have among us a politico-ecclesiastical organisation, banded together and bound by oaths and obligations such as are known in no other sect or society. With the precision of trained battalions, they are moving right onward to the subversion of our liberties. The great mass of them are almost impervious to any moral influence we can bring to bear upon them—far more so than the heathen of India or Japan. Shall we sit supinely until Rome is in a condition to treat us as she has treated Spain and Mexico? 'Eternal vigilance is the price of liberty.' Whatever trading politicians or Rip Van Winkle conservatives may say, the aggressions of this formidable power must be confronted and repelled. And God in his mercy will, I am confident, prepare his people for this work, and make them successful in it."

NEW YORK SABBATH-SCHOOL CONVENTION.

The fourteenth Annual Convention of the New York State Sabbath School Teachers' Association closed its two and a-half days' session in Elmira, August 20. On the representative basis of a pastor and teacher for each school, with an additional delegate for each 100 scholars, the Convention was of course very large. A valuable feature of the Sabbath-school enterprise in this state is its comprehensive organisation, having (or aiming to have) in every county and town an association, or at least a secretary, for the collection of statistics, and the more systematic and efficient prosecution of its *missionary* work. To the usual statistics are hereafter to be added the signatures to the

tical abstinence pledge. Two aspects of the work are of general interest and practicability. First, it has been the endeavour of the leading Sabbath-school men during recent years to concentrate thought and interest upon the *study of the Bible*. And a great reform, it is said, has been effected in this respect. The voice of all the best workers now is, Away with question books, and catechisms, and story-books from the schoolroom, and let teachers and scholars come to the study of the pure Word of God. The Sabbath-school is the Christian training school, for which God has himself given the one best sufficient textbook. Secondly, the institute is just now rising, or has already risen, into prominence as a long-needed and most efficient means for qualifying teachers for their work. The teachers of a county, or of several contiguous counties, assemble together and spend two, three, or four days in learning from each other, and from well-known Sabbath-school workers, by the relation of experience, and by model exercises, the best methods of teaching. The great profit of the institutes already held warrants an effort for their extension. Besides the discussions which were the primary objects of the gathering, there were prayer-meetings, with several separate meetings for the children and the public, with street preaching at the conclusion of each day's exercise.

OPEN-AIR PREACHING.

Preaching in the open air has been attempted in New York the present season, on a larger scale than at any previous time. The Young Men's Christian Association and the City Mission have each taken part in the work, the former relying chiefly on lay effort, and the latter calling upon the clergy to make most of the addresses. Such progress has been made since the beginning of the summer that now, on the afternoon of every pleasant Lord's-day, about a dozen preaching services are steadily held, in as many different localities throughout the city.

In answer to the question: "Has the experiment been a successful one?" the *New York Observer* replies: "Those who have conducted the work and watched its growth think that the time has come when this question can be fairly met and answered in the affirmative. The class in whose behalf the services are held have certainly been reached. The great majority of those who gather to hear the Word are, in every instance, non-churchgoers; men, women, and children, who frequent our streets and parks, but who are never seen in our churches,

make up the mass of these open-air audiences. They come together not to scoff and create disturbance, but, whatever may have been their original intention, they invariably keep good order and give attentive heed to what is said. In some instances the decorum has been quite equal to that generally observed in the churches of the city. We testify to what we have seen, and the experiment thus far justifies the opinion that the American populace is more sensitive and responsive to earnest religious appeals than the masses in the cities of Great Britain, among whom preaching in the open air has been long and successfully carried on."

"THE WICKEDEST MAN IN NEW YORK."

This is the title of an article in a New York periodical, describing the character, habits, and occupation of a man who, till within the last few weeks, kept a low and immoral place of entertainment in the worst locality in the city. The person thus stigmatised read the article in question, acknowledged the evil of his ways to the City missionaries and others by whom he was visited, and expressed his wish not only to lead a new life, but to dedicate his house, hitherto employed for the worst purposes, to moral and religious uses. A journal before us, just received, states that he has closed his dance-house, and that it is now regularly occupied as a place of worship. "There is no reason to believe," we are told, "that he is not sincere in his professed sorrow for his past course, and in his determination to reform. He desires to make his house a place of refuge for women who would forsake the dens of infamy in the region of Water-street, and wishes to find places where these 'Magdalens' can enter domestic service. We trust that the stirring meetings which are now held there, and the remarkable success of the efforts of Mr. Oliver Dyer and others, will be the beginning of a reformation that will bless that portion of our city, so long regarded as God-forsaken."

SECESSION FROM THE REFORMED PRESBYTERIAN CHURCH.

The majority of the Reformed Presbytery of Pittsburg having voted to suspend their relations to General Synod until the suspension of George H. Stuart is repealed, Dr. Douglas, of that city, claimed that this was "secession from the Church, and total rejection of the authority of the Synod," and therefore called a special meeting, without any application to the Moderator or Clerk of Presbytery to issue the call. The result is that Dr. Douglas, the Rev. Mr. Alford, and

Rev. Robert Stevenson, and a number of elders who disapprove of the action of the Pittsburg Presbytery, met and organised another Presbytery, claiming that it is "the true Pittsburg Presbytery." Dr. Douglas in June, 1867, declared that he was "the only member of the Synod who was ripe for Presbyterian Union."

SABBATH BREAKING AT CAMP MEETINGS.

Under this heading the New York *Methodist* says that the reports, etc., furnished by correspondents show that the holding of camp meetings over the Sabbath has been attended with evils which go far to neutralise all the good done. At Manheim, Sunday excursion trains were run to the ground, carrying hundreds of passengers; at Northport it was discovered, late on the Sabbath, that huckstering had been going on all day, with the consent of at least one member of the committee of managers; at Sing-Sing so open was the desecration of the day that one of the preachers present publicly denounced it "as the devil's carnival." Piety and sin, Sabbath-keeping and Sabbath profanation, the selling of ice-creams and the calling of sinners to repentance, were curiously jumbled together. "Not always, indeed," remarks our contemporary, "do such disorders break out. Yet we believe that it is next to impossible to hold camp meetings near our great cities, over Sunday, and at the same time wholly prevent the irregularities which we have described. The managing committees, however sincere and judicious they may be, find that they have on this day summoned a multitude in many respects beyond their control. The mass of curious visitors sways to and fro, in ignorance or utter disregard of camp-meeting regulations. They have come out for a holiday, and look with a keen eye for something

to sate their appetites. Traffic begins, and, whether allowed or disallowed, it goes on fast and furious. An honest penny is turned by some one, and *only* the Sabbath is broken. But worse remains to be told. Our coloured Methodists are humble imitators of their white brethren. If the more intelligent Anglo-Saxon Christian holds his camp over the Sabbath, why should not the African do the same? As we write, there is a coloured Methodist camp-meeting in progress near Flushing, about ten miles from this city. Sunday was made the occasion for the gathering upon the ground of hundreds of the class of whites who are ever ready for a frolic. They went and came singing songs of which many could not be found in any hymn-book; by some mysterious process, men would repair to the ground sober, and come back tipsy and drunken. It was, in fact, for many a high day of revelry. Christianity seemed, for once, to have sunk in the persons of its ignorant devotees, down to the level of Hinduism. It is true, we are not directly responsible for the conduct of these coloured Methodists. They are not under our jurisdiction. But they are members of the Methodist family; they hold camp-meetings because they have learned to do so from us; and they hold them on Sunday because they are sustained in such a policy by our example."

THE SUPPLY OF AMERICAN PRIESTS.

The American *Universe* (Romanist) presents the following fact to its readers in a tone of alarm: "Twenty-three young men were ordained priests at the Provincial Seminary at Troy, by the Rt. Rev. Bishop of Hartford, on the 5th and 6th inst., and every name on the list but one is from Ireland. As soon as Irish emigration stops, where will vocations be found?"

MISCELLANEOUS FOREIGN INTELLIGENCE.

THE FREE CHURCH OF THE CANTON DE VAUD has in its government a certain admixture of Presbyterianism and Congregationalism. At the recent annual Synod, held at Vevey, it appeared that there are now forty-one congregations, which together constitute the Free Church of Vaud, an increase of eight since the formation of the Church on the 12th of March, 1847. It was further reported that, notwithstanding the poor harvest of the preceding year, the expenses had been more than met by the receipts, and that without any help from foreign sources. This financial prosperity is the more surprising, as an addition of 200 francs was made a year or two ago to the salary of each pastor. En-

couraged by this success, it has been resolved that the same amount shall be added to the salaries of the professors at the Theological College.

NEW ENGLISH CHURCH IN THE GRISONS.

—On the 1st of September the foundation-stone of a new church, for the accommodation of the English and American visitors to St. Moritz, in the Upper Engadine, was laid by the Archbishop of York, in the presence of about two hundred persons interested in the undertaking, including the Earl and Countess of Meath, Earl and Countess of Dalkeith, and other distinguished persons. The Archbishop prayed for a blessing upon the undertaking in very beautiful and appro-

prate words, and then laid the stone. His Grace afterwards delivered an address, and was followed by Lord Chief Justice White-side and the Swiss Minister, the latter welcoming the English to the valley and expressing his sympathy with their undertaking.

NEW ENGLISH CHURCH AT HOMBURG.—A handsome new English Church, lately completed at Homburg, was consecrated, early last month, by the Bishop of London. The building owes its origin to an active sub-committee, consisting of the late Sir Culling Eardley, the late Earl Calthorpe, the Marquis of Clanricarde, and the Hon. William Ashley. These promoters placed the patronage, permanently, in the hands of the Colonial and Continental Church Society. The interior of the church consists of a spacious choir, side aisles, and chancel, and accommodates 600 persons. There was a crowded congregation. The land was a free gift from the late Landgrave of Hesse Homburg before the expansion of the Prussian monarchy in 1866. Eight of the Lutheran parochial clergy of parishes in and around Homburg attended in black gowns, and took part in the service. The Burgomaster and the Town Council of Homburg were represented in force. After the consecration followed the Communion Service, and a sermon by the Bishop of London, his Lordship taking his text from 1 Cor. ix. 27. Among those at the ceremony were the Duke of Cambridge, the Marquis and Marchioness of Clanricarde, the Earl and Countess of Shaftesbury, etc. The bishop afterwards entertained the authorities of the town and the clergy, both English and German, at luncheon at one of the principal hotels.

ROMAN CATHOLIC OPPOSITION IN HOLLAND TO NATIONAL EDUCATION.—The Roman Catholic clergy have (says a letter from the Hague) made a crusade against our national system of education, which since 1857 has been entirely unsectarian. The Romanists have never accepted the system, but from time to time hopes of its modification have been held out to them, and they have refrained from actual hostility. Now, however, that they are assured that the present Government will make no alteration, the clergy have taken vigorous measures. In all the churches warnings have been issued to parents not to allow their children to attend the national schools, and it is hoped in this way to bring the Government to change their resolution.

A PREACHING TOUR IN HOLLAND.—Among the other publications of the Open Air Mission is one by the Secretary, bearing the above title. It presents many features

of a very encouraging character in regard to the effect produced by this missionary visit, and the happy discovery of a decided Christianity among those who have far less privileges in regard to religion, liberty, and sound teaching, than ourselves. Among Mr. Kirkham's observations we find one or two suggestive of disadvantage of national habitude. Thus: "A meeting of the Young Men's Christian Association was a striking contrast to the foregoing. It was held in their rooms on Sunday evening. About fifty were present. The meeting was understood to be a distinctly religious one. A psalm was sung, the Scriptures read, and prayer offered, after which I spoke for about three-quarters of an hour, including the time occupied by interpretation. During the whole of this time, except while prayer was being offered, almost the whole of the young men were smoking cigars. During the singing, it was first a few notes, and then a few whiffs, and so on. The room was filled with smoke, and I could not well reconcile it with my English notions; but it is a Dutch habit, and is taken as a matter of course among the smoking people. Here almost all the men smoke, and, as soon as the services are at an end in the churches, the ministers and deacons light their cigars in the Vestry, and seem to enjoy them very much, with the addition of a cup of coffee—a general accompaniment." Again he speaks of lax Sabbath observance: "Since the first Napoleon conquered and governed Holland the Dutch have adopted several French customs, one of which is a lax observance of the Lord's-day. They are yet a long way from being as bad as the French in this respect, but an Englishman sees many things to grieve him. For instance, on coming out of church one Sunday morning in August, the first sight which arrested my attention was a man carrying a board on his back announcing a play in one of the theatres in the evening, and the last sounds I heard on the same night were fireworks going off after a concert in the public park. Many earnest Christians long and strive after a quieter Sunday, which I earnestly hope they may yet be permitted to enjoy."

ATROCIOUS PERSECUTION OF BELGIAN PROTESTANTS.—An extraordinary trial of seven colliers for causing the death of two of their fellow-workmen by ill-treatment has just taken place at Antwerp. A band of those men, headed by one Nessels, appear for a long time to have exercised a most atrocious tyranny over some of their companions. The

motives for their cruelty were chiefly religious, the victims being Protestants and their torturers Catholics. The punishment inflicted was a sort of crucifixion; that is to say, a cross was made by nailing two planks together in the form of an X, to which the sufferers were suspended, bound with cords at their hands and feet, until they should do homage to the Virgin. One of the men who had died, named Steenberg, had also been burnt with a hot iron, and then plunged in water. This treatment brought on a violent fever which terminated in death. The ring-leader, Nessels, inspired such terror among the other workmen, that when in court, before his gaze, the witness trembled and hesitated to speak, and the judge at length ordered him to be placed in a position where he could not see him, and the whole of the evidence was given with great reluctance, and several of the witnesses had to be menaced with imprisonment for their wilful reticence. Even a collier, named Ceulemans, the father of the second man who had died from the injuries received, only disclosed the names of the men who had exercised the cruelty on his son, on the Court promising him protection if he were menaced. The accused were now condemned to different terms of imprisonments: Nessels to six years; one to four years; one to eighteen months; two to one year; and two to nine months; with fines in addition varying from 50fr. to 200fr.

THE PERSECUTION IN JAPAN.—With regard to the martyrdom of Christians in Japan, we read in the *Nagasaki Express*: "The native Christians at Nagasaki have, it seems, at last been sentenced to suffer death, and a body of about 150 of them were, on the night of the 10th inst., hurried on board the steamer Sir Harry Parkes, to be taken out to sea and there drowned. Some fifty more, chiefly women, were to await another Japanese steamer, and suffer the same fate. Directly they heard what was in contemplation, the foreign consuls jointly addressed a stirring remonstrance to the governor, urging him to rescind such a cruel order, but the only reply they received was a recommendation to mind their own business. Another meeting of the consular body for the discussion of this matter, though too late to do anything towards effecting the safety of the doomed ones on board the Sir Harry Parkes, was to be held on Saturday, July 11."

THE MORAVIAN CHURCH is divided into three provinces—viz.: The British, all the Churches in Great Britain and Ireland; the

Continental, all on the Continent of Europe; and the American, those in the United States. Each province has an ecclesiastical organisation of its own provincial affairs, but the three provinces are confederated as one Church, in respect to general principles of doctrine and practice and the work of foreign missions, by a General Synod, which meets at intervals of not less than ten years, in Berthelsdorf, Saxony, which is the seat of government, where the "Executive Board" of the Foreign Mission has been located for more than one hundred years past. The chief glory and renown of the Moravian Church have been its truly missionary spirit, it having been the first to carry the Gospel to the Greenlanders (A.D. 1733), and to the inhabitants of South Africa (A.D. 1727). In the Foreign Mission congregations there are, according to the statistics by the *Moravian*, 32,801 baptized adults, 9,503 candidates for membership, 4,401 "New People," recently brought under Christian influence, and 23,606 baptized children; total, 70,311. To carry on this work there are 371 male and female European missionaries and 1,052 native assistants, of whom over 100 are ordained ministers. There are 238 schools for the heathen, in which there are, as far as reported, 23,756 scholars. The *Diaspora* is a home missionary work on the Continent of Europe, recognised and allowed by most of the Established Churches, and it is estimated that about 75,000 persons are in connection with this work. The number of communicant members in the United States is a few less than 15,000, and in Great Britain and Ireland there are a few more than 10,000. The self-denying spirit and simple manners of this people have endeared them to Christians of all persuasions.

INCREASE OF ROMISH BISHOPS IN AMERICA.

—It has been noticed of late that the Pope is constantly increasing the number of American bishops. It is suggested that this increase has been made with reference to the approaching Œcumenical Council. As all the bishops are invited to become members, it is feared that the liberal policy adopted by Austria and other European Catholic powers will deter European bishops from the unqualified support of all the demands of the Pope, especially of his asserted supremacy over all Governments. The American bishops, on the contrary, are completely independent of the Government; and are therefore to be fully depended on to support the Pope in the most extravagant assertion of his sovereignty over every power in the world.

Home Intelligence.

REPORT OF THE IRISH CHURCH COMMISSION.

The long-delayed but most important report of the Irish Church Commission appeared on the 19th ult. The report states that the total revenue of the Irish Church from all sources is 613,984*l.* 1,319 benefices have a church population of over forty, and extending to 5,000 and upwards. Four bishoprics are suggested for abolition—viz., Meath, Killaloe, Cashel, and Kilmore. The majority of Commissioners are in favour of leaving one bishopric only, that of Armagh. All bishops are to receive 3,000*l.* a-year income, and an additional 500*l.* when attending Parliament. The Primate, it is suggested, should receive 6,000*l.*, and the Archbishop of Dublin, if continued, 5,000*l.* The abolition is recommended of all cathedrals and deaneries, except eight. With a view to a re-arrangement of benefices it is proposed that the Ecclesiastical Commissioners shall have extended powers to suppress or unite benefices. All benefices not having a Protestant population of forty to be abolished. The estates of all capitular bodies and of the bishoprics abolished should be vested in ecclesiastical commissioners, and the surplus of all property vested in them to be applicable at their discretion to augmentation of benefices. It is recommended that the Ecclesiastical Commission be modified by the introduction of three unpaid laymen and two paid commissioners, one appointed by the Crown, the other by the Primate. The management of all lands to be taken out of the hands of ecclesiastical persons and placed in those of the Ecclesiastical Commissioners. Ecclesiastical persons not to be able to encumber official incomes by deed. No further recommendations are made as to the distribution of incomes or of revenues. Tables accompany the report giving full statistical information. The Commissioners expressly state that they have conducted their inquiry, and now report, on the assumption that the Irish Church will continue by law established and endowed.

THE IRISH CONVOCATION.

The Crown lawyers having been consulted by the Irish Archbishops as to the legality of their calling together, on their own responsibility, the Convocation or synods of the two Irish provinces, have given an opinion unfavourable to that proceeding. The archbishops have therefore declined to move in the matter. The Archdeacons of Armagh

and Dublin have, however, issued a circular, in which they suggest the expediency of co-operation in an effort to remove the legal obstructions which prevent the meeting of synods. Archdeacon Stopford (Meath) and Archdeacon Martin (Kilmore), in reply to the circular, both dissent from the proposition. Dr. Martin thinks the safety of the Irish Church Establishment would in no way be guaranteed by the meeting of the clergy in Convocation. It "evidently depends on the result of the English elections, or on the conviction of the great body of English Churchmen, that the two branches form but one Protestant Episcopal Church." Archdeacon Stopford replies that the proposed course "would involve fatal delay and weakness. Even if a writ were obtained Convocation could not meet until Parliament met. In the event of a Disestablishing Bill being introduced early next session, there would be no time to organise representative action of the laity, or to form our own judgment how such bill should be dealt with, if it cannot be defeated."

DR. VAUGHAN ON ESTABLISHMENTS.

The Rev. Dr. Vaughan, Vicar of Doncaster, has preached a sermon having special and important reference to the position and prospects of the Church of England. He said: "Church people must prepare themselves, I feel sure, for a speedy, a scarcely gradual, demolition of all that has been distinctive, all that has been exceptionally advantageous in their position. An eminent man and excellent bishop, who was laid in his grave last Friday, was wont to say, 'If I live ten years I shall be the last Bishop of Peterborough.' It is more than probable that some of my younger hearers this evening may live, not only to see what we call the Church of England thrown altogether upon voluntary offerings for its maintenance, but also to find it at least an open, perhaps a very doubtful question, to whom shall belong the churches themselves and the glebe houses—whether, indeed, there shall be left to the old Church of England, as we still fondly call it, any vestige of that legal standing which has made her hitherto the calm shelter of her obloquy or envy, as the case might be, to thousands of her domestic children, the admiring wonder of foreigners, and the mark of enemies. I am far from regarding this prospect—be it far off or near—with unmixed alarm or dismay. I never

believed that the 'Establishment,' as such, was Christ's Church in England, or that the withdrawal of the favours of the State would be the putting out in our communion of the Divine Shechinah. It is not so much for the Church that I fear. I fear something for the State, when it ceases to have a religion. I fear something for the average tone of religion in our cottages and in our palaces, when there is no longer one form of worship which has upon it the stamp of pedigree and of custom—when it is an evenly balanced question with every man and with every family, whither shall I go this day for God's worship—whither, or whether any whither? I fear there will be more and more in many houses of a cold, indifferent scepticism—a Christless education and a godless life. I fear that more and more may reach old age ignorant of a Saviour, and go to their graves without any sure and certain hope of a resurrection to eternal life."

The Earl of Harrowby, in a letter to the *Times*, suggested by Dr. Vaughan's sermon, remarks that it is not wise, because the "Irish branch of our United Church" is "attacked and imperilled, to treat the whole question of an endowed and Established Church as foredoomed, and to accustom men's minds to a conclusion from which they have hitherto shrunk, by forecasting and almost appearing to make light of the result."

EPISCOPAL CENSURES.

The Rev. J. Knapp, of St. John's, Portsea, who preached at the opening of the new Free English Church at Brighton, of which Dr. Winslow is the minister, has been inhibited, in consequence of that act, by the Bishop of Chichester, from again officiating in his diocese till he shall have purged himself "of this offence." Mr. Knapp has also been severely reprimanded by Archdeacon Jacob (Commissary of the Bishop of Winchester, in which diocese Mr. Knapp is an incumbent) who reminds him of the prosecution of the Rev. Mr. Shore. "You have," writes Archdeacon Jacob, "rendered yourself liable to punishment. Happily my experience of the diocese—and I can look back forty years—tells me that your act stands alone." This act was preaching a sermon; and it is this act which the Rev. H. M. Wagner, Vicar of Brighton, hopes will be a "lesson" to the reverend offender. The matter, however, does not end here. There are special services held at the Dome, Brighton, similar to those held a few years ago at Exeter-hall, and still held at many of the London theatres, at which sermons are preached by

ministers of various denominations. Of course the Dome is an unlicensed place. The following Sunday evening its area was crowded, it having been announced that the Rev. E. Clay, Incumbent of St. Margaret's, would preach. But between the announcement and the day of service, Archdeacon Jacob's letter and the Rev. Mr. Wagner's "lesson" had appeared; and when the time of service came, instead of the Rev. Mr. Clay, the Rev. J. Glaskin, a Baptist minister, officiated. Mr. Glaskin stated that under the circumstances, Mr. Clay did not feel himself at liberty to fulfil his engagement. To make these cases the more marked, we may state that, in the papers published in the very same town, we have an account of a service of evensong at St. James's Church, where the so-called Father Ignatius preached, and made a collection for his monastery. All the paraphernalia of the most advanced Ritualistic worship in Brighton were displayed, and lights and flowers were more than usually numerous. There was a crucifix under a red canopy, and to it the celebrants and ministrants bowed continually. There were vestments of the most various colours, blue, yellow, and deep crimson. One clergyman wore a biretta, while the acolytes wore red zucchetos, or scull-caps. There was much incensing and much singing, after which Father Ignatius, who made his appearance in a Benedictine gown with a cowl, and was observed to prostrate himself on his face at the introductory prayer, preached from the altar steps a sermon, in which he magnified the Virgin as the "Mother of God."

FATHER IGNATIUS AT ST. EDMUND'S.

Our readers are aware that the Rev. J. L. Lyne, who plays the double part of a clergyman in the Church of England and of a Benedictine monk (and as such is styled "Father Ignatius"), has been preaching week-day lectures at St. Edmund's, Lombard-street. They were for a time intermitted. When resumed, within the last month, he thought proper to denounce, in terms of sheer abuse, the merchants and the traders by whom he was surrounded. His text being Luke xviii. 35, in which the mention of Jericho occurs, he explained that that city was like Lombard-street, a place which was under God's curse. Not that he meant for a moment to say that Jericho was ever so bad as Lombard-street, for in Jericho, bad as it was, the people never raised up a god of gold, and then fell down to worship it. In Lombard-street they were engaged day and night with their gold, their ledgers, their perpetual rounds of filth

and bestiality. It was impossible for men of that sort to devote their minds to a consideration of the truths of the Gospel. In this strain he continued for the greater part of an hour. The church was crowded. On the next occasion (Friday, September 11), a large crowd of City men collected in the street to gave him a *charivari* as he left the church. "A howl of execration rose," relates an eyewitness, "which must have startled him." Some in the crowd endeavoured to pull back the cab, but the police prevented them. The shouts of disapprobation, not swollen, it is said, by the voice of a single "rough," continued till the monk had got clear of the street. On Friday, the 18th ult., the crowd was larger than ever, and the monk's assailants were more determined and unscrupulous. Old men and young women, old women and young men, were pelted without distinction. Twenty or thirty clergymen, most of them bearing a High Church aspect, were grossly maltreated, and there seemed to be a special aversion to those ladies who left the church, and who had the misfortune to wear crosses. Some of them were grossly insulted. It was deemed unsafe for the preacher to leave the church until twenty or thirty extra policemen had been sent for. They cleared the ground as well as they could, and by a skilful manœuvre, after half-an-hour's active exertion, they got a cab, in which Mr. Lyne was rapidly driven off, a vast crowd following yelling and hooting.

RITUALIST HARVEST FESTIVALS.

The Ritualists have been sedulously turning to account the harvest festivals held at this season. At Haydock, Lancashire, they have made a demonstration of this kind. The following is the account of the "offerings" "taken to the priest at the altar for presentation:" "A pig's head, decked out with flowers, corn, and berries; a large pat of butter, stamped with a lamb; a loaf of bread with A. M. + D. G. on the crust; two smaller pats of butter; several white and blue wax candles for use on the altar; richly ornamented white silk chasuble, stole, and maniple; a loaf of bread stamped +; another loaf of bread; a splendid bouquet of flowers: a special offering in money; twelve fresh eggs in moss baskets." In the course of the sermons "the real presence" was plainly taught, and confession was spoken of as "a special sacrament to remove the stain of sin ere we approach His altar." The account of these proceedings, when published,

excited such ridicule that even the leading Ritualists disavowed and condemned them.

ANNIVERSARY OF THE A. P. U. C.

The most important annual festival promoted by the advocates of Ritualism was commenced at All Saints' Church, Lambeth, on the evening of the 7th ult. The occasion was "the eleventh anniversary of the Association for promoting the Unity of Christendom, being the eve of the nativity of the Blessed Virgin Mary." At eight o'clock a procession advanced from the end of the building to the high altar. In it were borne bannerets on which pictorial representations of the Virgin were conspicuous, and the hymn by which the service was inaugurated was addressed to "the Queen of Earth and Heaven." The sermon was preached by the Rev. Mr. Ward. The Ritualist *Church News* says: "It has never been our lot to be present at a more impressive service, and it is difficult to say whether the solemnity was most apparent when the long procession, comprising 250 persons, was wending its way to and from the altar carrying the emblem of our Blessed Lord, of the Queen of Heaven, and of several of the saints, or when the clergy, acolytes, choir, and monks were ranged before the altar and in the sanctuary chanting the Cantic of the Mother of God." The same print gives a hymn which was sung as "the processional," and which contains the grossest Mariolatry. We quote two verses of this Popish composition:—

"Fairest Pearl of Time's broad sea,
Brightest Star of even,
More and better love we Thee,
Queen of Earth and Heaven!
Lead Thou to Thy Son and God,
Drear the way before us;
He Himself that path hath trod,
And His Love is o'er us.

"Intercede, when sin is strong,
Christ thy voice is heeding;
Desert tracks are parch'd and long;
Our desires misleading;
Pray a prayer that rise we may
When we fall or stumble;
So we wait the break of day,
Trusting, patient, humble."

Another portion of the festival was celebrated at St. Alban's, Holborn, and though the festivities of the anniversary have been generally terminated within two days, they have been this year, after the practice of the Roman Catholic Church, extended to the octave of the day on which the celebration was inaugurated. The most significant incident which occurred during the latter days of the celebration was the sermon of the Rev. Dr. Lee, Vicar of All Saints, Lambeth. In

the course of his sermon the preacher said that three hundred years ago the severance of the English Church from an important branch of the Christian family was effected. Where the odium of that event should rest he would not assert; but the fact that such an act was voluntary and occurred partly for ecclesiastical and partly for political reasons was an evil deeply to be lamented. It was a cause of thankfulness that the Church of England had not attempted to define doctrine or add to the faith. Such would have been a powerless effort. She accepted the creeds implicitly. Those he was addressing must remember that the Thirty-nine Articles were not matters of faith. Some of them were written in such a form that it would be absurd to subscribe to them as *formulae* of the Church to be believed in the same sense as the creeds. They held the same relation to the Church's laws as the by-laws occupied with regard to the common law of England. They did not bind the laity in any degree. He hoped that the time would come when they would entirely disappear. The Church of England founded by St. Augustine had deserted its allegiance to the see from which that apostle had derived his mission. The needless and mischievous separation which ensued was followed by many disastrous results.

THE PERTH CONFERENCES.

The Annual Religious Conferences were held in the City hall, Perth, in the early part of last month, under the presidency of Hay Macdowall Grant, Esq., of Arndilly. These Conferences were instituted in 1863, by Colonel Macdonald of St. Martin's and Rossie, who is this year unable to attend through indisposition. Year after year they have grown in importance, and have been the means of effecting a great deal of good by bringing Christians of all denominations on a common platform, all sectional differences being thrown aside for the furtherance of the cause of evangelical truths. The opening meeting was more numerously attended than any similar meeting in former years—the spacious hall being completely filled before the proceedings commenced. Among the speakers were Rev. W. Pennefather, Islington; and Rev. J. C. Brown, Perth. A meeting was held in the evening, when the hall was not only inconveniently crowded, but hundreds of persons could not gain admittance. The addresses were all of an evangelistic character, and the Conference was continued on the two following

days, when the chair was occupied by the Earl of Kintore and Lord Polwarth.

MISCELLANEOUS.

The Rev. Dr. Hugh M'Neile has been gazetted Dean of Ripon. The appointment of course gives satisfaction to men of Evangelical principles, and although some insulting remarks have been made by the Ritualist prints, even the *Guardian* says: "Few of those who differ from him will grudge at the age of seventy-five [seventy-three ?] this accession of dignity to one who has led an active and stirring life, in which he has obtained considerable renown among the Protestants of Lancashire as a platform and pulpit orator."

The Wesleyan Theological Institution at Richmond was re-opened on the 10th ult. as a Missionary College. The introductory address was delivered by the Rev. Dr. Osborn, the theological tutor. Richmond Institution was purchased by a grant from the Jubilee Fund, and the proceeds of the sale go towards the erection of two colleges for the home ministry—one in the West Riding and another in the midland counties—when the necessities of the Connexion may require them.

Whitefield's Tabernacle, Moorfields, is being rebuilt. It was originally erected in 1740. Mr. Remington Mills, M.P., laid the memorial stone of the new building the other day. It will cost about 7,000*l.*, half of which has been already received, the London Chapel Building Society, in conjunction with Mr. S. Morley, having made the liberal grant of 1,000*l.*, and the freehold site having been granted by the Ecclesiastical Commissioners.

The first week in last month there was "a local fast, accompanied by prayer and humiliation," in all the Baptist chapels on the south side of the Thames. The object was to "seek the blessings of heaven upon the evangelical labours in the district." The services in most of the places commenced at seven o'clock A.M., and continued until seven P.M. A president was appointed by previous arrangement for every hour, the whole time being occupied by prayers and hymns. The audience constantly changed, some going out after half an-hour's stay, and others coming to fill up their places. The Rev. C. H. Spurgeon was one of the ministers who presided.

A Popish cathedral is to be erected as a memorial of Cardinal Wiseman. A piece of ground of nearly three acres has been secured near Buckingham Palace and the splendid range of buildings now in course of erection by the Marquis of Westminster. The cost of the site alone will be 50,000*l.* So, at least, says the *Freeman's Journal*.

Monthly Survey of Missions.

GREECE.

Three native Greeks, educated wholly or in part in the United States, and all married to American wives, are now labouring in Athens as Protestant missionaries—one of them being also a physician and practising medicine. The Cretan refugees being in large numbers at Athens, the missionaries have seized the opportunity not only to aid in feeding and clothing them, but to give them a Scriptural education. Fifteen hundred children have been gathered into schools, in which they are followed by their mothers, and sometimes aged fathers, where the girls are taught to knit, and all to read and sing. Some of the sweetest Sabbath-school hymns have been translated into modern Greek by Dr. Riggs, of Constantinople, and the melodies are taught the children by these three Greco-American wives, all of whom, we are told, are "musical women." The missionaries have the utmost liberty of teaching from the Government.

INDIA.

The Rev. James Smith, of the Baptist Society, thus refers to a new movement among the Mussulmans of Delhi: "We have had to battle with opposition in the Bazaars whenever we stood up to preach ever since the establishment of the mission in this city. I have repeatedly asked our opponents why they did not follow our example, and endeavour by argument to propagate their faith. Within the last month they have acted on my suggestion, and almost rightly in the rear of the Jumma Musjid may be seen a party of Mussulman street preachers surrounded by large crowds of people. This is better than the sword, and I have not failed to congratulate them on their advance in the way of toleration. Of course on their ascending the preaching stand we change our former practice and become the attacking parties, rather than the defenders of Christianity. For some nights Mohammedanism has been fairly put on its defence in the presence of multitudes of people, and its defenders have ignominiously failed in every argument. Last night the controversy apparently arrived at its climax. We kept them at bay until long after dark, and the excitement was intense; sometimes the crowd swayed backward and forward with rage as they saw their champion foiled in every attempt at defence. We maintained our ground and finished by telling them that not a particle of evidence had been produced in proof of the inspiration of the Koran or the truth of Mohammed's mission. The people are being led to read the Bible for themselves, and it is quite refreshing to hear them refer to passage after passage, in their arguments in favour of Mohammedanism. Last night we had two copies of Arabic and Hindu Korans with us, and pinned them down to a verification of every quotation they made. When they were entangled in argument two nights before the cry was raised, "It is time for prayers," and all rushed up the steps to the Jumma Musjid. Last night they got up the same cry, but I told them it was only an excuse, and if they went away I would proclaim them vanquished; so nearly all remained. A good many are applying for baptism, although we scarcely can be said to encourage them for fear of their making a premature profession." Mr. Smith also speaks of "Mohammedan women by the score literally fretting for the instructions of a Christian lady, and sending to know when she will return."

CENTRAL ASIA.

One of the Moravian Brethren on the frontiers of Thibet, writes from Poo, Kunawur, that their schools are in a less prosperous state than last year, owing, as it is supposed, to the adverse influence of the lamas in discouraging the attendance of the children. "It is certain that the Chief Lama here is a decided enemy to our work. . . . The attendance at the Sunday-meetings is more encouraging. These go on in their regular course, and, though the attendance is sometimes small, there are always some who hear the Word of God with devoutness and attention. On the whole, we have the impression that the people here are not so obtuse as those at Kyelang were. . . . The renewed prohibition to cross the frontier into Tso-tso was not based on hostility to the Gospel, as it applied to all the inhabitants of this province. A bridge over the boundary stream which had been built by the Kunawur people was pulled down. I intend to try to get in, when I can."

SOUTH AFRICA.

The Boers of the Transvaal Republic object to the proposed British protectorate of Basutoland. The French Protestant missionaries, however, and the Basutos, are rejoicing in the prospect of its being proclaimed, and meanwhile peace is secured to them. Sir F.

Wodehouse, the Governor of the Cape, after visiting the disputed territory left behind him, on his return to the seat of government, a provincial resident, whose presence will be a check upon the aggressors. "The Governor," says Dr. Casalis, "showed himself full of kindness to our missionaries, and wholly favourable to the resumption of their labours in the places where they had been interrupted." According to the *Natal Mercury*, a most atrocious slave-trade has been carried on by the Boers. The Boers have made expeditions against the native tribes, killed the adults, and carried off the children into slavery. The Rev. Mr. Ludorf, an old Dutch minister, stated in a public meeting of the Boers, that on one occasion, near Zoutspanberg, a "number of native children too young to be removed were covered with long grass and burnt alive," and no one contradicted him.

HAYTI.

The Baptist missionaries in Hayti have been in imminent peril from the recent civil commotions there. At Jacmel, there was first a revolution, directed against the Government of President Salnave, and then a counter-revolution, after the revolutionary force, under General Hector, had left the town. The defenceless inhabitants were apprehensive of an attack from a horde of ruffians called "piquets," who were surrounding the town, and whose name is synonymous with pillage, homicide, incendiarism, and nameless acts of cruelty to women. The missionary writes: "Every foreign house in town has been nightly full of women and children, who thus took refuge under the respective flags; not at all certain, however, that even here they were safe. On three occasions, when the alarm was at its height, we must have had over one hundred of these women and children sleeping, if sleep they did, all over the floor of the chapel, as well as those of the lower and upper rooms of the Mission-house. The husbands and fathers of these were either with the revolutionary army before Port-au-Prince, or on the barricades of the town. I was their sole male protector. Not more than three or four of them were members of the little Protestant community they so despised. Most were Catholics, who knelt and counted their beads for the first time in a Baptist chapel. At the same time, that chapel was converted into a store-room for the reception of trunks, household effects, bales of merchandise, and all sorts of other valuables. For two months the chapel doors have not been open, save for one funeral. We have thus had no services. At first these were prevented by the revolution got up before the house, parade, conscription, and other things of the kind, that would have drowned the voices of fifty preachers. Later, we were almost hourly expecting that the piquets would be upon us. The Sabbath has thus gone and come like other days. Our harps are still upon the willows." There was every reason to fear that at Port-au-Prince the brethren were in a similar position. Jacmel was afterwards relieved by the return of the revolutionary troops, some of whom were so overjoyed to see the missionary, that they fell upon his neck and kissed him. "Never," he writes, "had I before received such a proof of the affection of the Jacmelians for me."

POLYNESIA.

A letter recently received from Bishop Patterson states that a fever had been prevalent at the mission settlement in Norfolk Island, by which three of his Melanesian scholars had been carried off. In consequence of this visitation the Bishop had determined not to make his usual trip to the islands. In other respects the settlement was prosperous. A hundred acres of land had been enclosed, and the young Melanesians were vigorously engaged in useful work and study.

The Presbyterian Church of New South Wales have lately appointed their first missionary. This gentleman, the Rev. J. D. Gordon, has hitherto been labouring as the agent of the Nova Scotia Missionary Board in Errromanga—the island watered by the blood of the most illustrious missionary to the islands of the South Seas, the Rev. John Williams, and subsequently by the blood of his own brother, the Rev. Mr. Gordon, and of his partner in life. Mr. Gordon, speaking at a recent meeting in Sydney, thus described the present aspect of the mission: "In the New Hebrides group there are about thirty islands. On the six at the southern end ground has been broken, of which one has been brought entirely under Christian influence, and a few of the inhabitants on two others have received baptism. On the twenty-four, then, no light shines; there is not a representative of Christianity of any kind. When the results are no greater after the efforts put forth, and which spread themselves over a quarter of a century, it appears to me another portion of the field should be tried. Recent events in God's Providence have been directing our attention to the island at the northern extremity of the group, and the largest and most populous. Through Captain

Hastings and Captain Burns, of Sydney, by both of whom missionaries have been frequently obliged during the last few years, two natives were obtained from that island in November, 1866, and lived for nearly a year in Erromanga, where I obtained some knowledge of their language, and imparted to them some of the first principles of our holy religion. I learned from the two lads themselves that a missionary had been recommended to them, and they were exceedingly anxious to have one proceed to their island, their chief having sent them with the understanding that they would return in four or five months with one; but after having been detained away a year, and having witnessed and been exposed to the ravages of an epidemic on Erromanga, they were obliged to return without even a missionary, or the mission vessel having visited the island. The captain, from whom and through whose influence I got them, undertook to take them home, and in so doing relieved me of a burden of anxiety. The poor lads sent back word by him to me to follow them." Mr. Gordon advocates the employment of lay agents under the superintendence of ordained missionaries.

Monthly Retrospect.

FOREIGN.

THE great question of peace or war on the Continent remains still undecided. The Emperor of the French and the King of Prussia—the two potentates who are expected to draw the sword—vie with each other in the pacific assurances they give the world; but, by some malign influence, the more they talk of peace, the more people anticipate war. In this general uncertainty the venerable Christian statesman, M. Guizot, has published a paper in the *Revue des Deux Mondes* which has commanded general attention. In it he surveys the position of affairs, and demonstrates that there is no valid reason to expect war, except from individual ambition; and at the same time he clearly shows that the only way to calm down the effervescence of Europe is to determine upon a general disarmament, in which France ought to set the example. But this is just the conduct which France is the least likely to follow, so long, at least, as the Emperor remains in his present state of suspense between his Ministers, who counsel peace, and his marshals, who incite to war. What the issue may be no one can venture to foretell. This suspense with regard to war is but too true a type of the state of conflict in matters of opinion, and especially on questions of religious faith. Here all is anarchy and chaos. That which seemed firm as the earth itself in matters of faith, now rocks to and fro; and as if a volcano were bursting up from beneath, all that which men have been accustomed to hold dear is boldly questioned and even blasphemously denied. Our correspondent refers to a meeting that was held in Paris a short time ago, where the working classes appeared in large numbers, and where every allusion to the Supreme Being was received with groans and execrations, and the name of God was regarded as the symbol of all that is unjust and tyrannical. With this our correspondence from Italy is in melancholy agreement, it being alleged, we are told, with regard to a controversy between Roman Catholics and Protestants, that the whole discussion was idle and irrelevant, as it remained first to be proved that there was a God at all. We have, in these utterances, a melancholy proof how deeply atheistic ideas have spread among the masses on the Continent.

Spain is once more in the throes of revolution. Insurrections there appear to be as periodical as earthquakes in the tropical regions, and though this threatens to be of a more serious nature than any of its predecessors, the accounts we have yet received are too varying and conflicting to enable us to judge of the true import of the movement. Contrary to the usual course of things, the present revolution appears to have broken out in the fleet rather than in the army; but that there was some concert between them is proved by the fact that at the time of the uprising the exiled generals returned to Spain, and it is said have won over the army to their views. Also the time chosen for the insurrection was when the Queen had left the capital and had gone to St. Sebastian, in the hope of having an interview with the Emperor Napoleon, who was at the neighbouring watering place of Biarritz. The news of the insurrection broke off all thoughts of the interview, and the Queen determined to return at once to Madrid, but the way was blocked and she was compelled to remain in the provinces. The general impression is that the present insurrection is not directed, as others were, towards a change of Ministry, but aims at the throne itself;

and though the report that the Queen had abdicated in favour of her son appears to be premature, it remains to be seen whether even that concession would satisfy the insurgents. Only one thing is clear, that the single Government in Europe on which the Pope could rely for friendly succour is now likely to fail him, and when Pius IX. holds his Ecumenical Council, if that meeting ever does take place, he and his bishops will meet without a friend among the crowned heads of Europe.

Italy partakes in the general disquiet. There are rumours of Bourbon movements in Sicily, while on the mainland apprehensions are entertained of a new expedition directed against Rome. In such an expedition Garibaldi would naturally be at the head; but it is said that the old man, learning wisdom from experience, declines to be a party to an undertaking which must be hopeless so long as France maintains her present position. The financial position of the country is better now than it ever was, and if insurrections and Roman expeditions prevent not, there is a prospect at last of the expenditure of the country being brought within the limits of the revenue. In the meantime the right of free speech is fully maintained.

H O M E .

After repeated promises and delays, till the subject was well nigh forgotten, the report of the Commissioners on the Irish Church has at last made its appearance. The recommendations it contains do not materially differ from the conclusions to which the Commissioners were reported to have come several months ago; and we are at a loss to understand why, since the report was then substantially agreed to, it was not issued before the prorogation of Parliament. The Commissioners have gone about their task very conscientiously, and have kept strictly to the letter of their instructions, which limited them to a consideration of how the Church funds might best be redistributed for the benefit of the Church herself. No one would suppose from the tone of the report that a proposal is on foot with which the whole empire is ringing, for stripping the Church of her possessions altogether. The Commissioners recommend that four bishoprics should be suppressed, that the archbishopric of Dublin should be reduced to a bishopric, that all deaneries or other cathedral dignities other than those connected with the sees that are still to remain should also be abolished, and that the incumbency should be suppressed in every parish where there are not forty Protestants. The money obtained from these suppressed dignities and benefices is to be vested in the hands of an ecclesiastical commission, to be largely composed of laymen, and the whole sum to be devoted to the augmentation of small livings, and the improvement and increase of churches and parsonages. For this purpose the funds now applied to benefices in the South or West may be transferred to the more populous Protestant districts of the North and East. The report has been so short a time before the public that it is, as yet, impossible to say what effect it may produce. The Liberal newspapers, of course, protest that no half measure or compromise such as this will satisfy the country, while the Conservatives do not welcome it with that cordiality which would imply that they expected to benefit by it. There is, indeed, a feeling abroad that Mr. Disraeli will not at all consider himself bound by this report, and that he is even now engaged in the preparation of some measure which will be nearly as sweeping and attractive to Irish feeling as Mr. Gladstone's policy. A scheme of disestablishment, but without absolute disendowment, is said to be in contemplation, but the story does not seem to rest on any foundation beyond the fact that the Minister having once surprised the country in the respect of Reform, is not unlikely to attempt another in the matter of the Church.

Are the days of religious persecution returning upon us in England? Certain recent events suggest the question, which, a few months ago, would have been looked upon as an impertinence. And the mischief is the graver, that violence has been offered in more than one quarter by different classes of the population, and towards different kinds of victims. There is nothing in common between Mr. Lyne (or Father Ignatius, as he is called) and Mr. Murphy, beyond the fact that both have been set upon by mobs on account of their plain speaking. We are no advocates of the style of address in which Mr. Murphy conducts his arguments against Popery; but we felt that the Englishman's right to freedom of speech was violated in his person. When we saw that Popish mobs were allowed to meet and howl down a Protestant lecturer in some of the principal towns in England, and when we found that the magistrates, instead of giving him the protection of the law, which they were bound to afford, actually held him responsible for the breach of the peace that took

place, and committed him, instead of his persecutors, to gaol, we felt that this moral cowardice would bear bitter fruit, though we confess we were not prepared to find it ripen so fast and show itself in the heart of the City of London. That a well-dressed mob should have howled at Mr. Lyne in Lombard-street the other day, and insulted the members of his congregation, was but the natural consequence of the riotous conduct of the Irish ragamuffins who turned out to break the peace in Ashton and Manchester, and in both cases the police appear to have culpably failed in doing their duty. In speaking of the City riots, we do not for a moment believe that the real offence was the coarse and indiscriminate condemnation which Mr. Lyne appears to have passed upon the citizens. The great cause of opposition was the mockery that was flaunted in the faces of the citizens; and if any indignant personal feeling actuated them, it was that they should be condemned by one who was himself a traitor to the cause of his Church. It was the monasticism he is attempting to revive, not the sins he so coarsely alleged against them, that moved some hundreds of our merchants and traders to leave the mart and the counting-house to annoy and to assail this extremely silly young clergyman. But this scarcely mends the matter. Anything that savours of persecution is, as the Frenchman said, worse than a crime; it is a blunder. At the same time our ecclesiastical rulers may read in this discreditable incident how the minds of the laity are becoming affected on this subject of Ritualism.

The Ritualists, however, wax daily bolder in their demonstrations, as if determined to defy not only the authority of their own bishops, but the opinion of their own countrymen. One Ritualist, indeed, has soared far above his brethren, and has caused no little scandal even among them by the style of his innovations. The Incumbent of the parish of St. James, at Haydock, celebrated harvest home by a great ritualistic procession, in which the villagers brought their offerings as if they had been assisting at some ancient celebration of rites in honour of Ceres and Pomona. But the reverend gentleman and his simple congregation overdid their parts. To bring wheat-sheaves, roses, and dabbias was well-enough; but what had a pig's head and pats of butter to do in a church? The Ritualists feel, with a well-known character, that they must draw the line somewhere, and they draw it at fruits and flowers. Then there is the services in the Rev. Dr. Lee's Church at Lambeth, on the feast of the Nativity of Mary, where hymns in her worship were actually sung in a church, and by a congregation that professes to be a portion of the Protestant Church of England. What are the bishops about? What, indeed! It must not be supposed they are altogether asleep. They are vigilant enough when any infraction of Church rules is made in the opposite direction. You may coquet with Rome as much as you please, but beware how you make any advances towards the Dissenters. This the Rev. Mr. Knapp, of Portsea, has found to his cost. Being at Brighton he accepted an invitation from the Rev. Dr. Octavius Winslow, Baptist minister there, to preach in his chapel. The Bishop of Chichester was at once upon him; and though his own bishop, Dr. Sumner, of Winchester, is in too delicate a state to attend to business, his commissary at once joined in the chase, and Mr. Knapp was inhibited from officiating in the diocese, and treated as a rebel against episcopal authority in the other. It is doubted whether in this instance they have not been too vigilant, and whether Mr. Knapp has in reality transgressed any ecclesiastical law. But it serves to show how active the bishops can be when they please, and in what direction their action moves.

We mentioned last month the case of the Old Greyfriars' Church of Edinburgh, in which the congregation had petitioned the Town Council, who are the patrons, for a particular clergyman to be their minister, and that the Town Council had, in spite of their wishes, appointed another. That gentleman, Dr. Gloag, refused the appointment offered to him under such circumstances. The matter then came again before the Town Council, and after two meetings and some very exciting discussions, they resolved to make no appointment at all. In such an event it is provided by the Scotch ecclesiastical law, that the appointment shall be made by the Presbytery, and the congregation hope the Presbytery will be more favourable to their wishes than the old patrons were. But no appointment has yet been made.

Evangelical Christendom.

THE SPANISH REVOLUTION.

ANOTHER European dynasty is levelled with the dust; another revolution has been accomplished, at the expense of authority and in the interests of popular power; another—and that the only remaining—prop of the Papal authority has been struck down. Queen Isabella of Spain left her capital on a visit to the provinces; report said it was to consult with the Emperor of the French on the best measures for strengthening her throne. But in her absence her subjects rose against her; province after province pronounced for her expulsion. The navy, for the first time in Spanish history, turned against the throne; the army, though with less of alacrity, and in one or two districts after an honourable resistance, followed; and the unhappy Queen, who had advanced to the frontiers of France, found there was no resource left her but to flee from the Peninsular, and, by permission of the Emperor Napoleon, to seek a temporary refuge in the Castle of Pau, the cradle of that Bourbon race of which she was the last crowned descendant. With her went her children, her husband, and the whole fry of favourites, priests, and nuns, who have rendered her reign scandalous, equally by its vice and its superstition. From that retreat she has put forth a proclamation, breathing rage and hatred against the authors of the revolution, and threatening them with her royal vengeance when the time comes that her people, unable, as she assumes, to live longer without her, shall bring her back in triumph. On this impotent effort of rage and spite the revolutionists have taken the most cruel of all revenges—that of contempt. They have published it everywhere, that the Spaniards may know what defence the Queen has to make for the faults of her past reign, and what policy she meditates for the future. The event has justified their expectations. Throughout the wide extent of Spain, no hand has been raised on behalf of the Queen. The Basque provinces, once the stronghold of monarchical loyalty, refused to do more on the Queen's behalf than furnish a small body-guard to protect her from insult while she passed through the boundaries; and though at the first outbreak of the revolution a portion of the royal army stood by their colours for a time in the north-west, and still more in the south, near Seville, where a serious battle was fought; yet even these men soon fraternised with the insurgents, and nowhere else was there a hand lifted in defence of the fallen monarch. The nation seems to have been ripe for a revolt, and it must be said the catastrophe was predicted in every country in Europe months before it occurred; the only persons that appeared to be blind to the coming doom were its victims.

The causes that have led to the downfall of Queen Isabella and her dynasty are deep seated and of long standing. In one sense there is not much to surprise us in it. Spain is the land of revolutions, and it would be difficult to number up all that have been attempted, with more or less success, since the restoration of the Bourbon family, at the close of the great war. The Queen herself is the child of a revolution, and they who fought to place her on the throne, to the exclusion of the legitimist heir, did so in the hope that she would institute a constitutional form of government, and reign by the will of the people. But it was soon found that she was as despotic in her disposition as the uncle she had displaced, and that under cover of the Cortes, whom she went through the form of summoning, her real instruments of government were the priests and the army. What she might have been in her

personal character, had she been more fairly dealt with, it boots not now to inquire. In addition to a vicious training from a profligate mother, she was forced at an early age, through the intrigues of Louis Philippe and M. Guizot, into a marriage with a husband whom she despised and detested, and whom certainly it was impossible for her to esteem. The result was a life, according to all reliable accounts of it, alternating between gross debauchery and abject superstition. When wearied of the society of her favourites, she turned for consolation to an ignorant confessor, and to a nun who had been convicted of feigning that the wounds of our Saviour had been miraculously imprinted on her own person. But whether in her vicious or her penitent fit, she was always consistent in repressing every symptom of free thought or independent will among her people. It was enough for a deputy or any man of mark to express dissatisfaction with the system in force to insure his deportation to the colonies, if not a sterner fate. Unfortunately for her, in avoiding one evil she fell into another. Her absolute system of government could not be carried out without having recourse to the assistance of the army, and the officers who had the confidence of the army were made her Ministers of State. But this only shifted the scene of intrigue and revolt from the people to the troops. The general in power was envied by all his military colleagues who had not his good fortune, and each one endeavoured to ingratiate himself with the soldiers, as the sure stepping-stone to a revolt, to be followed by the displacement of his rival, and the establishment of himself in the royal favour. Thus it happens that for many years past the revolutions in Spain have been confined to the army; one ambitious general attempting to trip the heels of another, and the Queen accepting each revolution with as much equanimity as our own Sovereign accepts the Ministers indicated by a vote in the House of Commons. The present revolution does not so much differ from former ones in its agents as in its objects. Now, as in former times, the people—at least in the first instance—took little or no interest in the revolt. It began among the navy and quickly spread in the army, Serrano and Prim doing that which Narvaez and O'Donnell had done before them. But the difference was soon made clear when it was announced that this revolution was not begun for a change of Ministers, but for the removal of the dynasty. This was the new and portentous handwriting on the wall which startled the Queen, and it is not to be wondered at that at first she could not believe in its reality. It has been accepted, however, all over her dominions; even Cuba has by telegraph given in its adhesion to the new order of things; and the cause of the Queen is pronounced to be lost throughout the Spanish dominions.

What is to follow this startling change? Of course while the insurgents are yet in the first flush of their success it is difficult to take in all the bearings of the work they have accomplished, and we doubt whether the leaders themselves have any settled plan of action. There are, however, two or three points round which a special interest clings, as the prospects of humanity and of true religion are bound up in them. To take the political aspect of the question first, who is to be the new ruler of Spain? Having overthrown one dynasty, are the people about to set up another, and if so, which? Or will they dispense with a sovereign altogether, and endeavour to carry into sober reality the dream of the more advanced democrats throughout Europe, and establish a republic? That there are men in Spain, and notably in the two great towns of Madrid and Cadiz, who would hail a republic as the best of all forms of government, we do not doubt. But it is admitted that the Spaniards at large have no wish for a republic; and if they had, the leaders in the revolution are well aware that in the present crisis their neighbours are very sensitive to any establishment of a democratic power, and that to set up a republic would be to incur the disfavour, perhaps the hostility, of France. A sovereign,

therefore, seems the only alternative. It happens that there are abundance of sovereigns disposable; but, probably on account of their number and variety, the Spaniards are the more difficult to please. First, there is the Queen's sister, the wife of the Duke de Montpensier (one of the sons of Louis Philippe), both of whom lately incurred the Queen's displeasure on account of their liberality of opinion. But the Duke is said to inherit his father's vices of meanness and avarice—qualities which Spaniards detest; and, moreover, Louis Napoleon would not endure to see any member of the hated Orleanist family seated on the neighbouring throne to France. Then there is the family of the Queen's uncle, who were set aside more than thirty years ago to make way for her, and some of whom are now professing the Liberal creed, which at the time secured for her the throne. But the Spaniards do not seem to have faith in conversions of that colour and coming from such a quarter. An arrangement has been suggested which would be a most eligible one, if men's passions and prejudices were not to be taken into account. It is that the present King of Portugal should be invited to become the sovereign of Spain as well as Portugal, and that the whole Peninsular should thus be united under his rule, much as Scotland and England were united under James I.; and, as in that precedent, that this personal should afterwards be followed up by a legislative union. The only objection to this of which we are aware is, that the hatred of the Spaniard to the Portuguese is only equalled by the hatred of the Portuguese to the Spaniard; though whether it exceeds that which was once entertained between the Scotch and English, or whether, like that, it would yield to the mollifying influence of time and of more frequent intercourse, it is not for us to say. But even he by no means exhausts the list. There has been some talk of inviting our Duke of Edinburgh, or even the Duke of Cambridge, it being supposed that the Spaniards would be willing to overlook their heretical opinions for the sake of the splendid dower of Gibraltar, which it is hoped either would bring with him; an expectation, however, in which it is more than likely they would be deceived; and even Prince Napoleon is talked of as a possible candidate. Amid such a choice, what wonder that the Spaniards should prove embarrassed! At the time we write, the choice appears to incline in favour of Ferdinand, the father of the present King of Portugal, who inherits the throne in right of his mother. This would give a fair chance of uniting the two kingdoms at a future time, which will perhaps be the best solution of the difficulty.

The great interest, however, which Protestant Englishmen will take in this revolution arises from its bearing on the question of religious liberty. Spain has hitherto been emphatically a land of Popery; it has been more Popish than Rome itself. The abject devotion of the Queen, the ascendancy of monks and nuns in her councils, but intensifies the feeling that was burnt into the minds of the people by the Inquisition, and the impress on which has remained there ever since; so untrue is the popular maxim that persecution always defeats its own ends. The superstition of the Queen went far to atone in the minds of her people for her profligacy, and though they might detest—as all priest-governed people do detest—the priests as instruments of rule, and even in their social intercourse, still they could not get rid of the terror with which these same priests inspired them as the dispensers of the mercy of the Almighty, and the holders of the keys of the kingdom of heaven. It is right to bring these features of the Spanish character into prominence now, to correct any sanguine estimate that may be formed as to the spread of Evangelical truth in the newly-emancipated kingdom. All that we can ask from the new rulers of Spain is, of course, that complete liberty of worship and of discussion should be granted, and this they show a disposition to concede. An edict proclaiming freedom of religion was among the first acts of the Government, and we

have no doubt will be enforced by them as far as their power extends; but they know they have to deal with an impulsive and fanatical people, and we can hardly suppose they would risk their own popularity by taking up the cause of some Protestant victim of a popular tumult. A good gauge of their disposition is given in the application that was made to the Provisional Government to grant a site for an English Protestant Church in Madrid. Garibaldi granted a similar application at Naples on the instant. The Government of Madrid are more prudent; they take time to feel the pulse of the populace; and if that be adverse, the application will be refused—though at Seville permission to celebrate Protestant worship was at once granted to the English by the Junta of that place. Not that even if Protestant worship were to be altogether prohibited, religious liberty would therefore have gained nothing by the revolution. It is something that the general principle is admitted; it is something that the monasteries established within the last thirty or forty years are to be suppressed; it is something that the order of the Jesuits is denounced, and the members expelled from Spain. But the most important result of all is that the Court of Rome has in this revolution lost the support of the only crowned head on which the Pope could count throughout the world. The Emperor of the French supports him from political rather than religious motives, but the Queen of Spain was a sovereign after the Pope's own heart. She regulated her kingdom on the principles laid down in the Pope's Encyclical; the statesman was subordinated to the priest; the State existed only for the good of the Church; everything was done that could testify devotion and submission to the Court of Rome; and the end is that the monarch is a fugitive and a suppliant, and the people, though as Catholic as ever, abolish the monasteries and nunneries, and eagerly destroy everything that could remind them of the Pope's supremacy. That these catastrophes, which one by one have befallen the supporters of the Pope, will make any impression either upon his Holiness's own mind or on the minds of those about him, we certainly do not expect. But thoughtful men, we believe, will come only to one conclusion, that that cause must be doomed which within so short a time has proved fatal to every one of its supporters—itsself still standing to be the last denounced.

There is another point of view in which the fall of the Spanish dynasty assumes an aspect of deep interest—its timely occurrence tending, as is generally believed, to the preservation of the peace of the world. The ill-feeling that exists in France at the success of the Prussians in Germany is well known, and sagacious politicians have never varied in their predictions that sooner or later that revolution would find vent in war. But a few months ago the imminence of war appeared to be greater than ever, and it was confidently affirmed that the present autumn would not pass without seeing hostile armies in the field. The progress of Prussia in winning over to her side the South German States was felt to be an aggravation of the existing offence; and Austria, herself equally irritated, was to be brought in as a party to the quarrel. The plot was cleverly laid, and involved nearly the whole of Europe. Austria was to stir up the Poles to a fresh effort to obtain independence, and troubles were to be created along the Turkish border, so as to keep Russia in employment. Italy, it was feared, would aid Prussia, but it was provided that the French garrison in Rome should be replaced by a Spanish one; it being considered that the Spaniards would prove themselves a match for the Italians. The plot had begun to work, so far as Austria was concerned, and the Poles in her dominions were treated with exceptional favour. Preparations for the war were making, it was said, on a large scale, though in secret, and all was going well; when, on a sudden, this Spanish revolution occurred, and the whole scheme collapsed at once. With the Queen a fugitive, and revolutionary leaders seated in authority, the despatch

of Spanish troops to coerce the Italian people could no longer be counted on; it might be that they would throw the whole weight of their assistance into the opposite side. If Italy was to be held it must now be held by French troops alone; and the French marshals, vain-glorious as they are, shrank from the responsibility of having to encounter, at one and the same time, the Prussians on the Rhine and the Italians on the Tiber. War under such circumstances was not to be thought of. The question was adjourned, at least until it should be seen how Spain would settle down; and the preparations which Austria had made for encouraging a rising among the Poles have had to be retraced, at some expense of her own dignity. The world is to be congratulated on this result. Peace is assured, at least for the present year; and though we do not believe that every day's continuance of peace adds to the improbability of war, we are at least well satisfied that a state of peace is in itself a blessing, every day's continuance in which is so much added to the welfare and happiness of the world. And we cannot but see in this disappointment of the schemes, and mocking of the wisdom of the rulers of this world, the working of a beneficent and all-wise overruling Providence, and a solemn reiteration of the old lesson—that the Almighty makes even the passions and the wrath of man to work out his sovereign purpose.

THE EARTHQUAKES IN PERU AND ECUADOR.

WE find in the *South American Missionary Magazine*, issued on the 10th ult., several letters from the society's agents, describing the fearful earthquake which has taken place on that continent; indeed, the number before us is almost wholly occupied with the appalling details. The letters are too long for insertion in these pages, but we are indebted to our contemporary for the following summary:—

"Since the fearful earthquake of 1755, which overthrew Lisbon, and engulfed 50,000 people, no visitation of the kind has occurred so awfully sudden, terrible, and destructive in its nature, as the one to which we have the sad duty to refer, and which has made itself felt for at least twelve hundred miles along the West coast of South America. To our readers the subject is painfully interesting. Four of our ministerial stations are situated in Peru—Arica, Tacna, Callao, and the Chincha Islands; while other towns in the same republic were visited only last year, with the view of placing Protestant clergymen or schoolmasters thereat—Iquique, Pisagua, and Ilay. Of these, Arica, Iquique, and Pisagua are swept into the sea. And on the 22nd August, Tacna was still shaking, and its people fearful; while at Callao, after the inhabitants had been terrified by the earth trembling and the sea advancing, a fire is said to have destroyed property to the amount of 2,000,000 dollars. Then there is the grand city of Arequipa levelled to the ground, and Cerro de Pasco, the most elevated town in the world, demolished. Well may that portion of our mission-field marked Peru henceforth attract attention. It is said 2,000 lives are lost. Let us hope there are not so many, but we have to thank God the number is not more, and that all our agents are safe, and at their posts doing their duty. But, alas! in Ecuador, the tableland of which is 'a sort of monster bubble blown up by Cotopaxi and its sister cones,' not less than 20,000 persons have been killed! Ibarra and Cotacachi, with almost their entire populations, have disappeared. Quito, which in 1857 lost 5,000 lives by an earthquake, still stands, but totters. 30,000,000 of dollars is reported as the pecuniary loss. Fearful indeed, then, has been this judgment."

The South American Missionary Society's work at Arica and Tacna may be viewed with peculiar interest, as the former place is supposed to have been the centre of the earthquake, and the latter is built on the crust of an extinct volcano. The

Rev. J. W. Sloan, LL.B., one of the society's missionary chaplains, has had the charge of both these towns. The Rev. T. W. Wilkinson is the society's chaplain at Callao. Both these gentlemen describe the awful visitation of which they were spectators. Mr. Sloan thus concludes his letter: "I have been struck during the past week with the statement of our blessed Lord, in which he mentions earthquakes as a precursor of his second advent; and surely nothing like a terrible earthquake makes the heart grow sick of the vanities of time, rivets the mind on the action of a present Deity, and shows man his own nothingness. In these solemn moments everything says, 'Be still, and know that I am God'" (Psalm xli. 10). Mr. Wilkinson also mentions this portion of Scripture as having engaged his attention and that of others. The same truths seem to have forced themselves on both these ministers. The Rev. Allen Gardiner, another of the society's missionaries, who was sailing along the coast, also gives his account of the fearful desolation wrought by the great earthquake.

On the 23rd July—only a short time before the catastrophe—Mr. Sloan wrote very solemnly about the miserable "husks" that men and women would feed upon, even when "the bread of life" is within reach; and after praying that the Spirit might quicken all committed to his charge, added:—

There are a few things cheering. We can now say there are two little churches established. In Tacna the 'English Chaplaincy' is a very neat chapel—i.e., the large sala of my house. We have reading-desk, communion-table, suitable seats, Commandments, appropriate texts of Scripture, etc. The room will hold eighty persons. In Arica we have a room at the railway-station now; this is to be the chapel. The station is an iron building, divided into two parts, one being waiting-room and booking-office; the other, at the back of the booking-office, being appropriated to Divine worship. It will seat about forty persons; they have painted the room, enclosed a corner for vestry, and made tables and kneeling-stools. The Church is now localised at both places. It is the day of small things; but if the dew of heaven descend upon the seed sown, it may ultimately be like a field which the Lord hath blessed.

Our contemporary adds:—

Alas! "Now everything is gone—our chapel, books, robes," all swept into the sea. The *Wateree*, on which vessel Divine service had been held and the Lord's Supper administered, is a wreck, and though Mr. Sloan "in his own hired house" at Tacna had "received gladly all that came in unto him," yet when he was writing his last letter shocks of earthquake were repeated and violent—he and his family had "been seven nights lying on the floor without undressing"—so that we shall be anxious to hear by the next mail further particulars. In the meanwhile we commend to the prayers of all who feel an interest in the blessed work the Society has undertaken, those who are bearing the burden and heat of the day. There is no loneliness like "spiritual loneliness," and we leave the following words of our faithful missionary to apply themselves: "It is therefore a great comfort to know 'we are not alone,' but that the Church at home is with us, by praying for us, feeling an interest in our efforts, and rejoicing at the smallest signs of success. I refer to the meetings for prayer on behalf of the South American Mission. We do need to be remembered at God's throne."

A subscription in aid of the sufferers is now in progress throughout our own country. It was commenced at a meeting held in Guildhall, on the 14th ult., the Lord Mayor in the chair, supported by members of Parliament, bankers, merchants, and other citizens. The sum of 7,000*l.* was subscribed on the spot, six firms contributing 1,000*l.* each.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, October, 1868.

THE JESUITICAL PRESS AND THE AFFAIRS OF SPAIN.

It is no part of the duty of your French correspondent to give information respecting the great events which have recently taken place in Spain. The readers of *Evangelical Christendom* are already apprised of these facts, which have occupied so large a space in the journals of Europe; and every one knows that the Queen of Spain, having lost all political authority, and even all moral reputation, has been constrained to take refuge in a foreign country. But there is another aspect of this question, which deserves to be mentioned in my correspondence: The organs of the Jesuitical party, such as the *Univers*, the *Monde*, etc., which are issued in Paris, have been placed by the Spanish revolution in a very difficult position, and the articles they have published on this subject fully reveal the uncertainty and the embarrassment of the bishops, the monks, and the other apologists of Popery. They do not dare, on the one hand, to sound the praises of Queen Isabella. This would be too scandalous. There are limits which public decency will not allow to be overstepped; and the flagrant scandals of which this Queen, at once bigoted and immoral, has been the cause, cannot be disputed, even by the partisans whom she still reckons after her fall. But, on the other hand, the Ultramontane journals fully understand that the late revolution in Spain is a serious check to the Roman Catholic Church. They are obliged to admit that the Holy See, as it styles itself, is becoming more and more isolated and enfeebled upon the European continent, and is losing from day to day the last defenders of its ancient privileges. For example, the empire of Austria, which for so many generations was the bulwark of the Papal See, and shed such torrents of blood to maintain the supremacy of Rome, now completely disavows its past, and is maintaining a severe conflict with the pretended successor of St. Peter. Italy has asserted a still greater and more complete independence in respect to clerical pretensions, and the very possession of Rome itself is endangered by the numerous antagonists of the Papacy. As regards the French people, although the

majority of the inhabitants of our country bear the name of Roman Catholics, it is indisputable that, since the revolution of 1789, the Roman Pontificate in our midst is far from possessing that overwhelming influence which it wielded in ancient times. Spain, yes, Spain was the only country of Europe in which the Pope, sustained by a numerous army of Jesuits, bishops, and priests, could still hope to obtain complete submission to his ordinances. But, lo! the Spaniards themselves, inflamed against a tyrannical, superstitious, and immoral Government, have also broken the yoke of the Papacy. They now proclaim, notwithstanding the contents of the last Encyclical, liberty of conscience and of worship; they announce that the convents will be suppressed; and, as "extremes meet," as the proverb says, the opposition to the Papacy will probably be so much the more violent as the clerical despotism has been the more oppressive. Where, then, is Papal authority? It exists only in the "domain of St. Peter," or upon Roman territory, and that precariously, with the aid of French bayonets. Such is the position of affairs, and every one will understand how the Jesuits, the Ultramontanes, must be humiliated and alarmed by the Spanish revolution. Is it not the precursor of total ruin?

A PROTESTANT'S REPLY TO THE POPE'S LETTER.

Notwithstanding these growing symptoms of decay, Pius IX. has conceived plans for universal restoration of his power as a pontiff. Your readers are doubtless aware that he addressed, on the 30th September last, a letter to the Protestants, in which he invites the disciples of our holy Reformation to return to the foot of the Roman chair, which he calls the "centre of unity," in order to re-constitute one and the same flock throughout the whole world. Strange infatuation of this old man sitting in the Vatican! What! Evangelical Christians—those who have maintained such great conflicts, endured such lengthened sufferings, for the sake of fidelity to the Holy Scriptures and to the teaching of the Divine Saviour—the members of the Reformed communions—are expected to belie their beliefs, and to bow their heads and hearts before the Pontiff, who obstinately maintains the false traditions of the Papacy!

By so doing they would return to the Papal standard at a period in which the majority of the Romanists themselves are resisting an authority which has become as intolerable as it is shameful to their understandings and their consciences. In fact, it is impossible to comprehend how Pius IX. can have adopted so extravagant a hope, and have had the courage to avow it. Ought not the cardinals and his other advisers to have turned him away from the execution of such a design? However this may be, and without dwelling upon this singular pretension, an Evangelical journal of Paris, entitled the *True Protestant*, has recently published a letter in which one of our pious co-religionists, M. Louis de Marsault, responds to the appeal of Pius IX. in categorical and exact language. It would take me too long to analyse this composition throughout, but I will quote from it some arguments which will be somewhat interesting to your readers. M. de Marsault says, in the first place, that Protestants would give up their points of difference were the Papacy the faithful interpreter of the Bible — of revealed religion. But how could they consent to re-unite themselves with a Church which places its human traditions on a level with, or even above, revelation? The author of the letter next says, and with perfect truth, that the Romish Church, far from propagating the faith, has, by its despotic requirements and acts, aided in extending the empire of materialism or of infidelity. Protestants, therefore, cannot associate with a communion which has been so fatal to the progress of true religion. Since Romanism has joined hands with the enemies of modern liberty and of social progress, it has no right, no title, to demand the adhesion of the disciples of the Reformation. In the third place, the Papal See has always aimed to institute a so-called "theocracy" — that is to say, to render the civil community entirely dependent upon the sacerdotal body. Is this to be endured? No! The same writer refutes, by quoting the testimony of the Fathers of the Church, the false interpretation which the Pope gives to the words of the Lord: "Thou art Peter, and upon this rock will I build my Church" (Matt. xvi. 16). This rock is Christ himself, as says St. Augustine; and the reference is to the declaration, the confession made by the Apostle: "Thou art the Christ, the Son of the living God." Lastly, M. Louis de Marsault establishes by irrefragable proofs that the Romish Church possesses neither "unity," "holiness," nor the apostolic cha-

acter of which it boasts; and that it falls into the gravest error by subordinating justification and regeneration, and the salvation of the soul, to union with Rome. No, no; salvation consists in the union of the believer with Jesus Christ, the supreme Redeemer. The author adds, that if the Pope "prays for the Protestants," as Pius IX. says, in his letter, the Protestants, "in their turn, pray for the Roman Pontiff," and ask God that the heavy trials inflicted upon him may become the means of his enlightenment. Such is the substance of this letter. Assuredly the Jesuits, the servile advocates of the Roman See, will be scandalised to see a simple Protestant layman holding such firm language, and addressing the Pope with so much fidelity, but religious liberty can no longer be trampled under foot.

EVANGELISATION OF THE ARABS IN ALGERIA.

I have more than once had occasion to mention the Arabs inhabiting our colony of Algeria. The majority of these Arabs are blind and superstitious followers of Mohammed; and the religion of the False Prophet has been, according to the most reliable authorities, the chief cause of the fearful calamities which have recently desolated this population. It is computed that 128,000 (yes, one hundred and twenty-eight thousand) Arabs died of hunger during the early months of the present year! Is not this a solemn appeal to the sympathy, to the charity, of the disciples of Christ? Moreover, a pastor of the Free Protestant Church in Algeria has published a letter, in which he invites our co-religionists to send into Algeria pious families, who, by establishing themselves in the colony, may fulfil the office of missionaries to the unfortunate Arabs, without assuming the designation of pastors, a title which sometimes produces more suspicion than adhesion. The French Government would not offer opposition to this mode of evangelisation, inasmuch as it would be a voluntary individual work, without any official character; and, consequently, the political authorities would have no responsibility in connection with it. There are, in the colony of Algeria, some inhabitants denominated "Kabyles." These aborigines are regarded as the posterity of the ancient Christians who sought refuge in the mountains at the time when the Mohammedans invaded Africa, with the Koran in one hand and the sword in the other. The Kabyles have not, it is true, during this long period retained the belief of their ancestors; but, what is remarkable, they have never adopted the detestable practice of polygamy;

they are more industrious, more free, better versed in the industrial arts than the Arabs; they have even a law, called "Kanoun," which is evidently borrowed from the ancient term "canon"—canons, or apostolic rules. These Kabyles, therefore, would, in general, be well prepared to receive the instructions of the Gospel. Let us hope that the members of our Reformed Church will respond to this interesting appeal, and that Christian families, fixing their abode in the Algerian colony, will devote themselves to the propagation of the truth—the Christian faith—amongst this people, who have such need to be enlightened and converted.

THE JUBILEE OF THE BIBLE SOCIETY.

I pass to another subject, which particularly concerns the Protestants of France, and at the same time supplies the Christians of England with a source of pious retrospection. The Protestant Bible Society of Paris will, in a few days, celebrate its jubilee, or the fiftieth anniversary of its foundation. At the commencement of the nineteenth century, copies of the Holy Scriptures in our country were extremely rare; for the persecutions of the Romanists, the exile of a large number of Protestants after the Revocation of the Edict of Nantes, then the mischief wrought by the Encyclopedic school, or that of Voltaire and his disciples; and lastly, the atrocious violence of the republicans in 1793, who had closed the churches and banished the ministers—everything had contributed to deprive the majority of the Protestants of France of that holy and divine Word which was the strength, the hope, the joy of the old Huguenots. But after the fall of Napoleon I., in 1815, the relations with our brethren of England became more free, more frequent, and more intimate. Your worthy and zealous Rev. John Owen, well known in France by his *History of the British and Foreign Bible Society*, came to Paris in 1818, and addressed himself to the most distinguished and pious disciples of the French Reformation—MM. le Marquis de Jancourt, Marron, Chabaud de La Tour, Delessert, Goepf, Boissard, and many others; and then, with one consent, without distinction of nationality, race, or communion (Lutheran, Calvinist, or Anglican), a Bible Society was founded, on the model of that which had existed in London since 1804, and had effected so much good. Well, it is this French Society which is about to celebrate its jubilee. M. Guizot has consented to preside, and his presence and address will undoubtedly impart great importance to this

festival. But why should I conceal from your readers the fact that the majority of the members of this committee no longer inspire men thoroughly Evangelical with perfect confidence? I will abstain from every expression likely to wound, from every hostile judgment. But if those venerable pastors, those old believers who laid the first stone of the Bible edifice, could return to the land of the living, and hear the discourses or read the works of many of those new members who now have the direction of this society, they would be surprised and grieved to find amongst them opinions very different from those by which they themselves were animated. Alas! the men of the new generation have not entirely preserved the faith, nor the principles, nor the sentiments of their predecessors. I will not, however, dwell on this. The circulation of the Holy Scriptures is always accompanied with a blessing, and that is enough.

CONTINUED DISPUTES WITH THE RATIONALIST PARTY.

I will now briefly advert, that there may be no gap in my correspondence, to the new disputes which have arisen between the Orthodox and Rationalist parties. One of our most devoted pastors, the Rev. Guillaume Monod, who exercises his ministry in Paris, and has deservedly obtained great influence by his honourable character, his deep convictions, and his constant devotion to the sacred cause of God—Guillaume Monod, I say, the brother of Frederic and Adolphe Monod, whose names and services are known throughout the Christian world, has recently been the object of the most violent attacks in the periodical journals of the Rationalist party. It is not needful to enter into the details of this controversy. The life, the integrity, the piety, so sincere and so persevering, of M. Monod, cannot be enfeebled or obscured by the accusations of such adversaries. It is nevertheless cause for regret that those of our pastors most worthy of respect no longer obtain the consideration they deserve. If the Rationalist Protestants think to strengthen their cause by these excesses of opinion and of language they very much deceive themselves.

ANNUAL FESTIVAL OF THE REFORMATION.

Another fact deserves notice. Sunday, the 1st November next, a "festival of the Reformation," will be observed in several of our churches. By a remarkable coincidence, this festival will take place on the same day as that of All Saints, or the commemoration of all the saints by the Roman Catholics,

Thus, whilst the members of the Papal communion will pronounce the eulogium of anchorites, monks, scholastic doctors, and others to whom they have assigned a special, or almost supernatural sanctity, the Protestants will recall the venerable and pious memory of Calvin, of Luther, of Zwingle—that is, of the men who, Bible in hand, attacked and overthrew the false legends, the superstitions, the evil practices of the Papacy. There will be in this a singular contrast. But I believe that the ministers of our communion will avoid matters of controversy, and, generally, will abstain from attacks on Romanism in the pulpit; for their hearers will be disciples of the Reformation, and, consequently will not need to hear any refutation of the errors of the Romish Church.

DEATH OF BARON JAMES MALLET.

In conclusion, I devote a few lines to the memory of Baron James Mallet, who has just deceased at the age of eighty-one. He was the head of a large banking firm in Paris. Baron Mallet has rendered immense services to the Reformed Church of our metropolis by his pious and charitable spirit as well as by his excellent example. He was Treasurer of the Presbyterian Council and of the Consistory, and evinced the most admirable disinterestedness in the discharge of the duties of that office for nearly forty years. X. X. X.

Boulogne, Oct. 13, 1868.

THE EVANGELICAL ALLIANCE AT BOULOGNE—UNITED PRAYER-MEETINGS—THE BOULOGNE BRITISH SAILORS' INSTITUTE.

The friends of the Evangelical Alliance in England will be glad to hear of the formation of a new branch in France. We have had the pleasure of assisting in the first meeting after the formation of a Northern Branch of the French Alliance, which took place in this city on September 30. The annual meeting of the Wesleyan Missionary Society, which occurred about a month previously, was that which gave occasion to the idea being suggested that a branch of the Evangelical Alliance should be formed here. For at that meeting, which was held in the Wesleyan Chapel, not only did Wesleyan ministers take a part, but also several clergymen of the United Church of England and Ireland, and several pastors of the French Reformed Church. When so much unity of feeling was exhibited on all sides, it was thought it would be useful to organise at once a branch association of the Alliance in this city and the adjoining port of Calais.

The motion was accordingly introduced at a private gathering which took place after the missionary meeting referred to. The French brethren entered heartily into the plan, but desired that the branch should not be confined to Boulogne and Calais. They pleaded for the formation of a branch for the north of France, as in several departments no association of that kind existed. It was therefore resolved to lengthen our cords and strengthen the stakes, and a Provisional Committee was forthwith appointed, consisting of the gentlemen then present, of which Pastor Perrier, of this city, consented to become French secretary, while I accepted the position of English secretary. September 30 was fixed for a public meeting to inaugurate our proceedings. The English clergy in the north of France we find, on application, quite willing to join the Alliance, and the French pastors, for the most part, also approve of the design. The time, however, proved rather too short to work up an interest for the Alliance in places remote from Boulogne. Yet it was desirable that ere the Boulogne season closed a public meeting should be held here. Hence we resolved not to postpone the meeting.

Our meeting held under these disadvantages, however, proved very successful. We met in the French Reformed Church. M. Perrier (the pastor of the church here) opened the proceedings with prayer, with reading of John xvii., and with a few remarks. He spoke in French. M. Racine-Braud, from Fontainebleau, deputation from the Paris Evangelical Alliance, then took the chair, and addressed the meeting also in French. I followed in English, and was succeeded by Pastor Verrue, of Contay, of the French Reformed Church, who made an eloquent address in French. The Rev. Wm. Cornforth, Wesleyan minister, of St. Pierre les Calais, followed in English, and his French assistant, Pastor Ozanne, then spoke in French, and offered up prayer in the same language. The Rev. Joseph Gaskin, Wesleyan minister here, then made a few remarks, and a French hymn having been sung, during which a collection for the expenses incident on the meeting was made, the meeting was closed by prayer in English, followed by the benediction in French. The attendance was very satisfactory, and all seemed pleased with the proceedings.

It was originally intended to have held a united prayer-meeting on October 1, as suggested by the Committee of the British Organisation, to offer up united intercession in

the present critical state of matters at home. But it was thought best, in order to secure the co-operation of the various friends present at the meeting on September 30, to have that same evening two prayer-meetings, one to be conducted in French, and the other in the English language, at which the subjects for prayer suggested by the Council of the British Alliance should be remembered, as well as prayer offered up for the Church of Christ in all countries. This plan was accordingly adopted, as it did not in spirit really differ from the expressed wish of the English brethren, and two prayer-meetings were accordingly held on the evening of September 30; the one in French, in the French Church, was conducted by M. Racine-Braud, Pastor Perrier, and Pastor Verrue (Pastor Ozanne being accidentally hindered from taking part in it); while the English prayer-meeting was held in the Wesleyan Chapel, and conducted by the Rev. W. Cornforth, Rev. J. Gaskin, and myself. It was very numerously attended.

The local committee of the Alliance in Boulogne has not only in view the general objects of the Alliance, but intends to try and collect funds to pay for the employment of a French Scripture-reader or evangelist in this city and the surrounding district. We believe a work of this kind, carried on under the superintendence of the French pastor, is likely to prove a great blessing, and I would most thankfully receive any contributions from the friends in Great Britain who might feel disposed to help such a work, conducted on Evangelical Alliance principles.

We have already begun another important work in this spirit—namely, a mission among the British seamen in this port. In order to wean them from attendance at the public-houses and other dens of iniquity, a British Sailors' Institute has been opened. The mayor of the city, Dr. Livois, has very kindly granted us a set of rooms in the old barracks of the First Napoleon for this purpose, at a very low rent, where a comfortable and airy reading-room has been fitted up, furnished with the *Shipping Gazette* and such other newspapers and periodicals as our present limited means can permit, as well as with a library. The latter has been kindly assisted by a grant of books, to the amount of 10*l.*, from the Religious Tract Society, and the Christian Knowledge Society has given us a grant of 5*l.* worth; so that, with the help

of local friends, our library now numbers about 350 or 380 volumes.

These rooms of the institute are now open from 7 P.M. till 10 P.M.; in the winter months they will be open from 6 to 10 P.M. Several members of the committee have taken it in turns to attend each evening. Mr. Gaskin attends one evening in the week, and I another. We hope soon to obtain a trustworthy person to put in charge of the rooms, and then we will only have to attend occasionally to take the oversight of them.

Twice a-week prayer-meetings are held in these rooms; not in the reading-room, which is never interfered with, but in an adjoining room. Sailors are free to attend these meetings or not as they may prefer; and there are generally some who prefer to read or write, instead of coming in to the meeting. Religious meetings ought always to be free, and no compulsion resorted to in order to constrain attendance. The attendance of seamen at these meetings has been, however, most encouraging. At present these prayer-meetings are generally conducted by Mr. Dyke, a lay missionary, who has been labouring among the seamen for some time back, and who has also Sunday services at the institute; but as we are shortly to lose his valuable assistance, these services are likely to be conducted in future alternately by Mr. Gaskin and myself. We are now the sole secretaries of the institute, having lost lately the aid of Mr. Chappell, of London, an Independent, who was also one of the secretaries, and did much for the institute while here.

When I tell you that on the committee of the institute there are Churchmen, Wesleyans, and Presbyterians, all working together in harmony, I think I am justified in saying that the institute is conducted on Evangelical Alliance principles.

I may mention, in conclusion, with deep gratitude to God, that his Word preached to the seamen has not been left without fruit, but that several hopeful cases of conversion among the seamen have been reported by the lay missionary. A little while ago the Rev. C. H. Spurgeon preached in the Wesleyan Chapel, and one of those seamen alluded to was led to decide for Christ, owing to the remarkable sermon delivered on that occasion.

Yours very truly,

CHARLES H. H. WRIGHT, M.A.,
Chaplain of Trinity Church, Boulogne.

SPAIN.

THE REVOLUTION AND RELIGIOUS LIBERTY.

We have adverted in our earlier pages to the great civil convulsion which has issued in the deposition of Queen Isabella and the overthrow of the Bourbon dynasty. Subjoined are some facts of interest bearing upon religion and religious liberty.

Freedom of creed and worship was the principle everywhere most loudly proclaimed by the revolutionists from the beginning. A declaration of the Central Junta, shortly after it was constituted, published in the *Official Gazette*, pronounced in favour of complete religious liberty and liberty of education, the right of public meeting and peaceful association, and liberty of the press. A decree was issued on the 19th by the Minister of Justice, ordering the immediate suppression of all monasteries, convents, colleges, congregations, and other religious establishments of both sexes founded since the 29th of July, 1837, just after the formation of the Provisional Government. "All their property, moveable and immovable, is to become the property of the State. The monks and nuns belonging to these institutions will not receive any pension from the Government. The convents established before 1837 are to be reduced in number by one-half, and those left are forbidden henceforward to receive novices. The monks and nuns thus released from their cloisters can enter the conventual establishments which are not suppressed, or return to secular life. In this case, they are to address a petition to that effect to the Civil Government, and they can claim back the money made over by them to the convents at the time of their entry. The civil governors will decide by arrangement with the bishops which convents are to be allowed to continue in existence. All congregations of women who have devoted themselves to the education of youth will be preserved." A decree issued a few days before had suppressed the Society of the Jesuits throughout Spain and the Spanish islands, ordering that its colleges and institutions be closed within three days, and declaring its moveable and immovable property to belong to the State.

Immediately that Madrid had pronounced in favour of the revolution, the English residents in that city applied to the new Government for a plot of ground whereon to build an English church, the small room set apart for divine service on the ground-floor of the British Legation affording barely decent accommodation. Colonel Fitch, the gentle-

man whose zeal and perseverance obtained for the English the cession of a strip of land for a Protestant burial-ground at the suburb of Caravanchel, had already set his eyes on a central spot in the Calle del Arenal, where recent demolitions have opened a suitable space for his building purposes. General Prim, it is said, is hardly likely to show himself less liberal at Madrid than Garibaldi was at Naples under similar circumstances. Be this as it may, we are happy to know that at Seville the response to an application of this kind was immediately in the affirmative. We give a copy of a letter addressed by the Junta of Seville to the English residents there, in answer to their application :—

"This Junta has this day decreed to grant you the permission which you have solicited, to establish a chapel in which the individuals of the Protestant faith can carry on their religion in the form their worship prescribes, which we inform you of for your satisfaction.

"ANTONIO ARIOTOGUI, President.

"FRANCES DEAR QUINTUO, Secretary.

"Seville, Oct. 2, 1868."

It is stated that General Prim, during his residence in this country, became impressed with the contrast between the Protestantism of England and the Roman Catholicism of Spain, and has returned to his country in the conviction that her grand hope lies in being imbued with Protestant principles and casting off the yoke of the Pope, and it is certain that early in the revolution he had an interview with some of the Spanish Protestants, and gave them every encouragement. Mr. F. B. Rew has received the following letter from José Alhama :—

"Gibraltar, Sept. 26, 1868.

"My dear Sir,—The recent revolution is about to introduce into our country all liberal improvements; and, amongst them, freedom of religion. General Prim himself informed me of this on the 23rd of this month, when I had the pleasure of speaking with him, in the neighbouring city of Algeciras. He told me, and these are his very words, 'You can leave immediately for Granada, with the Bible under your arm. Henceforth liberty will be a reality, and every one will be free to worship God in the way he thinks best.'

"Believe me yours, with sincere affection,

"JOSE ALHAMA."

From another account we learn that Alhama, in his interview with Prim, was

accompanied by Cabrera and Hernandez, who, like himself, were Protestants, and exiles for their religious opinions. According to this account, Prim, addressing the three Spanish Protestants, said, "You are at liberty to enter Spain with your Bibles under your arm, to *preach its doctrines*."

It is noticeable that on the success of the insurrection one Romish bishop after another came forward with congratulations to the revolutionary juntas established in their respective dioceses, volunteering "their prayers to the Almighty for the continuance of those juntas in power;" and that the Madrid steeples set up their merriest peals when Prim entered Madrid. However, as a correspondent of one of the daily journals remarks, "with the Queen's departure the golden days of priestly rule are probably over for ever in Spain. No one can give me tidings of Sor Patrocinio, the Bleeding Nun, or of the Queen's Confessor, Father Claret, Archbishop of Traianopolis. The Pope's Nuncio also is nowhere to be seen."

With reference to the religious condition of Spain, the Special Correspondent of the *Times* observes: "It is a perfect mystery to me how conscientious English Roman Catholics can visit these southern countries, and still own any connection with the grovelling superstition which here goes by the name of religion. Those who look in at the Sanctuary of Atocha, or who visit the Chapel of the Virgin at Toledo, must be at a loss to find even the faintest trace of Christianity among the paraphernalia of the worse than Pagan idolatry which everywhere meets their eyes. Such as it is, however, that is the Spaniard's religion, the beginning and end of all his creed and worship."

The opening of Spain to Evangelistic effort has already attracted the attention of the ever-vigilant British and Foreign Bible Society. In a circular the committee state that, "Various contributions have already been received in aid of Bible circulation in Spain. From the moment the revolution broke out, the committee have been in constant correspondence with friends in Spain and the adjacent countries, arranging plans of operation. What these plans are it would be premature, perhaps imprudent, fully to describe. It may, however, be stated that large supplies of Spanish Scriptures are near the frontiers at several points, and some have already entered. Religious liberty having been accepted as a principle of the new Constitution, steps are being taken to establish depôts on behalf of the society at the chief

centres of population, and colportage will be immediately commenced. Several well-qualified men are ready to enter upon the work. The friends of the society may thoroughly rely on the determination of the committee to spare neither labour nor money, in taking the fullest advantage of every opportunity for circulating the Holy Scriptures in a land so long closed against their admission." The committee proceed to invite the aid of the Christian public in the work.

There is reason to believe that efforts will be made by members of the Wesleyan Church in England to enable their Foreign Missionary Society to resume their labours in Spain. A missionary of that society began to labour among Spaniards, both natives of Gibraltar and refugees, so early as the year 1826 or 1828, and his successor persevered in the work until the appointment of the Rev. Dr. Rule, in 1832. Even before the death of Ferdinand VII., Dr. Rule was busy in Spain, especially in connection with the Bible Society, and during the ascendancy of constitutional principles, from the spring of 1836 to Midsummer 1839, the mission was in active operation and favoured with great prosperity, both as to its congregations and schools. At that time he was expelled by order of Queen Christina, mother of the present ex-Queen Isabella; but, although resident in Gibraltar, continued his pastoral care of the Spanish Protestants in Cadiz and elsewhere for two years longer. Many of his charge are still alive. One of them, good old Margarita Barrea, of Cadiz, became well known to many Christian visitors of that city by her faithful confession of Christ until her death. The resumption of that oldest, and in some respects most effective mission, is much to be desired, and no doubt the Wesleyans will see that no necessary effort be spared for the accomplishment of that object.

We conclude with the following extract from an "Occasional Paper for the Ladies' Financial Association of the Spanish Evangelisation Society," written by the Secretary of the Association: "Fourteen years ago Spain, as a missionary field, seemed hermetically sealed against the entrance of the Gospel. Long before that period, Borrow, the author of the 'Bible in Spain,' Lieutenant Grayden, and the late Rev. Dr. James Thomson, all agents of the British and Foreign Bible Society, had retired from the field. Dr. Rule, also, and his earnest coadjutors and successors, while in the midst of their deeply interesting and successful labours, were under the necessity of leaving.

Providential circumstances, both from within and without Spain, led to the formation of a society in Edinburgh for the evangelisation of the Spanish Peninsular. To human apprehension the undertaking seemed a visionary one. After thirteen years' operations on the part of the society, what is the result? Missionaries and agents have been employed, and have been at work in the very heart of Spain. Tens of thousands of Bibles, Testaments, and portions—hundreds of thousands of evangelical publications have been introduced into the country by the society. Also thousands of the latter, including even a portion of Holy Scripture, have been printed in her principal cities and by her own sons for the society. Hundreds of Spaniards have been voluntary distributors of these publications, and Gospel truth has spread rapidly wherever the circulation was effected. Matamoros and his brethren were some of the fruits of this mission in Andalusia. The persecution followed of which the Christian public have heard so much of late years. But notwithstanding the persecution, the operations of the society have since been carried on by many agencies, and in a variety of ways, through a large

number both of direct and indirect openings. The income of the society is about 900*l.* a-year. At present the committee have three missionaries for Spaniards; one of these is an Englishman, Mr. Clough (Sigma), the others are Spaniards, the Rev. Don Antonio Soler, and the Rev. Don Juan B. Cabrera, pastor of a Spanish congregation in Gibraltar, one or two partially paid agents, and a large number of gratuitous labourers. A considerable portion of the funds is expended in the purchase of the Scriptures (Protestant versions), and in printing evangelical books and tracts, all of which are introduced into the Spanish Peninsular, and into Spanish and Portuguese speaking countries. By the revolution a great door, and an effectual, for the entrance of the Gospel into Spain is now opened. The Committee of the Spanish Evangelisation Society are therefore in a position, through means of the earnest and devoted missionaries, their Spanish Scriptures and evangelical publications, to effect a work among Spaniards they never could so fully overtake before. Financial means is the only want experienced to enable them immediately to enter upon a greatly extended and most important sphere of operations."

SWITZERLAND.

[From our own Correspondent.]

Geneva, October 16, 1868.

RATIONALISM IN BERNE.

The separation of Church and State is discussed with great animation in Berne for many reasons, and one of these is the influence, of which you have already heard, of Mr. Langhans, in the seminary for schoolmasters. His teaching being in direct opposition to the official doctrines of the National Church, many honest people consider that the Government, by maintaining him in his post, in spite of the numerous complaints against him, show at least that they are incapable of dealing with the religious interests of their people. Their attention has been directed, in consequence, to the Free Normal School, founded by the Evangelical Society of Berne, where fifty-four pupils are being prepared for becoming schoolmasters, and in this some see a better prospect for the future. Others think that the religious portion of instruction in the schools should be withdrawn from the schoolmasters and placed in the hands of the ministers, as it is in other cantons. Thus agitation prevails on this subject as well as on several others, and however little inclined the Bernese are in general for the doctrine of separation of Church and State,

they feel themselves driven to the conclusion that it is the only practical way to extricate themselves from their ever-increasing politico-religious embarrassments. "A free Church in a free State," as in Count de Cavour's *formula*, gains every day new adherents," said Mr. de Watteville de Diesbach, in his opening speech at the Cantonal Synod. In a country where public opinion is the real ruler of the land, such a disposition might lead to speedy action. Already it has been proposed to leave the appointment of ministers, hitherto in the power of Government, with the parishes, and to inure them gradually to the practice of a voluntary system, by calling upon them to supplement the salary of their clergy, which is acknowledged to be insufficient.

But the separation is opposed, as might be expected, on several grounds. Not the least curious and instructive is the conduct of those who call themselves "Liberals," and who are simply the enemies of an orthodox and living faith. Some of them would support the idea, as being "logical, and conformable to a true Republican spirit." But others take fright. Pastor Bitzium confesses this frankly. He writes: "On the very day when the State looses the Church from its fetters,

the Liberals will forsake the ship they consider as about to founder (as the rats are said to do)—on that day the Bernese Church will rise again as a powerful Pietist institution, with extensive ramifications, and strengthened by the accession of many who are at present Dissenters. . . . We shall acknowledge with terror, but too late, that we have succeeded only in fulfilling our enemies' dearest wish; we shall have placed in their hands a weapon to strike us the harder, as the State will no longer be there to break the blow." Their aim is, therefore, to avail themselves of their present influence, with the help of Mr. Langhans' schoolmasters and others, to spread their negative principles over the land, denying all inspiration of Scripture, all miracles, etc., until they can suppose their opinions have acquired a decided majority in the Church. Then they will not object to the State ceasing to rule the Church; they would rule it themselves, and we well know *how!*

CHURCH AND STATE IN GENEVA AND VAUD.

The same question has also arisen in Geneva, but quite in a different way. Is it because when the fruit is ripe the sun will sever it from the branch as surely as the wind? You will remember that nearly two years ago (*Evan. Chris.*, 1867, p. 25), I mentioned the rejection by a general vote of the Genevese, but with a small majority, of a law framed for the purpose of making the public funds for charitable purposes common to all the citizens, and thereby abolishing a cause of jealousy and division between the citizens of the old territory and those of the annexed portions of the canton. The annexation dated from 1815, and it was very properly thought that, after a union of more than fifty years, it was time to drop all signs of inequality between fellow-citizens equally devoted to their country. The law which was then rejected has been brought forward a second time, in an improved form, and at a more favourable moment, and this time it passed with a large majority—a result highly gratifying to all men of right feeling. But, as it happens, the new constitutional law (for such it is) once more confirms the application of a part of those public funds for the use of the Protestant Church, while the Roman Catholic is supported from the annual budget of the State, according to the Treaty of Union. The fact is not of great importance in itself, but it has drawn attention to the respective position of the two Churches in regard to the State, and here also the conclusion arrived at by many is, that the only way of placing the

two on a footing of perfect equality is to separate them *equally*, that is *wholly*, once and for ever, from the State. At a public meeting of 1,500 men the discussion of the subject was listened to with attention. The arguments advanced were certainly not all of great value on either side; but the question is revived, and it has advanced a step. The two resolutions voted by the meeting assert "the separation of Church and State as a principle of justice and equality," and charge their delegates "to study and prepare the ways and means for its application in the Canton of Geneva."

Vaud has also its difficulties. A difference has arisen there between the Government and the Church upon the subjects that the authorities can oblige the ministers to publish from the pulpit—the very point upon which the Free Church of the Canton de Vaud separated in 1845. The matter is undecided for the present, but it plainly shows how difficult it is for the Church to carry out its own principles under the hand of the State; when it pays, it will hardly consent not to exact service in return for its money.

ROMANISM IN GENEVA.

To return to Geneva, we find the position of the Roman Catholics there worthy of some attention. Externally they prosper, their numbers have increased, and consequently they are building another church, which will be the third in Geneva. But their prosperity is not without alloy. I have been told that their leaders experience some anxiety as to the result of the intercourse of their people (many of them from other countries) with the citizens of this republic. Some of them they find, absolutely dare to think for themselves; others listen to Protestant arguments. Certain encroachments of the ecclesiastical authorities in the matter of burials have been resented with an energy which has not stopped short of a breach of the peace. The episcopal aspirations of "Monsignor of Hebron," have roused a resistance not only in the Government, but even where it was not expected—amongst his flock; some members of it are less flattered with the prospect of having a bishop of *their own* than irritated at the pretension of a foreign prince residing at Rome disposing of them like a flock of sheep that is bought and sold, without ever taking the least cognizance of their wants and wishes. True there is no decided manifestation, and the feeling is a vague one; but there is real uneasiness, and the wind does not blow in the direction of absolute authority and Ultramontane principles.

THE GENEVAN EVANGELICAL SOCIETY.

The Evangelical Society of Geneva enters on another period of activity, for though its missionary labours, of course, suffer no intermittance, the colportage is interrupted during summer, and the Theological Seminary also suspends its labours for three months. The winter session of that institution began on the 3rd of October, under the presidency of the venerable Dr. Merle d'Aubigné. He did not, however, give the opening address, as that duty devolves on the professors in turn. Professor Tissot, to impress on his hearers the importance of an early religious education, and to encourage them to prepare for being teachers of youth, showed its effects by the comparison of two men of deep thought, whose natural dispositions made them peculiarly accessible to the temptations and agitations of a time of intellectual struggle, Jouffroy and Schleiermacher. He showed how the first, having only the loose notions of a religion in which the greatest place is given to the action of man, saw the baseless fabric of his belief scattered to the winds; while the other, early imbued with principles

in which the perfect nature and immutable love of God to us were laid as a corner-stone, always found in his soul something deeper and more lasting than the boldest speculations of his own mind.

It is with gratitude to God that the friends of the Evangelical Society watch its steady march and its development. There are upwards of fifty students this year, and none are admitted who do not profess an earnest desire to become a preacher of the Gospel of Christ. Thus, while the aim of the institution is steadily kept in view, the field of its usefulness may be measured by the various origin of the young students, who belong to eleven different countries, including Canada, Russia, and Spain. I regret to be obliged to close this statement with the remark that the support which the Theological Seminary meets with at the hands of Christians in general is not in proportion either to its material development or to its importance as a wellspring of Evangelical truth on the continent of Europe and in the world at large.

ITALY.

[From our own Correspondent.]

Florence, Oct. 17, 1868.

THE PAPAL COURT AND THE SPANISH REVOLUTION.

The attention of Continental Europe has, during the past month, been chiefly occupied with the events that have taken place in Spain. Of these events the Papal Court has been no uninterested spectator. The character of the two Governments are too similar for the one not to feel a deep interest in anything that threatens the overthrow of the other. This, however, is not the only reason why the Spanish revolution and the fall of the last of the Bourbons have caused such excitement and consternation among the Papal party in Rome. Many of the expenses connected with the Government of the Pope were defrayed by the large sums which the ex-Queen of Spain was accustomed to send. These were so regularly forwarded, and formed such a considerable item in the income of the Pope, that they have always been calculated upon in the expenses that were incurred. But now nothing more can be hoped for from that quarter, and the short time that has elapsed since the revolution commenced has been sufficiently long to cause a considerable deficit in the Pope's treasury. Antonelli lately summoned a council of all the Ministers, along with those of the cardinals in whom he had the greatest confi-

dence, and after expatiating on the loss which they had sustained in the overthrow of the "last of the Bourbon thrones, the most glorious and generous of our allies," asked each of them to consider what means ought to be adopted in order to enable them to go forward. Since then the cardinals have had two other meetings, under the presidency of the Secretary of State. Although it is not known with certainty what resolutions were then formed, yet it is believed that the proposal agreed to by the majority was a diminution in the number of the Papal troops, the personal expense of which amounts daily to no less a sum than twenty-eight thousand dollars. The proposal of Cardinal Antonelli is to form an army of five thousand gendarmes and the same number of soldiers of the line, and to disband the remainder, including the Zouaves, whose conduct produces much scandal, and who cause much additional expense, inasmuch as they refuse to stay in the common barracks, and thus require to have houses of their own. Such a proposal will not probably be carried into effect, as these Zouaves are peculiar favourites of the priests and of the Court; nevertheless it is looked upon with favour by all sensible men, who consider that ten thousand soldiers form a sufficiently large army as long as the French occupation continues, and that were the French troops withdrawn,

twenty or thirty thousand would be able to do as little as ten. The Ministry thus find themselves in an extremely difficult position. Retrenchment is absolutely necessary, now that money from Spain will be no longer forthcoming, and it is difficult to see how this can be effected, except by the disbanding of part of the army. But it is not only the financial difficulty caused by the Spanish revolution that has made it so obnoxious in the eyes of the Pope and the priests. They now feel that they have lost one of the chief supports to which they hoped to be able to look in times of difficulty. The Queen had promised, if the French troops were withdrawn, to supply their place with Spanish soldiers. She had also promised to give an army to the ex-King of Naples, in order to regain his lost dominions; and now, should the Emperor of the French see fit to withdraw his support, the Papal court and its Neapolitan *protégé* have no power to which they can look for assistance. Their only hope at present is that the revolution will be succeeded by anarchy, and that the priests, with which Spain swarms, may be able to form a party in their favour, and procure, if not the restoration of Isabella, at least the election as sovereign of Prince Carlos, the eldest son of Don Juan. To the deposed Queen the Pope has sent a letter of condolence, and for her speedy return to power he every day repeats a mass; and in addition to these, he has placed at her disposal the Quirinal Palace. To this last step Antonelli is said to have been very much opposed, but was obliged to yield. Meanwhile the Roman Nuncio has received orders to remain in Madrid until it is seen what turn affairs will take, and the Romans expect the speedy arrival of the ex-Queen in their midst, and give the gendarmes abundance of occupation in removing from the walls a witty epigram, which is always and at all times making its appearance.

THE PAPAL INVITATIONS TO THE COUNCIL.

Although preparations are being made for the Œcumenical Council, many of the friends of the Romish Church begin to fear, on account of late political changes and the state of internal affairs, this meeting will not be of so imposing a character, nor produce such important results, as was expected. The Pope, however, is using all the influence in his power to attract to Rome as many as possible. Not only has he invited the bishops of the Greek and Eastern Churches, but also the Protestants, to be present, in order that they may obtain those blessings

which are only to be found in the Roman Catholic Church. Such an invitation, it is easy to see, is nothing more than a pretence, for either those who are thus invited come to judge and decide on the questions brought before the Council, or they come to discuss the points of difference between them and the Church of Rome, or they come to declare their submission to the Pope. As long as they continue separated from the Church it is impossible that they could be allowed to assist in giving any decision, nor could they profess their submission without some discussion on the points of difference. This, it is well known, the Church of Rome would never permit, so that these invitations are merely attempts to throw dust in the eyes of people, and produce the impression that this Church is actuated by principles of liberality and Christian charity. Of this charity, however, the Pope sometimes give strange examples. The very journal that contained the invitation to the Greek bishops to attend the General Council, contained an act of excommunication against Signor Cirino Rinaldi. In the island of Sicily the affairs connected with the Church, according to some old treaty, are under the direction, not of the Pope, but the Sovereign. The person who represents the Sovereign in these matters receives the name of Judge of the Monarchy of Sicily. This office the Pope had given orders to abolish, and because Signor Rinaldi refused to listen to this decree of the Pope, and continued to fulfil the duty of judge, he has been excommunicated, and even stronger measures threatened against him if he refuses to submit. As Signor Rinaldi is a servant of Victor Emmanuel, and receives his salary, not from the Pope, but from the Italian Treasury, it will be interesting to see what steps the Italian Government will take in this matter.

THE PRIESTS AND THE PROTESTANTS AT VENICE.

Although Protestantism is now a tolerated religion in this land, yet the priests discover many means by which those who profess the Evangelical doctrines may be annoyed and suffer loss. One of the most common of these is to influence those who have houses to let, to refuse to grant them for the purposes of Evangelical worship. From such a trial the congregation at Venice is now delivered. The Waldensian Church has succeeded in purchasing a palace in a central part of the town, and at a very moderate price, which is capable of containing church, schools, and houses for pastor and teachers.

A liberal gentleman in Glasgow has promised 500*l.* towards the purchase of this palace, on condition that the remainder of the sum (2,500*l.* payable in instalments) be raised; and another gentleman in America has also promised to contribute the same amount. This congregation has had lately to pass through one of those trials to which so many of our infant churches are subjected. In the beginning of this year a priest from the neighbourhood of Venice wished to be admitted as a member of the Evangelical Church. One of the reasons which he assigned for leaving the Church of Rome was the character and teaching of his bishop and of those priests with whom he had to associate. After attending the class for catechumens, and having had numerous conversations with the pastor, he was admitted to the Lord's table. At the conclusion of the service he made some remarks expressive of the joy which he experienced in having come to a knowledge of the truth, and the regret he felt that for so long he had dwelt in the darkness of Papal superstition. Yet within the last month this man has written a retraction to his bishop, against whom he had, both by writing and word, brought so many charges, and asked to be readmitted to the Romish Church. Such an event was hailed with joy by the priests and their journals. But facts have since come to light which show that they have nothing to be proud of in receiving back this pervert, and that the Evangelical Church will be strengthened by his departure. Documents have been published which show that he was not only actuated by unworthy motives in leaving the Church of Rome, but that during the time that he associated with the Evangelici he succeeded in obtaining money which he appropriated to his own use from some of the poorest members of the Church. Notwithstanding this trial Signor Comba writes: "We bless God for his trial; we are now stronger, and our congregation is more harmonious and numerous than ever."

PROTESTANTISM IN GENOA.

One of the most flourishing of the Evangelical congregations is that which is connected with the Waldensian Church in Genoa. Concerning his work there, Signor Prochet, the evangelist, writes: "Except during the four summer months I have always four services every Sabbath, including the Sabbath-school, and two prayer-meetings during the week. The Sunday morning service is well attended. There are often more than sixty persons pre-

sent, besides the members of the congregation, and of these a good number belong to the educated classes. Of course all these strangers do not join the Church; but who can tell that some grains of the seed sown may not germinate sooner or later to the glory of the Saviour and for the salvation of an immortal soul? A certain number have been regular attendants for months, even years, although they have never sought admission into the Church. When a Roman Catholic comes to ask admission into the Church, I first ascertain whether he is actuated by any interested motive, believing, for instance, in the common rumour that he will get a franc-a-day from the time he is made a Protestant. In such a case I send him away contemptuously, as one so base as to sell himself for money. If the applicant is sincere, I enrol him among the catechumens, to whom I prescribe at least a year of novitiate, during which I give them special instruction. Last year I had twenty-nine of these, all Roman Catholics. A little before Easter, I make them undergo an individual examination of from an hour and a-half to two hours each. During the year of novitiate, the deacons keep watch over their course of life, private and public, and make a report to me. If the report is favourable to the applicant and his examination satisfactory, he is received; if not, he is remitted for another year. Those who are received make a public profession of their faith at Easter before all the Church which receives them into its bosom." As an example of the good effected through the preaching of the Word, he mentions that one day, as he was passing along one of the streets, he was accosted by a member of his Church, who stated that he was on the way to his house to ask him to visit a dying woman who had once attended the church, but for some time had given up doing so. The doctors had given her up, and her husband, who is a Catholic, wished to send for the priest, but she refused, and wished to see an Evangelical minister. "I immediately," writes Mr. Prochet, "followed my friend, and mounted with him to the top of a house and entered a small room, where I found a young woman of about thirty years of age, who was waiting my arrival with her eyes fixed on the door. I asked her why she had sent for me. 'To speak to me of Jesus,' was her reply; 'I am a great sinner, and I have no hope but in him. But I have neglected him so much.' She then told me how for various reasons she had not returned to the

church where for the first time she had heard the Saviour spoken of in a manner which had gone to her heart, but that yet she had not forgotten him, as was proved by the Bible lying open on her bed filled with little marks. Feeling herself dying, she had wished to see a minister, that he might speak to her of Jesus as she had heard him spoken of before. I passed nearly two hours with her, and while I led her to acknowledge with tears how ungrateful she had been to God, I declared to her 'the good tidings,' that grand message of love and pity which a God of goodness permits us to publish in all places, at all times, and to every person. To be brief, I left her enjoying a peace which was never interrupted a moment until the Lord called her to himself."

KIDNAPPING BY SISTERS OF CHARITY.

One of the colporteurs of the Scottish National Bible Society, named Ribetti, while

stationed at Genoa about the new year, lost his eldest son, a boy about twelve years old. He suddenly disappeared, the parents knew not how or where. Every effort was made to obtain tidings concerning him, but in vain, until lately the father, while in Turin, received information that his child was in that city in a refuge belonging to the Sisters of Charity. He sent his wife to the place, but for a long time she was refused a sight of her boy, and at last obtained it only in the presence of the sisters, who refused to let her speak a word to him in private. She ascertained that the sisters in Genoa had got hold of him and sent him to Turin. Through the assistance of the police the child was restored to his parents. But this fact proves that the seizing of children and sending them to convents in order that they may be made proselytes does not yet belong to things of the past.

GERMANY.

[From our own Correspondent.]

Berlin, October 19, 1868.

ROMAN CATHOLIC MEETING AT BAMBERG.

I must return once more to the great Roman Catholic meeting I shortly referred to in my last letter. The full reports, which are now published, are not without interest. It was a General Conference of all the Roman Catholic associations, held at Bamberg, in Bavaria, on the 31st of August and the first days of September. The meetings were partly public, partly private, but also to the latter the admission could be secured without restriction, by a ticket sold for three florins. In these latter meetings reports were given as to the state of the Romish societies, and resolutions were adopted. The whole number of these associations were divided into five sections, each of which occupied one meeting. Missions, benevolent aid, art, science, and the press, and external matters, were the topics of the five sections. The discussions on benevolent aid and art were not of very general interest, and with regard to external matters the only important measure seems the election of a general committee, which is to be a means of communication between the different societies. The work of such a committee will always be rather difficult, but the object is certainly a right one, and this strikes us, when we so often see our Evangelical associations losing strength from the want of co-operation. But the discussions in the first and fourth sections were of special interest. Missions in the sense of the Roman Church is nothing else than the spreading of Popery. Among all

these societies it is chiefly the Boniface Society which has the object of bringing Protestants back to Romanism. The report states that the funds of this society are very small, and that it had not spent so much altogether as the Gustavus-Adolphus Society alone for Austria. The resolution was then adopted that the Boniface Society is one of the most important of all, and that the honour of every German Roman Catholic requires it that he should give it his support. In the fourth section the school question in Austria and Bavaria was the chief topic. It is not the school without any distinct character, such as it is in the Netherlands, and is now the claim of our so-called Liberal party, which has been introduced into Austria and Bavaria. In the opposition to that system the Roman Catholics would meet with the sympathy of all believing Protestants. What has been done in these two countries is only to make the school independent of the direct rule of the priesthood. The meeting adopted a resolution in favour of the right of the Church to have control of the schools.

The public meetings were of a very different character. They were intended for the people, they were more popular, but also more rich in hollow sentences and words intended more to produce applause than to convince. The meetings had hardly anything like a religious character, though they were held in a church. The name of Jesus had no place, no call to repentance was heard; but many speeches were delivered in support of the temporal power of the Pope, and it was

often said that truth alone could save, that truth was only determined and upheld by the Pope; and the hope was expressed that the great Council, intended to meet next year, would be an opportunity to many Protestants to return to the Roman Church. Two things, however, are remarkable. Even Rome must acknowledge that the priesthood alone does not constitute the Church. The chief speakers at Bamberg were laymen, and one of them even ventured to say that the priests ought to be more active. He was not censured for this expression; but, as an eye-witness relates, even met with the applause of some priests. Then it is not quite without interest to see how to many different associations the Roman Catholic zeal has given existence. In this, certainly, we Protestants can learn many things from the Roman Church.

REPLY TO THE POPE'S ALLOCUTION.

Considering the peculiar position of Prussia as one of the defenders of Protestant truth, and also the fact that our Established Church is one of the more compact bodies of Protestants, all will admit the propriety of our High Ecclesiastical Council having officially replied to the invitation of the Pope to attend the Œcumenical Council in 1869. This reply is given in an address to the clergy, which was read in our churches yesterday. It stated that a good understanding between the two Churches was certainly desirable, but that no Protestant Christian could possibly give up those treasures which have been restored to us in the Reformation, and that the Pope's invitation could only be considered as an intrusion, because nothing of tolerance and mutual recognition could be seen in it.

THE SCHOOL QUESTION—ELECTIONS IN SAXONY.

If ever Roman Catholics can co-operate with Protestants, it is in the opposition to the efforts of infidelity. So it has proved at Limburg, in Nassau, where a great popular assembly met to discuss the school question. In the former duchy of Nassau the schools had legally no distinct religious character, though they may have had practically in some places. At this assembly the believing Protestants, by co-operating with the Roman Catholics, obtained a great majority for schools separated according to the religion of the scholars. The leaders of Liberalism, who always like to represent themselves as supported by the mass of the people, are very much struck by this.

I mentioned that in the kingdom of Saxony there now is a new Church organisation, with elections on the broadest basis.

The first elections have now taken place. In the larger cities the elections have chiefly been in the so-called Liberal sense; that is, men have been elected who claim the liberty not to believe the Gospel. In the country parishes the influence of the clergy is very apparent. In those places where a faithful pastor preached the Gospel chiefly Evangelical men have been elected. It is difficult, however, to ascertain what attitude the Synod itself will assume.

THE SYNOD IN WESTPHALIA.

In Prussia, as your readers will be aware, the provincial synods are only organised in the Rhine province and in Westphalia, but in those two provinces they work excellently. The Westphalian Synod has just met at Soest; and it is a great thing to be able to say, that chiefly practical questions were discussed, and in a very profitable way, in a truly Evangelical spirit. Wherever questions of Church policy were touched, it was done in the sense of the Union. Let me mention among the resolutions adopted, a vote of thanks to the Minister of Public Worship, Herr von Mühler, for the way in which he opposed the separation of the school from the Church; and an address to the King, asking him to intercede for the religious liberty of the German Evangelical congregations in the German provinces of Russia.

THE GUSTAVUS-ADOLPHUS SOCIETY.

A few days before the meeting at Bamberg, a very different gathering took place at Halberstadt. This was the annual conference of the Gustavus-Adolphus Society. The meeting is remarkable not only on account of the many pleasant and refreshing gatherings that took place on the occasion, but also because it gave such a vivid picture of what has been done by the society. Visitors were present from all parts of the world; they came either to thank the society for the support already given, or to ask for further assistance; but all had something to relate of what had been done. The Gustavus-Adolphus Society has not the distinct character of any denomination; it is on quite a broad Protestant basis. Sometimes even Rationalists have taken part in it. The society has, however, no doctrinal object whatever; it is not in any way intended to assail the Romish Church, or to make proselytes among its members. It merely aims to support Protestant congregations in Roman Catholic countries, by building churches and schools, sending forth ministers, and the like. The activity of the society extends to Italy, France, America, and, in fact, to almost all Roman Catholic countries.

Its chief work is in Austria. The means of the society have not diminished of late; and in 1867 twenty-three new auxiliary associations were formed. The report speaks of twenty-two chapels having been consecrated,

and 783 congregations having received assistance. The society has existed for some twenty-five years, and has aided in all 1,798 congregations.

BOHEMIA.

EVANGELICAL EFFORT BY PROTESTANT PASTORS.

A letter from Rev. A. Van Andel, Prague, to the Rev. Dr. Blackwood gives some information of the recent efforts of the faithful pastors in Bohemia, who have been cheered by those tokens of British sympathy which have already been brought under our readers' notice:—

“Prague, October 15, 1868.

“I am glad to say things are going on very well in this country. Preaching stations are being opened and congregations forming at Raudnitz, Lobosik, Kolin, Pecek, Nimburg, Chalsen, and other places. Also several new schools are about to be opened. Schubert is going on with his work as well as he can; and at Lissa the training of young men for being teachers (preparatory to the formal opening of a seminary) is to be continued for another twelve months. An Evangelical almanac is nearly ready, and other matters are under consideration. But in all these undertakings our brethren are cramped for want of means, and I believe you will feel with me that the time has now come when something thorough should be done, and some substantial help rendered towards carrying on these most important evangelising movements. . . . So far as arrangements are completed for the deputation to America in the spring, visiting England on their way, it has been agreed that the Rev. — von Tandz, Upper Church Committee, and the Rev. — Kaspar are

to form this deputation, the latter of whom speaks English very well, and the former, who is a very superior man, will give all the time he can during this winter to study that language. I believe the choice of these two men to be very good indeed. I mentioned in the first part of this letter that among other places, a congregation is forming in the town of Kolin. On a late tour I visited this town, which is an important and thriving place, and there I was told of a remarkable occurrence. Some two years ago a grave was discovered in which were found two skeletons, one of which were some gold and silver ornaments, spurs, etc., which show these remains to have belonged to a nobleman and warrior, and about the other were found silver clasps such as the Hussite clergymen used to wear, a sacramental cup of silver and gold, a small bottle, which seems to have had wine in it, and a glass plate. The cup, which has some beautiful work about it, has been cleaned and repaired, and has now been presented to the newly-formed Protestant congregation at Kolin. I saw the cup, the bottle, and also the other ornaments, which are to be sent to the Prague Museum.

“I shall be glad to hear from you. . . . I am sure you will agree with me that our brethren in this country are doing all they can, and well deserve to be assisted.”*

TURKEY.

PERSECUTION OF PROTESTANTS AT MARDIN.

[From the Rev. W. F. Williams, Mardin, to the Foreign Secretary of the Evangelical Alliance, London.]

The following case of religious persecution was perpetrated on the 28th July, against seven Protestant Christians at Mardin, near Diarbekir and Kharpoot, at the instigation of the Roman Catholic Patriarch Pillibos, with the connivance of Ismail Pasha, the governor of the district of Diarbekir. It appears that in 1868 the Turkish Government organised the Protestants of Mardin as a distinct community, and has ever since so recognised them. From this time the Protestants re-

ceived annually separate tax-lists, and after payment separate official receipts. In 1864, the Papists, by bribing Abdi Effendi, then governor, obtained the registry of a new and illegal assessment of the Protestants, by which their taxes were more than doubled; and this was to have a retrospective effect. This illegal assessment the Protestants refused to recognise, and after some time they obtained from the Pasha and Great Council of Diarbekir an order nullifying it. This order was confirmed by the Imperial Government at Constantinople. Notwithstanding these two orders, which pro-

* [Money, as suggested by Mr. Van Andel, is being sent from Scotland and England for this work.]

tected the Protestants in their right to pay taxes as a separate religious community, the Papists and Syrians claim from them the full amount yearly of Abdi Effendi's unjust tax-list as due to them, over and above the full payment which the Protestants have made to the Treasury, and this claim amounts now to 30,042 piastres. It was to enforce the payment of this extortionate claim that Ismail Pacha lent his authority and soldiers to the committal of the following outrage against the Protestants. On the 25th July seven Protestants of Mardin were seized and sent "to the camp," to be maltreated by the soldiers. Their pastor, who interceded in their behalf, was thrown into the malefactors' prison, but subsequently released on bail. The other seven, one of them seventy years of age, were compelled on that Sunday to carry water, dirt, and stone, and to build mangers for the cavalry horses, under the constant beating of the soldiers, who followed them armed with sticks from an inch to an inch and a-half in thickness. While they thus suffered the Papists looked on, jeering and taunting them. "Why do you work on Sundays? We thought it was unlawful!" On Monday the same course was proceeded with against them, and when their pastor again remonstrated he was seized, and two large jars were fastened to his neck, one before and one behind, and two more put one in either hand, and he was made to carry water (the weight of the four jars filled with water was found to be 150lbs.), and although there was water in a cistern level with the camp they were made to go to a mosque for it, 600 feet higher than the camp. This treatment continued till Friday, when they were led to the governor, who upbraided them for not paying their taxes. The town council then examined their case, and it was decided that there was not a farthing due from them, and the governor wished to discharge them, but an officer from the Pasha, with whom the Patriarch Pillibos was closeted, arrived with an order that two gendarmes should accompany each of the prisoners, and the money should be got out of them before night. The governor had to obey the order and to supply the men. The poor prisoners, fearing that unless the demand was complied with they would be beaten to death, then asked the council in despair how much they should pay. The council directed them for the answer to the heads of the hostile Christian sects, who took them to the marketplace. Here a sum was arbitrarily named for each, and then one by one they were

driven through the streets, under the constant beating and knocking of the soldiers, to find people who would lend them the demanded money. It was sunset and the shops were closed, and it was with the greatest difficulty that the poor harassed men obtained, at exorbitant interest, before the close of night the sum of 19,002 piastres, which they handed over to their persecutors. Receipts were refused. To every appeal for investigation made to the Vali (pasha) he lent a deaf ear, and to the civil head of the Protestants he said, "I care neither for law nor firman. I am mushire, and my word is law." A full statement of the case, with documents and testimony which would establish every assertion here made before any court in Europe, has been sent to Constantinople, in the hope that through the influence of Her Majesty's Ambassador the case will be investigated and redress be given to the suffering Christians of Mardin. Two of the men were a week afterwards still in bed, their bodies covered with bruises, and of one it was doubtful whether he would rally. It ought to be stated that the tax arrearages at Mardin were very large. The Papal Syrians owed 20,000 piastres; the Syrians, 65,000; the Papal Armenians, 60,000; the Chaldeans, 10,000; the Moslems, 50,000; the Jews (only six houses), 3,000; the Protestants, nothing; they had the receipts officially sealed in perfect order. A telegram from Kharpoot was received some days later by the Constantinople Committee of the Evangelical Alliance, to the effect that the tax-gatherers are collecting twofold taxes from all the Protestants in the villages around Mardin. In Mardin a commission appointed to settle the dispute between the Protestants and the old communities has tripled the Protestant tax, and the Turkish authorities are endeavouring to compel the Protestants by force to declare their acceptance of this decision.

[From the Rev. E. Bliss, D.D., Secretary to the Turkish Branch of the Evangelical Alliance, Constantinople.]

Permit me to state some peculiarities of Turkish law and custom in regard to taxes, which will enable you better to understand the whole Mardin case, and to see more clearly that it is one of flagrant religious persecution, that and nothing else. In addition to various specific taxes, as the tithes of the crops, the tax for exemption from military service paid by Christians alone, the general Government at Constantinople levies upon

each province of the empire a more general tax, to be collected from all the nationalities, Mussulman and Christian, in that province. The provincial authorities being informed of the gross amount expected from the province, divide it among the different communities or sects, according to the number of houses in each. Dividing the whole sum by the number of houses or families in the province, they ascertain the average tax per house, and multiplying this average by the number of houses in any particular [religious] community, they thus assign to each its portion of the whole burden. Each community then divides within itself the amount thus assigned to it, giving to different houses or families a portion according to their respective pecuniary ability. Each community makes its own division. The Turkish authorities do not concern themselves with it, provided the whole sum be collected. Nor may any one community attempt to control at all the division made in another community. The sum levied upon each community remains the same from year to year, except that in case the amount levied upon the whole province be increased, say one-fifth or one-third, each community's tax is increased in the same ratio, and there is generally a re-adjustment of the whole matter every ten or twenty years. The division within the community, however, changes from year to year according to the changing fortunes of individuals and families. The prosperous merchant, or mechanic, or farmer is reminded of his increasing wealth by an increase of his tax bill. His less fortunate neighbours reap the benefit by a lightening of their burdens. Where a taxpayer dies his community must still make good the deficiency.

In accordance with these methods of procedure, when a Protestant community was organised at Mardin eight years ago, the amount of its tax was determined, as that of the old communities had already been, by the simple rule of multiplying the number of families (eight) by the average house-tax of the province. The amount thus assessed upon them was, of course, deducted from the tax of the other Christian communities. These communities, however, objected to this as offering a bounty to Protestantism. "All the rich," said they, "will join the Protestants, and our burdens will be increased by whatever they were accustomed to pay above the average per house." It was then arranged that each man joining the new community should pay just what he had been accustomed to pay before he became a Pro-

testant. In this way no injustice would be done to the old communities, for each seceder would carry with him his whole tax burden; no favour would be shown the Protestants; and no loss come to the Imperial Exchequer. According to this equitable rule, the Protestants have paid their taxes promptly, and to the full amount. But the other communities do not acquiesce in this arrangement. They demand that the Protestants shall pay, not merely more than would fall to them by the rule of house averages, but more than they paid before they became Protestants. In direct defiance of the imperial firman establishing the Protestant community, which declares that no other community shall interfere in its affairs, they assume to say what individual Protestants shall pay, making one man's tax double, another's triple, that of some even quadruple what they were before. Their object is threefold—first, to lighten their own taxes by the amount they can thus force upon the Protestants; second, to wreak vengeance upon those who have embraced the new faith; and third, to deter others from embracing that faith by the fear that their taxes will be in like manner increased. How willingly Ismail Pasha made himself and the Turkish soldiery the instruments of this religious persecution, by what relentlessly cruel measures he extorted 20,000 piastres from the handful of Protestants, when the tribunals to whom cognizance of such questions belongs had again and again pronounced the claim unjust, Mr. Williams's letter has already informed you. And now we hear that this 20,000 piastres is to be put to the credit of the other sects—that is, the Protestants are to pay 20,000 piastres more than the law requires of them that the other sects may pay just so much less. Ismail Pasha gains not one piastre to the imperial chest by trampling upon the rights of a poor and weak community. But to secure himself and his Christian instigators from punishment for these outrages, he has since gone through the farce of appointing a commission to decide the amount of the Protestant tax. This commission brings in a report tripling the amount they have hitherto paid, fixing it, not in accordance with any rule of averages, not according to what others pay, but in accordance with the requirements of the enemies of Protestantism. And now the effort is to force the little community to declare their acceptance of that report, in order that when an investigation is ordered from the capital, the reply may be given that the Protestants have acquiesced in the settlement effected. There

is no pretence of any change in the whole amount of the provincial tax, and no attempt to re-adjust the taxes of other communities. The Pasha devotes his attention to making a new tax-list for twenty-two Protestants.

Mr. Williams writes, that one of the victims of the Governor's violence is likely to die of the blows he received. "He was a vigorous man, in perfect health, thick set and muscular, before his beating. Since he has been confined to his bed and is wasting away with a harassing cough, expectorating incessantly, and he traces it directly to the merciless blow given him by Daoud Agha in the shoulder blade. His recovery is retarded by extreme mental anxiety as to how he shall pay the interest and where he can find means to restore the principal of that 585 piastres borrowed to save his life on the night of that 'Black Friday,' and as to how his family shall be supported while he is unable to look after his business." He states, moreover, that "the example of Mardin is bearing fruit in the villages. At Kullaat the six very poor Protestants were delivered to the gendarmes and 238 piastres taken from them, instead of the 110 they paid last year. At Darik the Protestants are told by the Armenians, 'we shall do by you as they did in Mardin.'"

These and other facts convince us, not only that the various Christian sects, who have all along been hostile to the Protestant community, have roused themselves to a fresh effort to crush it, but that the Turkish authorities also regard it with hostile feelings, are determined not to accord to it an equality of rights with other communities, and are only too ready to be made the instruments of its persecutors. Each new case of trespass upon the rights of Protestants, unredressed, leads to others. The impunity of one guilty official encourages another to venture upon a fresh outrage. Already the supineness of the Central Government has given rise to a very general impression on the part of the officials all over the empire that they can with perfect impunity refuse to Protestants,

as communities or individuals, rights and privileges accorded to anybody and everybody else. Incidents occurring here and there every day confirm the statement.

The only remedy is such decided steps on the part of the Central Government as will effectually teach subordinate officials that the rights of every community, however small and however poor, must be respected and maintained, even if it be a community of Protestants. Had this same Ismail Pasha been rebuked for the absurd decision of himself and his associates in the Zeitoun case, or had he received any effective intimation that the Central Government were really in earnest in maintaining the rights of Protestants, we should probably never have had the Mardin outrages. The story of these outrages has gone through the land. Neighbouring pashas, as is evident from the inquiries they make, are watching intently for the result. If there is no redress, religious liberty is doomed through all the region. If Ismail Pasha and the heads of the Christian sects who have prompted his infamous conduct are called to a stern account, degraded from office, and compelled to repay to the Protestants the money, principal and interest, unrighteously and cruelly extorted from them, not only will the result be favourable to the interest of religious liberty, but the Turkish Government will take a step eminently conducive to the peace and prosperity of the realm. The peril to the future of Turkey comes not so much from the hostile policy of its Northern neighbour, nor from rebellion in Crete or Bulgaria, so much as from the corrupt and unprincipled administration of officials like Ismail Pasha. To-day he oppresses the Protestants to please the Syrian Patriarch, to-morrow he will oppress the Syrians to please himself. By-and-bye the cup of suffering will overflow and deluge the land with blood. Would that the present Government might take warning betimes and escape the impending ruin!

CHINA.

A VISIT TO SOME OF THE OUT-STATIONS OF THE CHURCH MISSION IN THE PREFECTURE OF FOOCOW.*

BY THE RIGHT REV. C. R. ALFORD, BISHOP OF VICTORIA.

Thursday, 14th May.—We were glad to rest a little this morning, and at breakfast I had a very interesting conversation with Mr. Wolfe, respecting his missionary work. We went over the statistics of each of his stations.

The aggregates are as follows: Mission church, 1; preaching chapels and premises, 12; day-schools—for boys, 5; pupils, 123; for girls, 2; pupils, 6; boarding schools—for boys, 1; pupils, 9; for girls, 1; pupils, 5; baptized

* See *Evangelical Christ.*, October, 1868, p. 383.

communicants—men, 54; women, 23; baptized children, 36; candidates for baptism—men, 16; women, 9; inquirers—men, 39; women, 6; catechists, 10; student helpers, 5; teachers, one Christian man, one Christian woman, and five non-Christian men; confirmed—44 men, 23 women, and 5 youths.

The mission premises in Lo-yuen deserve notice. They are in a public thoroughfare, are very central, and by far the best I have visited. The entrance from the street is through a spacious doorway, opening under an archway to an open hall. Thence you enter a good room, the roof of which is supported by three pillars right and left, and open to the hall just mentioned. This room is the chapel for preaching to the heathen, and is well furnished with seats. At the top of the room, surrounded by wooden rails, is a gorgeous pulpit—a very handsome one—hexagonal, and ornamented with Chinese figures—horses, elephants, birds, kings, sages—in glittering gold. No pains or money have been spared by a wealthy convert, whose gift it is, to show his valuation of Gospel preaching by the thought and money he has spent upon the pulpit from which it is to be preached! Behind this chapel is an open courtyard, with shrubs in pots, through which you pass to another apartment open to the courtyard. This is to be fitted up as a place of worship for the flock, with table, &c. It is well removed from the noise of the street, and well designed for the purpose. Behind is a door, through which you ascend some stairs, which introduce you to three nice rooms—two sleeping rooms, one for the missionary and one for the catechist; and a spacious sitting room, commanding a good view over the city, of the magnificent hills, beyond, and both light and airy. These premises have been secured by the aid and liberality of an aged convert of the city. He had spent in former days, some 200 dola a-year upon idol shrines, and now he had become a Christian he would spend his money upon Christian churches for the spread of the Gospel among his countrymen.

But the work of the day was to be arranged. At noon we had a baptismal service, when I had the pleasure of baptizing a Chinese woman and two infants, the children of Christian parents. This took place in the preaching chapel just described. About twenty Chinese were present—both men and women; and it was remarkable how deep an interest all took in the service, and the importance they attached to it. The Christian women well supported by their presence their sister

about to be baptized. It is so contrary to the etiquette of China for a Chinese woman to appear in public, that no little resolution is required on her part to present herself for baptism or confirmation. It is almost a renunciation of *caste*, and in itself no mean proof of sincerity. Our candidate for baptism was very modest and devout. She answered the questions audibly, and, I am sure, made a good confession of her faith.

As my appearance in Lo-yuen had become a subject of public interest, I thought it advisable to pay my respects by sending my card in Chinese form to the chief mandarin of the city. This mark of attention was very well received. The mandarin scolded the Christians for not telling him I was coming, that he might have sent a band of soldiers to escort me into the city the previous evening! He also signified his intention of immediately returning my call. This threw the Christians into a considerable excitement; but, despised and persecuted as they had been by their heathen neighbours, we thought it well that the mandarin should thus publicly recognise the Christian Church in Lo-yuen by visiting the chapel and calling upon the chief pastor of the flock, surrounded by the missionary, the catechist, and a numerous band of Christians, both resident in the city and gathered from the surrounding towns and villages. About two P.M. we heard him coming—the crowd shouting, his attendants hallooing, the gong beating—for nothing can be done in China without a great noise. His chair was borne into the open courtyard. He walked through the chapel, and as he came in his magisterial uniform, I received him in my rochet (in which I officiate in the out-stations). He spoke Mandarin, and did not understand the vernacular; so he was attended by an interpreter. Mr. Wolfe interpreted my English into the vernacular of the city, which the interpreter rendered into Mandarin. So three languages were, in fact, spoken on the occasion! Perhaps I should give some account of what passed. I first spoke with pleasure on peace between Queen Victoria and the Emperor of China; how glad England was to be of service to China; that England owed her greatness as a nation to her religion; the Bible contained it; and the true Christian was the best father, the best citizen, the best subject. I presented him with a copy of the New Testament, with the leaf turned down at Matthew, 5th Chapter; and I requested him to peruse the book, as containing the religion of Englishmen, which we were desirous of making known among

the Chinese. He listened very courteously to my address, which was in public—for the place was thronged with his attendants, the Christians, and the townspeople. He gave me to understand that he knew something about our religion; but he did not express any opinion about its value. He, however, received the book, and gave it to his attendant to be carried away. We then sipped our cups of tea, made bows, and he departed.

We fixed three P.M. for the confirmation. Christians arrived from Hia-chia, some fifteen miles distant—the women the previous day, in order to be in readiness; and our new preaching chapel was well filled. I entered the pulpit—a moment manifestly of some interest to the people! Mr. Wolfe stood below, within the rails, and conducted the service, reading the Litany. The catechist gave out the hymn, and then the preface to the Confirmation Service was read. My address was upon "What it is to be a Christian." Interpreted with ease and spirit, as it was by Mr. Wolfe, it was listened to with great attention and feeling. The women were first confirmed. Their dress was very picturesque, for they came in their best—butterflies and glowworms, and sprigs of shrubs in their hair, their red skirts and smart little shoes; and nothing could be more devout, intelligent and proper, than their whole demeanour. The men followed. Each was required to answer separately, and each was separately confirmed. There is something very plaintive in the loud responses of the congregation; and when we remember what a short time ago they were, it is impossible not to feel thankful and encouraged.

It would be very interesting to tell the personal history of some of these converts. One was the son of the old wealthy Christian who gave the pulpit. His conversion and that of his father were most remarkable. He had been a most reprobate son—the greatest trouble to his father. He had come one day to hear the catechist preach, and to mock, and ridicule, and blaspheme. But he returned a penitent; and so great was the change in his conduct that it was matter for public observation; and it was felt that the religion of the Christians had effected a change, which no entreaties, nor remonstrances, nor threatenings of parents or friends could produce. The son brought the father to hear. At first the old man said it was good for the son, but not for him—he must live and die in his old religion. The missionary made a heart appeal to the old man. He took home with him

the arrow which had entered the joints of his harness, and the "enmity was slain." It was the time of annual sacrifice. The incense vendor came as before to sell his sticks; but now the old man had made his resolve—he would be a Christian, and never again worship idols. Father and son worshipped together in the chapel, were instructed together, and baptized together; and this day they were confirmed together, and, oh, that together they may maintain their Christian profession as heirs together of the inheritance above!

I was much interested also in a youth of eighteen from the country. He kept cows and goats on the hills, but his heart had been opened to attend the preaching of the Gospel, and he believed. The missionary, when examining the catechist's candidates for baptism, was about to postpone the baptism of this lad till he had been a little better instructed. But the boy exclaimed, "Why not baptize me, Sir? I believe;" and he gave such good evidence of sincerity and sufficient knowledge, that his request could not be denied. He has learned to read well, and he read many verses to me from the Chinese New Testament. There was an intelligence and vivacity and earnestness about this lad that seem to indicate that some day he may be taken from the goat walk, to feed God's flock, gathered from the valleys and mountain sides of his native province.

But our visit to Lo-yuen was drawing to a close. At five P.M. our chairs were ready, and we had fifteen miles of rugged footpath to traverse to reach Tang-ang that evening. The evening was cloudy and cool, and though the tops of the hills were hid, and the grand scenery seen to less advantage than yesterday, we were able to make better progress. About halfway we had to light our torches, and a strange sight it was to watch our party in the varied positions of the route—wending their way, now up a steep ascent, then across the paddy fields, and making the most haste we could; for there was danger that our lights would be all burned out before we reached our destination. And so it was; for as we entered Tang-ang, at 10.30 P.M., our last light was gone, and our chair coolies had to wait on the footpath, till help was brought to them from the town. The mission premises at Tang-ang are very inferior, and our accommodation in the midst of the Chinese not pleasant; but we composed ourselves to rest at midnight, as best we might.

About four o'clock the next (Friday) morning I heard a movement either in the house

or street, which I was glad to avail myself of to wake up the coolies, and prepare for an early start; for though we were forty or fifty miles, as we supposed, from Foochow, I meant to sleep there that evening—and so I did!

From Tang-ang we proceeded homeward by quite a different route from that by which we came. It was the great high road (if a footpath of the roughest sort can be so called) from Ningpo to Foochow; and we had two days' journey to perform in one. We passed a mountain, and about four miles on the road passed through a very picturesque but filthy village, climbed a high pass called Ling-tiu, whence we commanded a grand view of the country round; and crossing the plain cultivated for paddy, in about five miles more reached the river Lien. Here we had a desperate affray with some additional coolies, who had been hired to take us thus far on our way. They would be satisfied with *nothing* in the way of pay; and at length, as we were crossing the river, they seized our boat, and threatened to stone us with large pebbles from the beach. Their looks of rage and vengeance were fearful—for it is an awful thing to see a heathen man in a rage. The

devil seems to have full possession of him then. But Mr. Wolfe managed the matter with great firmness and judgment; and after a display on their part of violence, and on his part of calmness and good temper, somehow or other we escaped.

We walked along the river Lien on the mountain side about four miles, enjoying much the beautiful scenery, to a village called in Chinese "Hot Spring." Here we dined, and dined in public, to the great wonderment of the crowd that pressed into the inn, and our own no little amusement. Here we ascended a noble pass, called in Chinese the "Tiger's High Resort;" from the summit of which we enjoyed an Alpine view. We pressed on through tea plantations till we reached the Kooshan range, which looks down on Foochow city; from the summit of which we again enjoyed a view seldom to be beheld. Nine weary miles over paddy fields, and through populous villages, at length brought us to the city walls; and my fatigues and pleasures terminated in a hospitable reception from my kind host, the chaplain of the settlement.

Home Intelligence.

THE DUBLIN CHURCH CONGRESS.

Some two thousand persons took part in the Church Congress which sat during five days at the commencement of last month in the Exhibition Palace, Dublin. Dr. Magee, Dean of Cork, preached the opening sermon at St. Patrick's Cathedral, from Luke v. 7. The present crisis in the history of the Church naturally formed the basis of a considerable portion of the discourse. The Dean lamented that the national recognition of the Divine Being and the proper provision for his worship were not now considered as first duties of the State. He regretted that the axiom of modern statesmen was that nations had no God, and that the Church was nothing more than a corporation. He believed that this idea of a creedless and godless State was fraught with great peril to the Church, and that all members of the Anglican communion should be called upon to repudiate it. The sermon was of the highest order of pulpit eloquence, and was pronounced a magnificent one.

The Archbishop of Dublin presided. His Grace, in his opening address to the Congress, warmly welcomed the visitors from England.

He declared that the Congress was of no party in politics, and that the gathering, therefore, was not to be regarded as any expression of opinion in regard to matters which must be uppermost in the minds of many. "At the same time," said the Archbishop, referring to the attendance of so many distinguished members of the English Church, "we do regard your presence here as the expression of your desire that the two churches should continue one, one in doctrine, one in discipline, keeping the unity of the Spirit in the bond of faith."

The establishment of a National Church Assembly as the only means of increasing the efficiency of religious societies, formed the subject of a paper read by Mr. T. Turner. A reference to the Propagation Society, at the expense of the Church Missionary Society, called up the new Dean of Limerick, Dr. Day, who defended it from the charge of a want of catholicity. Archdeacon Denison advocated a system of centralisation, and the Mr. Tristram repudiated the charge that the Church Missionary Society had used its means extravagantly. A better organisation of the various societies was recommended.

National education was introduced in a paper by the Rev. R. Gregory, in which he reviewed the different systems of education in use, condemned the Irish one, and commended that which prevailed in England. The discussion upon the subject was led off by Archdeacon Denison, who in a characteristic speech expressed his hostility to the Conscience Clause in the English system. The Dean of Limerick put forward the conscientious objections which prevented Irish Protestants who supported the Church Education Society from accepting aid from the National Board. The National Board system was strongly defended by several speakers, especially by the Rev. J. Byrne, to whom the Bishop of Oxford replied, says one account, "with a felicity and power which established him in the favourable opinion of many who had regarded him with the strongest prejudice." The Dean of Waterford, amid strong manifestations of dissent, took an opposite line of argument, and the Archbishop of Dublin was compelled to deprecate the repetition of such demonstrations. Lord Oranmore showed if the national system did not exist tens of thousands of Protestant children would be altogether excluded from the benefits of education.

The subject of Church work and life in Ireland was introduced by the Dean of Cashel, who restricted his observations to Leinster and Munster. He deprecated appeals to naked arithmetic, as calculated to obscure great social questions. It was a fallacy to suppose that the Church in Ireland is the Church of the rich; the subscriptions to charitable objects came from struggling residents, and not from the wealthy absentees. Within the last sixty years more than 500 additional churches had been built, and 242 old ones enlarged, besides which 172 schoolrooms and other buildings had been licensed for divine service. Within the last thirty-five years more than 370,000*l.* had been contributed by Irish Churchmen for building, and enlarging, and improving, and endowing churches, and this without including the munificent sum which Sir B. L. Guinness laid out on the restoration of St. Patrick's Cathedral. The clergy and laity had expended 1,049,000*l.* during the last thirty-seven years in maintaining the schools of the Church Education Society. Nearly every county in Ireland had its Protestant Orphan Society, for whose support more than 400,000*l.* had been subscribed by Irish Churchmen, and more than 10,000 orphans provided for. The Dean,

having enumerated other religious societies established in Ireland, added that it was the fact of its being the Established Church of the country which had in a great measure given it the power and opportunity of making these manifold exertions. This was trenching on the forbidden ground, and the ice having been broken, the Rev. W. C. Plunket dashed boldly into the question, defending the Church from the charge of not having used its opportunities, and giving an answer to "Mr. Gladstone's indictment." He utterly rejected the notion that the right of the Church to her property and State position was to be judged by the measure of missionary success. And taking into consideration the disturbing influence of emigration, he refused to regard the census returns as furnishing a reliable text of the success or failure of missions. The discussion was kept up with great spirit. The Rev. Dr. Salmon, Regius Professor of Divinity, retorting the reproach that the Irish Church had not converted the Roman Catholics, asked what the Church of England had done at home with the Roman Catholics settled there. The Rev. Canon McNeile, who was among the speakers, characterised the opposition of the Church of Rome as not merely a divergence in religion, but a "political conspiracy." He thought it was the duty of their rulers to resist the encroachments of such a power. He denied that judicial justice between man and man was justice between England and Rome. With regard to the cry of "religious equality," he said it was impossible, for the Church of Rome repudiated the notion of equality, and required an unconditional submission. The discussion was closed by the Bishop of Oxford. He said they had been told of a Church which was languid and ready to die out; but was it not one of the first signs of such a material and spiritual death that ideas died out before dissolution, and that the tongue was tied because the heart was empty? They had heard the ablest and clearest arguments from the speakers. "It is said there are many of the subtlest scents which can only be brought out of the leaf in which God's providence has placed them by rudely crushing it, and then it gives out its fragrance. It may be the very troubles of the Irish Church have drawn out these great results. Trouble lies hard upon a dying man, but it only rouses the energy of a living man. I cannot believe it possible that a Church containing men capable of speaking and acting as this morning has shown, understanding and rising

in the knowledge and application of all the deep rules which the Church of Christ has received and embodied; I cannot believe it possible that such a body can really be approaching to any great destruction of their usefulness, or any lasting diminution of her fame." The observations of the right rev. prelate were applauded to the echo.

How the Church can best secure and retain the attachment of her younger members was a subject which gave rise to considerable discussion. The Rev. F. W. Farrar advocated the appointment of teachers who would have sympathy with the spirit of the age, and referred to toleration as the best preservative from that worship of opinion which was the fruitful source of all the indifference towards the Church now prevalent. The Dean of Cork thought it was the part of the Church to ascertain what the spirit of the age meant, and not to listen too much to the craving desires and earnest cries of the rising generation. With regard to toleration, he had none for opinions, while he had every toleration for persons. The Rev. Dr. Trinder suggested that there should be a distinctive service in the Church suited to the young.

The topic of systematic lay agency, male and female, was introduced by the Dean of Chester, who contended that the Church wanted the services of men who are less exactly clerical, and of women who are more nearly clerical—the present lay agency being loose and irregular. They had but a faint idea of Church life, through the want of united action; many Dissenters realised the idea of the Church as a co-operative society far better than they did. He suggested that for parochial work there should be lay agents—male and female—selected by the bishop, carefully trained and sent out to work in the business of their lives, but without life vows. Mr. Gambier Parry read another paper on the subject, advocating the revival of religious communities, male and female, in the Church. He ventured to assert that the establishment of Protestant nunneries on a wise plan and a liberal scale would confer the greatest benefit. This was too much for the patience of the audience, and amid cries of "Sit down!" "No, no!" he resumed his seat. Archbishop Trench interposed with a pungent pun. He observed that those who dissented had plainly and fully expressed their disapproval, and added, "Your noses may be pronounced as you please—as plain as a Roman nose; still it is not advisable that the feature should be a prolonged one." Lay agency was strongly

advocated by several speakers, and the Bishop of Oxford closed the discussion. He thought it would be a waste of means to throw sisterhoods aside because they had been misused elsewhere. He disapproved of perpetual engagements and deprecated the reception of very young women and almost girls into such sisterhoods. The younger women ought to marry; and the remark having evoked some laughter, the Bishop said he was sorry to have evoked mirth upon such a subject. Alluding to the lot of those women who were not engaged in the service of family life, he said: "We know that as life goes on these persons become as it were stranded, and not unfrequently waste the energies of loving hearts upon pets. Aye, we see them; and who does not grieve to see them? What a tragedy it is, if you look at it in its true light, that a heart furnished with all that God has given to that great work of his—woman in her purity, a heart capable, with the love of Christ purifying it, of being a most precious instrument in the work of Christ in the world—the tragedy of a loving, gifted woman, cast into something like a moral and social solitude, and then finding herself day by day more alone, coming at last, as we have all known instances, to waste those sympathies upon mere creatures, who become pets and favourites, instead of spending them in the love and service of Christ." He advocated "retreats" in which women might have homes "with fellows of their own rank," from which they could go forth to do works of charity.

The Rev. W. Howe read a paper on the subject of "How the efficiency of our Church Service may be increased," advocating especially choral services, the general introduction of chants, and a proper reading of the prayers. He suggested the appointment of a Royal Commission to revise the Liturgy. Another paper, by Sir J. Napier, was read upon the same subject, recommending the shortening of the morning service, and that the Communion should be a separate service. He also recommended the disuse of "vain repetitions in the Prayer-book." This expression brought up Mr. Beresford Hope, who regretted that it had been used. His view was that worship to be efficient "ought not to be the echo of the passions, the prejudices, or the conventionalities of the hour, but the reflex of the mind of Christ, speaking through the Holy Scriptures, exhibited by his holy Church." The Rev. J. C. Ryle was opposed to the alteration of the Prayer-book, not because he thought it infallible, but because

he knew no hand in the nineteenth century which could alter it to perfection. Earl Nelson recommended the most complete freedom in rendering the services. He condemned, amid some expressions of dissent, the narrow-mindedness of those who would "drive out by some minute definitions of doctrine or practice those who are striving in any way to bring souls back to Christ." The Dean of Chester condemned a proposal which had been made to continue the attendance of non-communicants during the celebration of Holy Communion. He observed that the most influential class of English laymen were determined not to submit to a burden which their fathers were unable to bear; and he earnestly said to those who believed they were doing good in bringing us back to the state of things in which we were 350 years ago that the only result of their success would be to tear the Church of England to pieces and leave religion a chaos.

Among the last subjects brought before the Congress was the influence of the increased investigation of physical science on the religious views of those engaged in such inquiries, and on theology in general. The subject was very ably introduced by the Rev. J. H. Jellett, in whose opinion the greatest danger arising from the present mutual relations of science and theology was mutual isolation. At present their intercourse was characterised by mutual invective and wrangling. Addressing his clerical brethren, he expressed sympathy with the bitter pain which they felt when they were called upon in the name of religion to turn away from science, or in the name of science to turn away from religion. He asked them to believe that in the world of science there were men who would welcome that as the brightest dawn of their lives which should clear away the perplexities that surrounded them, and which should enable them to read the writing of God in the Book of Revelation as the same language with the writing which was no less his in the book of nature. And he asked them in the name of that highest charity, which was no less the highest justice, to abstain from those bitter denunciations of the petty conceits of human philosophy which were to be heard from so many pulpits and from so many platforms. He asked it of them as they would not drive from the Gospel of Christ men who sought no higher blessing than to be convinced of its entire truth. The paper was listened to with marked attention, and the President laid aside, during its reading, the hour-glass which strictly regulated the time allotted to others.

The Dean of Clonfert and others took part in the discussion which followed.

The final meeting of the Congress was devoted to the passing of votes of thanks to the writers and speakers who had taken part in its proceedings.

The disendowment of the Irish Church was, it will be seen, referred to only incidentally in the Congress, it being, in fact, excluded from the programme. It was brought forward, however, at a meeting held under the auspices of the Irish Church Society, at which Archdeacon Denison read a paper entitled "The Churches of England and Ireland one Church by Identity of Divine Trust." The "National Association for Freedom of Worship," whose object is the abolition of pews and pew-rents, also held meetings during the Congress week.

CHURCH CONFERENCE IN MANCHESTER.

A two days' conference, under the auspices of the Manchester Diocesan Church Association, was held on October 6 and 7, in the Manchester Town-hall, under the presidency of Mr. Robert Gladstone. There was a large attendance, both lay and cleric. The topics discussed were—middle-class education, reform of ecclesiastical courts, legislative action on Ritualism, nursing institutions, sisterhoods and kindred associations, the position of the laity in the Church, the Church Association—its plans of operation, its extension. Among those who took part in the proceedings were the Revs. C. D. Marston, W. Stubbs, Dr. Jardine, Dr. Taylor, E. Auriol, J. Bardsley, Rev. J. C. Ryle, and Mr. Robert Baxter. At the close of the first day's conference a public meeting was held in the Free-trade Hall, Mr. Alderman Cawley in the chair.

THE BISHOP OF PETERBOROUGH.

The Bishopric of Peterborough, vacated by the decease of the lamented Dr. Francis Jeune, has been filled by the appointment to that see of Dr. William Connor Magee, Dean of Cork. Dr. Magee is a sound and accomplished divine, an eloquent and earnest preacher, a sagacious and vigorous administrator, a pronounced and uncompromising Protestant. The Dean's pulpit reputation dates from his appointment to the incumbency of Quebec Chapel, where he succeeded Dr. Goulburn, the present Dean of Norwich. He had been known and appreciated, however, by a smaller circle for some years previously as a curate and minister of the Octagon Chapel, Bath. The new bishop's age is, we believe, forty-six. He is the son of the late Dr. Magee, Archbishop of Dublin, and the nephew of Dean McNeile.

THE DEAN OF ST. PAUL'S.

The Rev. Henry Longueville Mansel, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, has been appointed to the Deanery of St. Paul's. Dr. Mansel is well known as one of the first metaphysicians of the age. Among his works are the Bampton Lectures, which he delivered in 1858, on "The Limits of Religious Thought"—a most powerful and able treatise on a most abstruse subject, which lies on the borders of science as well as of religion; and an edition of the works of the late eminent philosopher, Sir William Hamilton, on logic and metaphysical science. As a divine, he is equally removed from the errors of Ritualism and Rationalism.

RITUALISM AT BRIGHTON.

St. James's Chapel, Brighton, the incumbent of which is the Rev. John Purchas, was a few weeks since the scene of a "harvest festival," which has created a deep sensation not only in that town, but throughout the country. We have not space for a full description of the ceremonial, but suffice it to say that the "high celebration" was of the most gorgeous character, and that as it proceeded the rubric was repeatedly violated. During the singing of an introit all the candles around the altar, to the number of about four-and-twenty, were lit by an attendant. Mr. Purchas then came upon the stage, with a rich chasuble over his surplice, and preceded, as before, by acolytes, thurifer, etc., and having incensed the altar, commenced intoning the Communion Service, out of which he quietly omitted the Ten Commandments altogether. The Gospel was read by Mr. Purchas with all the accessories of lighted candles and clouds of incense. Then followed the Nicene Creed, to the same music to which it is often sung in Latin in Roman Catholic churches, and then the sermon, eleven minutes in length. In the prayer for the "state of Christ's Church militant," at the words "our alms and oblations," Mr. Purchas lifted the consecrated wafers—they use wafers here, not bread—and the wine above his head, in order the more positively to enforce the doctrine of a real and material sacrifice. The usual exhortation was omitted, and a good deal of the remainder of the service was performed in dumb show, the choir singing sundry "sequences" and suffrages as before. A little bell was rung three times at the elevation, just as is done in Roman Catholic churches. On the Saturday following these proceedings, the Vicar of Brighton (the Rev. H. M.

Wagner) visited St. James's Chapel, and expressed great dissatisfaction with the altar arrangements, etc., and told the Rev. J. Purchas that on the following day he should himself attend and preach, bringing his own choir with him. Subsequently the Rev. J. Purchas wrote the vicar that the chapel was his private property, and that as his (the vicar's) preaching there the following day would upset his arrangements, he trusted that he would not persevere in that determination. Consequently the vicar did not preach there, but placed himself in communication with the Lord Bishop of Chichester on the subject. In the meantime some of the principal inhabitants signed a memorial to the Bishop on the subject, and in three days it was signed by 648 members of the Church of England, including the Mayor and twelve magistrates. The Bishop inhibited Mr. Purchas from officiating. This inhibition, however, the latter has entirely disregarded, and he personally conducts the services of St. James's in ultra-Ritualistic style, as before it was issued.

THE GENERAL ELECTION.

The meeting for prayer called by the Evangelical Alliance in view of the approaching general election was held, under the presidency of Lord Ebury, in Freemasons' Hall, on the 1st ult. The right hon. Chairman, in opening the proceedings, said they acknowledged the superintending providence of God, and wished to ask that his blessing might rest upon the country now that it was passing through a most important crisis. He should have preferred to consider himself a subordinate, merely taking part in what was going on around him, but for the fact that their meeting had been severely criticised in an article which had been largely before the public. In the invitation issued by the Council of the Alliance persons taking part in that meeting were specially asked to carefully abstain from anything approaching an attack upon a creed or upon the peculiarities of any denomination of Christians. If the newspaper criticism was of no other value, it might have the beneficial effect of warning them (if such a warning was necessary) that all their actions without charity were nothing worth. At a time when the political power of the empire was being centred in the popular House of Legislation, it was not a violation of religious propriety that a number of persons professing to be guided by Christian principles should, in the present critical circumstances, meet together to invoke the favour of Almighty God upon the country. The meet-

ing was also addressed by the Rev. W. Pennefather, and prayer was offered up by the Rev. Dr. Fry, the Rev. A. M'Millan, Dr. Davis, the Rev. W. Ballantyne, and Mr. Robert Baxter.

ENGLISH SYNOD OF UNITED PRESBYTERIAN CHURCH.

This Synod held its annual session in Liverpool from the 12th to the 15th ult. The opening sermon was preached by the Rev. Dr. Cairns, of Berwick, the retiring Moderator. The Rev. J. Towers (Birkenhead) was elected Moderator for the ensuing year. In his opening address Mr. Towers spoke strongly in favour of the disestablishment and disendowment of the Irish Church. Papers were read by the Rev. R. Brown, on "Evangelistic Effort among the Masses of the Population;" by the Rev. Dr. King, on the "Mutual Relations and Duties of Non-conformists at the present Crisis;" and other subjects, and were followed by discussion. The most important business, however, which came before the Synod had reference to the question of union with the English Presbyterian Church. Two deputations were introduced from that body—one representing the English Presbyterian Church generally, and the other the Synod. These were heard, and after the subject had been debated, it was resolved that a joint committee conference of the two Presbyterian bodies should be held forthwith. The committee adopted the following resolutions: "1. Approve generally of the findings of the Union Committee on the ninth head of the programme, on the understanding that it does not bar union till all the four Churches agree to a basis. 2. Declare our readiness, in the event of lengthened delay in Scotland, to seek union on the basis of the said finding of the Union Committee. 3. That a committee be appointed by the English United Presbyterian Synod to confer with the committee of the English Presbyterian Synod, in order to their conjointly taking steps according to emerging circumstances for the accomplishment of the desired object." These resolutions, upon being brought before the Conference next morning, were agreed to as follows: "Accept the resolutions, it being understood that so far as the English Synod of the United Presbyterian Church is concerned, it proposes to act as a constituent part of the United Presbyterian Church." This finding was afterwards approved by the Synod, thanks were returned to the English Presbyterian deputies, and the United Presbyterian English Union Committee was

nominated. On the evening of the 14th ult. the annual public missionary meeting in connection with the Synod was held in Birkenhead. There was a large attendance.

CONGREGATIONAL UNION.

From five to six hundred ministers and delegates took part in the proceedings of the autumnal assembly of the Congregational Union of England and Wales, which was held at Leeds on the 12th ult. and three following days. The sermon was preached by the Rev. T. Binney, from Heb. xiii. 22, and was marked by a deep devotional feeling and spirituality, and by a tender pathos, which produced a very deep impression. Dr. Raleigh, of Canonbury, the President for the year, occupied the chair, and the address with which he opened the business proceedings was principally occupied with the present aspect of the connection of Church and State. He viewed the question of Establishments first in relation to Ireland, and then to the English Church, and concluded with some practical counsels as to the danger to which Congregationalists may be exposed from their possible "unreadiness" for future important ecclesiastical events. He suggested that they might put their "external relations" under some common law to which all should be subject. "We might," he added, "be as dependent mutually as we are independent singly. Then the stronger would help the weaker, and the richer the poorer. Then we could hope for a Sustentation Fund that would bring full recognition and adequate support to every competent and worthy man in our ministry." Papers were read and discussions took place among the ministers and delegates on the following, among other subjects: The terms and design of Church membership and the right of admission to Lord's Supper, in which the old system of minute *visû voce* examination of candidates was generally disavowed; the relation of children to the Church; lay agency; the claims of the temperance movement on Churches; and the duty of Dissenters in connection with the general election. Besides the members of the Union, several representatives of other Christian bodies addressed the assembly. In addition to the ordinary sessions of the Union, there was a public meeting for the advocacy of Congregational principles, special sermons and lectures, and a *soirée* in the Town-hall, which presented "not merely an animated, but a brilliant scene," the Mayor having thrown open to inspection the Council Chamber and other rooms of interest to the guests of the local committee, who mustered

more than 2,000. A performance of the best vocal and instrumental music was one of the features of the *soirée*.

BAPTIST UNION.

The Baptist Union met this year at Bristol. There was a very numerous attendance of ministers and delegates. The Rev. H. S. Brown, of Liverpool, preached the opening sermon, and the address from the chair was delivered by the Rev. Dr. Gotch, of Bristol College, who presided over the deliberations of the assembly. His subject, which he entitled "Christ the Centre," bore not only upon personal religion, but (among other points) on scepticism, Rationalism, the authority of the Church, and Ecclesiastical Establishments. Dr. Landels read a paper on "The Causes of Ministerial Failure," which was followed by a discussion on the subject. The most important topic, however, which engaged the attention of the Union was the project for the formation of a "Sustentation Fund" for Baptist ministers, which was introduced by the Rev. C. Williams, of Southampton. As the result of the discussion, two most important resolutions were passed, the first pledging the Union to found such a fund, and the second affirming the principle that it was highly needful to unite small neighbouring churches under one pastorate. In connection with the Union, there were also special sermons, a public meeting, and a *soirée*. The engagements of the week were brought to a close by a sermon by Rev. C. H. Spurgeon, in Colston Hall, to an immense audience.

THE LATEST PERVERSION.

The Rev. Henry John Pye, Rector of Clifton, Campville, Staffordshire, and Prebendary of Hansacre, in Lichfield Cathedral, has, along with his wife, gone over to the Roman Catholic Church. He married, in 1851, Emily Charlotte, the only daughter of the Bishop of Oxford, "who," says the *Liverpool Mercury*, "has been plunged into great grief by the step taken by his daughter and son-in-law." Mr. Pye has held his appointment at Clifton since 1851, and it is of the yearly value of 950*l*.

THE NATAL CONTROVERSY.

A large and excited meeting of the Society for Promoting Christian Knowledge was held on the 6th ult.; the Archdeacon of Middlesex in the chair. The topic of discussion

was the propriety of granting 2,000*l*. for "the use of the Church in Natal," independently of Bishop Colenso—in other words, for the use of the rival bishop about to be consecrated. An amendment declining to pledge the society to any opinion on disputed questions, but making a grant of 2,000*l*., to be dispensed to each case, on its own merits, by the committee at home, was rejected, and the grant was carried by a majority of 130 to 94. Notices to rescind the vote and of an application to the Court of Chancery for an injunction were given.

OBITUARY.

The death of the Rev. Dr. Lorimer, of Free St. David's Church, Glasgow, took place on October 9. Dr. Lorimer was one of the ministers who left the Scottish Establishment on occasion of the Disruption. Among other works, he wrote a history of the Protestant Church of France. He possessed a loving, genial nature, and his sympathies were of the most catholic kind.

We have to record the decease of the Very Rev. Dr. Henry Hart Milman, Dean of St. Paul's, after a long period of declining health, in the seventy-seventh year of his age. Dean Milman was a man of great and varied accomplishments. He first won distinction as a poet, and afterwards gave the world a large number of works on different subjects, the best known of which is his "History of Latin Christianity." His churchmanship was of the widest Broad Church school. The Dean's remains were interred in St. Paul's Cathedral, and the Bishop of London preached his funeral sermon.

The Rev. Ernest Hawkins, Canon of Westminster, and for many years Secretary to the Society for the Propagation of the Gospel, expired on the 5th ult. He was honorary secretary to the Colonial Bishops' Council from its formation in 1841 to the present time, and was the most active promoter of the great extension which has taken place of late years of the colonial episcopate.

The death is announced of the Most Rev. Dr. Fulford, Bishop of Montreal and first Metropolitan of Canada. He was said to be a prelate of rare gifts and of great administrative power.

The Hon. and Very Rev. H. E. J. Howard, Dean of Lichfield, died a few days since at his residence at Donnington, Shropshire.

Monthly Survey of Missions.

INDIA.

Fourteen years ago the two or three missionaries of the Dutch Reformed Church in America, with their wives, soon after reaching their field of labour at Arcot, sat down to the Lord's table for the first time in this district, with two native Christians. Both of these native Christians were borrowed from a Madras Mission to serve as native helpers. One turned out badly, the other maintained a consistent Christian life. Before this the Gospel had not been preached to the natives on this field. To the great mass of them even the name of Jesus was unknown. They were entirely without a knowledge of God, or duty or the way of life. According to the last report, this mission comprised thirteen organised Churches, with thirteen or fourteen out-stations, containing 439 professed followers of Christ, while the Christian community, that is those who have renounced heathenism and accepted Christianity, numbered 1,723 souls. Two churches had their own native pastors, and two candidates for ordination were under instruction. The body of native assistants was composed of 63 catechists and teachers. There were about 20 day-schools, giving instruction to over 400 scholars, one boys' seminary with 50, and one girls' seminary with 46 students.

CHINA.

The agents of the "Chinese Inland Mission," under the direction of the Rev. J. Hudson Taylor, at Hankow, have been called to endure a serious outrage from a ruthless mob in that city. Some eight or ten thousand men rose in a mass, broke into their house, and destroyed the whole of their property. The ladies belonging to the mission have all more or less suffered from wounds and bruises, and the Rev. Mr. Reid had his eyes so severely injured that there are very serious doubts of his ever recovering his sight. The Chinese mob set fire to the house, and did all they could to burn the inmates out of it. They were driven to such extremities that they were forced to throw the children from the upper windows, and the ladies were obliged to follow at the risk of their lives. One of them is within a month of her confinement. The outrage was caused by the literary class, who spread a report to the effect that the missionaries boiled up children to use them for medicine. The local authorities knew of the difficulty fully a week beforehand, and instead of taking steps to prevent a breach of the peace, encouraged it by their indifference, if not actually by their connivance. This occurred in August last. We are glad to know that the British and the American consuls were speedily upon the spot, instituting inquiries into the facts.

At Wuchang, a missionary, while crossing the parade-ground, was pelted with stones by some youths who were assembled there for military examination, and received some bruises. We are happy to learn, however, that in this case the incident is not believed to represent in any way the general disposition of the inhabitants of Wuchang toward the missionaries.

JAPAN.

The Japan papers state that the following Imperial decree is posted up at the gates of Yokohama and at Homura: "The Christian religion heretofore being strictly forbidden, still in the same manner as formerly is strictly interdicted. The devilish sect is strictly prohibited." From Imperial decrees published it would seem that the native Christians embarked at Nagasaki on board the *Sir Harry Parkes* were not doomed to immediate destruction, as anticipated; though their ultimate fate, it was thought, would probably be very little better.

BRAZIL.

An American missionary writes from Rio Janeiro that he had recently organised a Church at Lorena, in the province of Sao Paulo, 190 miles from the capital of Brazil. He found a number of persons deeply interested in reading the Scriptures. Six persons were admitted, after a careful examination, to sealing ordinances. This makes the fourth church now in connection with the mission.

CENTRAL AMERICA.

The Moravian missionaries labouring among the aborigines on the Mosquito Coast, describe their work as prospering. We are informed of the baptism of four Indians at

Bethany, the firstfruits of missionary effort there. It was generally thought that these Indians were too deeply sunk in vice, especially drunkenness, to be capable of receiving the Gospel. At another station—Ephrata—five Indians were about to be baptized. At Bluefields the congregation has greatly increased, and there is a large attendance at the schools. One of the brethren, however, writes: "In a recent visit to Greytown I was greatly grieved at the spiritual deadness of the inhabitants; at the three services I held only few people made their appearance, the white population strongly objecting to all connection with the coloured, even to meet them in the house of God!"

SOUTH AFRICA.

We are glad to observe that the Colenso dispute does not interfere with the zealous prosecution of the missionary enterprise in Natal. The Rev. James Allison, Free Church missionary in that colony, communicates the remarkable fact that he had baptized thirty-six converts in one day. With but two exceptions they were all young men.

At the Free Church station of Burnshill, in Kaffraria, the Rev. Mr. Laing mentions that the roll of candidates for baptism comprises ninety-six names. Seventeen adult baptisms are mentioned by that gentleman as having been administered by him on one day.

Literature.

John Newton, of Olney and St. Mary, Woolnoth: An Autobiography and Narrative. By the Rev. JOSIAH BULL, M.A. London: The Religious Tract Society.

IN answer to the inquiry why this life of Newton is added to those already before the public, Mr. Bull conclusively replies, that the materials for an adequate memoir have only recently been accessible. They include a diary unknown to previous biographers, covering a period of fifty-seven years, and a very large correspondence, together with other documents of considerable value and interest, the greater part of which have never yet been published. These, together with the inheritance of traditions handed down from the friends and contemporaries of Newton himself, have come into Mr. Bull's possession, and throw light upon much that was previously obscure, and correct false statements and prejudices which have hitherto obtained currency, with respect to certain periods in Newton's life. As he is made in this memoir to speak as much as possible in his own person, it is, to a large extent, an autobiography. It is probable that he anticipated some such use of his diary; for we find him writing at the close of 1773: "O Lord, accept my praise for all that is past. Enable me to trust thee for all that is to come, and give a blessing to all who may read these records of thy goodness and my own vileness." John Newton's humble piety, large-hearted catholicity, practical usefulness, and kindness of heart, which overflowed in speech to some, in the familiar letter or the compassionate deed to others, and in earnest prayer for all, though not unknown before, are here brought out with a fulness and distinctness never before exhibited to the public eye. This volume cannot fail to endear his memory more than ever to the British Churches of every denomination.

The Beggars; or, the Founders of the Dutch Republic. A Tale. By J. B. DE LIEFDE. London: Hodder and Stoughton.

MR. DE LIEFDE has selected for illustration one of the most eventful and instructive epochs in modern history. Like some other names which have become celebrated, and have been adopted by those whom they were intended to stigmatise, "The Beggars" (*les Gueux*) was first used by way of reproach and derision. It was on the 3rd of April, 1566, that three hundred noblemen, headed by Count Louis of Nassau and by Count Brederode, the reckless, yet brave and kind-hearted, descendant of the Counts of Holland, walked in procession to the Castle of Brussels. There they were received by Margaret, Duchess of Parma (representing her brother Philip of Spain, the sovereign of the Netherlands), surrounded by her counsellors. The nobles, on behalf of the people, sought the removal from their native land of the Inquisition, and the restoration to liberty of those who were imprisoned by its authority. They embodied their desires in an humble petition or "Request," and this they now presented to the Duchess. The document was read, and the nobles withdrew to give the Duchess an opportunity to consult her advisers. It was then that Berlaymont, her confidant, perceiving that the warlike and haughty appearance of the nobles had made a deep impression upon the Duchess, said, in a tone of disdain, "Of what, madam, should you be afraid? These are but a troop of beggars." The expression was heard by Brederode; it was given by him, three days later, as a toast at a banquet, and was received by the Dutch patriots with frantic enthusiasm. It subsequently became their war-cry in the struggle for independence; and even the tyrant Duke of Alva, was compelled to feel the power of the victorious

bands of "Beggars," both by land and sea. Mr. De Liefde's tale opens on the eve of the execution of Counts Egmont and Horn, and closes with the memorable capture of Brill. Besides the public events on which the interest of the tale turns, it also follows the fortunes of a young nobleman and his betrothed, the perfidious life of a Jesuit, and the conduct of other actors, high and low, in the stirring events of the time. In delineation of character, in interweaving these incidents of public and private life, and in the development of his plot, Mr. De Liefde has shown not a little skill. He has produced a book which none can read unmoved, and the moral of which, in its relation to that system of priestcraft that now seeks to undermine our liberties, civil and religious, it was never more important to enforce than at the present moment.

Telleström and Lapland. By GEORGE SCOTT, formerly Missionary in Sweden. London: Wesleyan Conference Office.

TELLSTRÖM was the first agent sent out by the Swedish Missionary Society. As a missionary, he appears to have been marked by his deep compassion for the spiritually destitute, his self-denying efforts for their benefit, involving great privation and perseverance; and as a Christian, by his simplicity of character, singleness of aim, unaffected modesty, and spirituality of mind. He did a good work in Lapland, the story of which is here told in a most interesting manner. In an introductory chapter we have a brief account of the Wesleyan Mission to Sweden, conducted by Dr. G. Scott's agency, of which the Swedish Missionary Society may be regarded as in some sort the offspring.

Monthly Retrospect.

FOREIGN.

THE great revolution that has taken place in Spain completes the cycle of the democratic advance in Europe. It has followed, we are glad to say, the general law of popular progress in declaring complete religious freedom. How far this abstract theory will be carried out in practice it would be at present premature to forecast; but we are glad to find that our religious societies are determined at once to put it to the test, as prompt measures have been taken for the circulation of the Scriptures, and for the employment of other Evangelical agencies. There certainly could not be a more fitting time than the present for claiming the full extent of the privileges thus accorded.

In France, the controversy which was once so animated, as to whether there was to be peace or war with Prussia, has grown languid of late. It is said, indeed, that the dethronement of the Spanish Queen has put a stop to the prospect of hostilities, as aid was expected from her which it is certain the new rulers of the country will not give. Indeed the revolution has proved a great blow both to civil and spiritual despotism. Our French Correspondent draws a lively picture of the alarm, rage, and bewilderment which the fall of the Queen has thrown into the hearts of the conductors of the Ultramontane journals in France. The friends of the Gospel are in proportion encouraged.

Italy appears to be gradually settling down to the enjoyment of constitutional freedom. The Ministry, which at the beginning of the year was not expected to survive many months, has got through a successful session, and now gives hope of a more vigorous existence than any Government since the days of Cavour. The people have not given up their claim on Rome, but they are more content than they were to abide by the progress of events; and, satisfied that the pear is ripening, are content to wait till it drops into their lap. A great compliment is about to be paid to our English system of education, by sending the King's grandson, the Duke of Genoa, to Eton for his education. His mother, it is said, was afraid of exposing her son to the pernicious teaching of the heretic islanders, but her scruples have been overcome.

In Austria, the opposition to the Papal Concordat continues unremitted. The Government is loyally devoted to the course of resistance on which it has entered; and when a reactionary bishop or civil magistrate shows himself disposed to enforce its provisions, in opposition to the decrees of the Reichsrath, he is soon made to feel the hand of the central authority. The situation of the empire is full of difficulty, on account of the various discordant races of which the empire is composed, all clamouring for recognition and a degree of independence; but the Emperor and his advisers have hitherto been able to control them with considerable tact.

Our correspondence from Turkey makes us acquainted with a very cruel case of persecution. After describing the mode in which taxes are levied in that country—a mode which strongly reminds us of the Oriental system as recorded in the Scriptures thousands of years

ago—one writer proceeds to show how that system has been violated in the case of a small community of Protestant families residing at Mardin, and how taxes have been laid upon them, to the relief of the other Christian communities, which they are not able to bear. It used to be thought that the Mahomedan governors preserved a dignified neutrality and impartiality in the quarrels of the various Christian sects, but it appears that the authorities have, in this case, prostituted their power and authority to become the instrument of the persecutors. The matter ought forthwith to be taken up, by our ambassador.

HOME

These pages were already at press when we were informed, to our deep regret, of the decease of the Archbishop of Canterbury. His Grace had been suffering for some time from bronchitis, which has at length proved fatal. The Most Rev. Dr. Charles Thomas Longley was born in 1794, and had therefore reached his seventy-fourth year. He was consecrated Bishop of Ripon in 1836—the see being then newly created. After occupying this bishopric for many years, he became Archbishop of York; and on the death of Dr. J. B. Sumner, he succeeded that great and good man as Primate of All England. Dr. Longley's doctrinal views were Evangelical, though his ecclesiastical influence had been of late much cultivated and utilised by certain persons of pronounced High Church tendencies.

During the past month the three kingdoms have been absorbed in all the interest of a general election, taking place under circumstances and raising issues that are altogether new. The electors of England and Scotland fully realise the bearings of the Irish question on their own affairs, and whether on the one side or the other, they show an excitement on the subject even greater than is manifested in the sister island. There, indeed, if it were not for the agitation of the Popish clergy, the Protestant Church would have it all its own way. In the south and west of Ireland the priests have taken upon themselves the management of almost every election; not without a manly protest now and again from the Roman Catholic laity, but that seems to have little influence on their practice. On the other hand, the landlords and the Protestant clergy are very active.

The Church Congress held its annual gathering last month at Dublin. There was a large attendance of visitors from this side the Channel to testify their sympathy with their Irish brethren. Owing to an excess of delicacy on the part of the committee, however, the state and prospects of the Church of Ireland was a subject entirely shut out from the programme. No regular debate could therefore be held on the topic, but it cropped up in the other discussions, gave a zest to almost every topic, and formed a theme for the most telling allusions of every speaker. For the rest, the Congress passed off pleasantly. There was a fair representation of all parties in the Church, and their opposing views were battled for with much energy and success. Among the most popular speakers at the Congress were the Bishop of Oxford and the Evangelical Dean of Cork, whom the Premier, by a capital stroke of statesmanship, has just made Bishop of Peterborough.

The Congregational and Baptist Unions both held their autumn meetings last month. The proceedings were distinguished by much practical life and energy. Without any fussy anxiety to introduce novelties, it was recognised, both in one communion and the other, that the marvellous changes which are now taking place in society require an adaptation of old manners and customs to the new order of things. In both assemblies the position of their weak churches received attention, and the desire was expressed that the principle should be carried out of the strong helping the weak. In the Baptist body especially the adoption of a Sustentation Fund has been resolved upon.

The absurdities of ultra-Ritualism as now extensively practised have risen to such a height as to unite all moderate men against them. This is especially the case at a chapel of ease in Brighton, which a Rev. Mr. Purchas has opened as a proprietary chapel, and in which he considers himself free to practise all popish mummeries. No one will accuse Bishop Gilbert of Chichester of an aversion to High Church doctrines or practices, but even he has been moved to interdict Mr. Purchas from the performance of divine service in the diocese. With that contempt for authority, however, which Ritualists always show when it is used against themselves, Mr. Purchas claims the privilege of a beneficed clergyman, and sets the episcopal inhibition at defiance. It is every day becoming more plain that nothing but law will put down these practices. The Earl of Shaftesbury is not likely to encounter the same amount of opposition in the new Parliament that he did in the last in his efforts to provide a legislative remedy for these Ritualistic wrongs inflicted upon the much-enduring Church and people of England.

Evangelical Alliance.

ANNUAL CONFERENCE.

The Council of the Evangelical Alliance have deemed it advisable this year to hold the Annual Conference in London, on Tuesday, the 10th of November, at Freemasons' Hall, Great Queen-street.

The Council will meet at 9.30 A.M., to transact the necessary business, and the Conference will assemble at 11 o'clock. Addresses will be delivered on the following subjects:—

1. "The Evangelical Alliance, combining a large and increasing number of Christians of all Churches, should be an embodiment of the tendency and desire for union throughout the world, and a proper centre for united prayer, consultation, and action against the prevalent errors of the day."

2. "By what means the Evangelical Alliance, as representing Christian union, can

best take action to oppose and counteract rationalistic and secularist opinions."

In the evening there will be a *conversazione*, refreshments at 6, meeting at 7, when short addresses will be given on the following subjects:—

1. "Encouragement of social intercourse among Christians of different denominations."

2. "In what manner the influence of the Evangelical Alliance can best be brought to bear against the further progress of Romanising principles and practices throughout the country."

3. "How Christian parents and teachers can best exercise their influence in impressing upon their children the knowledge and love of Christ, and preserve them from the prevailing errors of the present day."

The attendance of members and friends is very earnestly requested.

CASES OF PERSECUTION.

I. OPPOSITION TO THE ERECTION OF CHURCHES AND CHAPELS.

Divrik, in the Sivas Vilayet, situated between Arabkir and Sivas, contains an Armenian Protestant community of twenty-six houses. Between three and four years ago they began building a house of worship, and had raised the walls to the height of ten or twelve feet, when, on complaint of Turks who lived on the hill-side opposite, but some distance off, the building was stopped. The Turks said, "Some time they will get a miserable bell, set it up, and jingle it in one's ears; we won't allow them to build." After much trouble and long delay, the Sivas Pasha gave them an excellent site on a square in the city; but the Armenians raised objections, and the Protestants were obliged to put up with an unsuitable lot on the very outskirts of the city, but still with no permission to build. When a missionary from Constantinople visited *Divrik* last July, he found the little Protestant community and their pastor in a state of deep sorrow and despondency. At sunset the missionary preached in what should be a stable rather than a chapel. By confining them to such a wretched hovel the enemies of the truth prevent any accessions to the numbers of the Protestants from amongst that large class who are enlightened, and would gladly listen to the preaching of the Gospel.

In *Aintab*, in the Aleppo Vilayet, the second Protestant Church and community applied four years ago to the authorities for a *mazbatta*, or recommendation for the grant of a *firman*. The authorities, during four years, have used every artifice to hinder the erection of the church. They have granted three or four *mazbattas*, but so defectively drawn as to be useless, and they have raised endless and puerile objections. A member of the Aintab Mussulman *Medjliss* (council) once said to the resident missionary, "It is my duty as a Mussulman to oppose this measure." Another Turkish gentleman of Aintab, well read in civil and ecclesiastical law, said to the same missionary, "If they (the council) wish to grant the permission, they could do it." It is not till after four years of continual pressure on the Aintab authorities, and an additional expense to the community of between one-fourth and one-third the whole expense of the building, that a *firman* has been obtained.

Five or six years ago the Protestants of *Agun*, near Arabkir, began erecting a small schoolhouse, in which they intended to hold service on the Sabbath. The lower story was nearly completed when a large mob of Turks levelled the whole to the ground. The Turkish authorities at Arabkir were appealed to, but there was not the slightest disposition on their part to redress the wrong, and the

case was dragged along for more than four years. Last summer an order was obtained from Kharpût, and the Agun Medjliss, after examination, ordered the building to proceed. But the very first night a mob of disguised Turks drove off the policeman intrusted by the Medjliss with the duty of guarding the building, filled up the foundations, maltreated a Protestant sleeping near by, and so severely beat another that, supposing him dead, they threw him into a ditch of water. He kept his bed for forty days after. After ten months of vain endeavour to obtain justice, the rioters were finally summoned to Kharpût. They came, evidently fearing conviction, and offered to give sureties that they would disturb the Protestants no more. But their fears and their offers quickly vanished on finding the Pasha and Medjliss manifestly inclined to acquit them. The tribunal decided that as no completed schoolhouse had existed, none could have been destroyed, and that as the defendants had removed only a few stones, they deserved no punishment. No justice can be obtained to this day, and the poor Protestants of Agun are in despair.

Geghi.—Between three and four years ago the Protestants of Geghi, near Erzeroom, purchased an old house, and commenced pulling it down, with the view of building a house which should be at once parsonage and chapel. The Armenians protested, on the ground that their church was on the same street, ninety to a hundred feet distant. Being rich and influential they induced the Erzeroom authorities to decide against the Protestants. Two years ago the Protestants obtained a firman (imperial permit) to build the church. The Valy Pasha of Erzeroom ordered the building to proceed, but when it was commenced the Armenians raised obstacles; and on the matter being referred to Erzeroom, bribed the commissioner sent from thence to examine the case, so that he not only refused permission to proceed, but locked up the old building, forbade their holding worship or school in it, and compelled the Protestants to pay 750 piastres as expense incurred by him in coming. Last spring, at the suggestion of the English Embassy, a new commissioner was sent, who, finding no objection, ordered the building to proceed. The Armenians again sent a large deputation to Erzeroom, and delayed the case twenty-five days, when, on receipt of a telegram from the British Consul, Mr. Taylor, the requisite order was finally given, and the building went on. About the 1st of September, an Armenian vartabed (preacher), Mempré by name, a bitter enemy of the Pro-

testants, arrived, and, calling the leading Protestants, exhorted them to join the mother Church, and give him their building for an episcopal residence; otherwise, he said, he would have it pulled down. The walls were completed and the roof about to be put on. The Governor proposed to refer the case to Erzeroom; but the vartabed, by threatening to get him removed, gained his case, and amid the exultations of a crowd, policemen and others demolished the front wall of the chapel. The town council have all along favoured the Protestants, and they have not scrupled to declare that the Protestants have been unjustly treated. Twice was the material gathered in anticipation of a permit to build, been stolen, and the Protestants spent 7,000 piastres in merely defending their rights before a stone was laid. If left much longer in its present state, the rains will complete the destruction of the chapel.

II. POLITICAL RIGHTS.

The case of the Mardin Protestants, reported in the letter from Mr. Williams, while one of religious persecution solely on the part of the Christian sects, is, on the part of the Turkish authorities, a gross violation of the right secured by imperial firman to the Protestant subjects of the Sultan. The Pasha (Ismail, better known as Koord Pasha) utterly disregarded and denied the existence of a separate Protestant community, and imprisoned, disgraced, maltreated, and extorted money from them, at the simple request of the heads of entirely distinct and different Christian sects. In Sisto the Governor threatened imprisonment and exile as the penalty of even professing Protestantism.

The new vilayet system of the empire, as actually carried out, works greatly to the disadvantage of the Protestants. The multiplication of councils (1 for 1) fosters corruption; makes the shifting of responsibility easy, and enables the enemies to carry out their evil purposes more readily, while Protestant members of council are often excluded from the very one where all Protestant business is done. The new law of bribery, ingeniously adapted, as it would seem, to promote the very vice it denounces, is a powerful tool in the hands of unscrupulous men. But the worst feature of the new system is that it takes the appointment of members of local councils out of the hands of the community, and gives it to a council composed of the "spiritual heads" of the communities, thus virtually putting all civil representation into the power of the ecclesiastics. In some places the Protestants are denied representation

altogether. In the Great Medjliss (council) of Aleppo all the other communities are represented. When the Protestants asked to be allowed a representative, their petition was utterly rejected, although they are more numerous in that vilayet than in any other in the empire. The fact that in the new Council of State at the capital (Chourai Devlet) the Catholics have several representatives, and the Protestants not one, has had much weight in the whole country, as proving the spirit of opposition and contempt with which the Government treats its Protestant subjects. While Protestants are thus ignominiously treated, the Catholics have everything that they desire. Wherever there are native Catholic communities, though their number may be smaller, their influence greatly preponderates. For example, in Kharput, though the Catholics are only one-fourth as numerous as the Protestants, the Catholic civil head is acknowledged to be more powerful than the pasha. Being promptly and vigorously sustained in all his demands by the French Embassy, he always triumphs. The endless persecutions and manifest enmity of Government to which the *protégés* of Protestant Europe are exposed, stand in strong contrast to the deference and favour shown to the *protégés* of Catholic France.

III. DIRECT PERSECUTION.

Zeitoun.—In June, 1866, Rev. Mr. Montgomery, an American missionary, went with the native pastor, Avedis, to visit Zeitoun (near Marash), having received an urgent invitation from ten Protestant Zeitoonese. After they had left Marash a message arrived from the Governor of Zeitoun, warning them not to come, as a mob was ready to attack them. The message was sent after them, but did not reach them. After stopping a few hours a mile from the place, they approached it, and were met by a mob of between sixty and a hundred men, who fell upon them, beat, stoned, and bruised them within an inch of their lives. Being rescued by friends, they escaped and returned to Marash. Neither the Governor nor Hussém Bey, the military commander, moved a finger to prevent the mob from committing violence, though they knew of it beforehand, and its noise must have reached their residence (which was near by), and have been heard there for the space of more than an hour. When the case was carried to Marash, and the authorities applied to for redress, Terfits

Pasha, the Mutesarif, instituted a mock trial, of which one chief guilty party, Hussém Bey, and four implicated schorbadjis (headmen) of Zeitoun were made respectively president and members. This tribunal decided that no mob had taken place, and that no injury had been done, though it had before it Mr. Montgomery's shirt half covered with blood from a wound in his head. The Mutesarif and Djevdet Pasha, then Valy of Aleppo, accepted the decision in spite of the protest of the American Vice-Consul, and then, by various wrong and frivolous pretences, delayed a new trial for twenty months. When a new trial was reached, and the tribunal had decided that a mob had done serious injury, and the ringleader had been identified, Mashid Pasha, Mutesarif of Marash, now Valy of Aleppo, and Ismail Pasha, then general commanding at Marash, now Valy of Diarbekir, and persecutor of the Mardin Protestants, claimed the right of pronouncing the decision. They declared that the ringleader should be punished only on condition that the two chief Protestants who invited the missionaries to Zeitoun, and one of whom was nearly killed by the mob, and the two Protestant witnesses who proved the fact of the mob, and one of whom saved Mr. Montgomery's life, should be subjected to the same punishment.

IV. ACTION OF THE BRITISH GOVERNMENT.

The following letter has been received in reply to several communications containing statements of the facts given above, and addressed to Her Majesty's Secretary of State for Foreign Affairs:—

“Foreign-office, Oct. 15, 1868.

“Sir,—I am directed by Lord Stanley to acknowledge the receipt of your letters of the 8th, 10th, and 13th instant, on the subject of religious persecution in Turkey, and as it appears from those letters that a full statement of the whole matter has been presented by the Alliance Committee at Constantinople to the representatives of the Protestant Powers in that capital, with the view of obtaining their good offices with the Porte, Lord Stanley has instructed Mr. Elliot to use such influence on behalf of the Protestants, as he may, in conjunction with his colleagues, consider right and proper.—I am, Sir, your most obedient humble servant,

“E. HAMMOND.

“The Secretary of the Evangelical Alliance.”

Evangelical Christendom.

THE NEW ERA.

TIME rolls smoothly, and events easily fit themselves into their destined places. There is a marvellous power of assimilation in the human mind by which incidents the most startling, changes the most revolutionary, such as we should shrink from the contemplation of, become, when they have actually taken place, natural and familiar, and, in a very short time, cease to create any sensation. It is only in this way that we can explain the little impression which the events of the past few years make upon us. We use the words "democratic," "revolutionary," and such phrases, as portending something that would be, if it were to occur, very serious and alarming, involving a change in the whole face of society; and yet we do not see that we are now, and for some time past have been, living through a state of things as revolutionary, or tending in a direction as democratic, as anything that has occurred since the era of the Reformation. It requires an effort to realise the thought how much and how decisively the face of the world has been changed within the last eight or ten years. We are living in a state of society and among a class of institutions altogether different from an epoch so much of yesterday as the days of the Crimean War; and yet the events have been so gradual, and we have so readily adapted ourselves to the changes they produce, that we are almost inclined to affirm that things were always as we now witness them. It cannot be good for us, however, to settle down into this slothful habit of taking changes as they come. It is well that we should, from time to time, survey their full extent, estimate their true bearings, and endeavour from them to forecast the future; for of course the importance lies not so much in what they are in themselves as in the effect they are likely to have on those institutions that yet remain. Every change has a loosening and disintegrating effect upon those things it leaves unaltered, and renders them more exposed to the next shock. We live in an era of revolutions, and though we have already experienced many shocks of the political earthquake, we have no reason to believe that the explosions, either in number or in urgency, have spent their force.

Why did the Emperor of the French interfere in the affairs of Italy? What cause had he to declare war against Austria on her behalf? Various answers, more or less plausible, may be given to this question; but all we have seen appear to us to assign motives inadequate to the occasion, and to leave room for a devout imagination to recognise the direct interference of that Divine Hand in whose control the hearts of kings are but as the rivers of waters, and who, when the fulness of time has come, gives the impelling power that leads to the destined change. It by no means takes away from the power of that imagination that the issue of the war, as we should say, so wantonly provoked should have so thoroughly outgone the views and disappointed the calculations of its prime mover. If Louis Napoleon could have foreseen that the threads of events were so soon to pass out of his hands, and that he would be reduced to the condition of a puppet where he aspired to pull the strings, we may be sure that Austria would have held her position across the Alps unquestioned to this very hour. The matchless craft of Cavour, and the single-minded valour of Garibaldi, were equally too much for him; and Italy, which he wished to see a bundle of provinces, became a nation. And before men had done wondering at the transformation, the quarrel of Austria and Prussia over their spoil of the Elbe provinces issued in the seven days' campaign, and the disappearance of

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Austria from Venetia, and, what was still more wonderful, from Germany; while Prussia, to the further chagrin of France, suddenly occupied the position of a neighbour and a rival, controlling and wielding the whole military and political force of forty millions of people. And, lastly—for in this hurried summary of events we merely glance at facts which our readers will realise for themselves—when these changes had, as it seemed, wholly spent their force, and all had proved powerless to make any impression upon Spain, the most backward of European countries, suddenly, in a time of profound peace, the Peninsula awoke from her lethargy; the monarchy of centuries disappears like a vision of the night; and, while we write, her most influential citizens are unable to make up their minds what the nature of her new Government shall be. These are the political changes; and if that were all, it would be admitted they are enough to justify the utmost importance being attached to them, as ushering in a new era for European sovereignty. But they are not all. Startling as the political changes have been, they are out-rivalled by the ecclesiastical events that have accompanied them. Every change that has been accomplished has been a blow to Rome. Of Prussia, to be sure, this can hardly be affirmed, for Prussia was already a Protestant state; and yet it is significant that, amid all these convulsions, Protestant Prussia is the only state that comes aggrandised out of the struggle. But in all the other countries the victory of the people has been the defeat of the priests. It was in vain that, often at the eleventh hour, the Romish ecclesiastics were willing to bless the revolution they saw to be inevitable; in vain that here and there the ignorant rabble, stimulated by priestly denunciations, came forward to protest against the deadly heresy of freedom of opinion; everywhere the educated and enlightened leaders have signalled their emancipation from political bondage by shattering the priestly yoke. The pathway of the European Revolution is studded with torn concordats, secularised convents and monasteries, acts for the validity of civil marriage, for secular education, for freedom of worship. The priest has shared the dethronement of the despot. It is not simply a political potentate that has been discrowned; the principle of authority itself has received a rude shake, and institutions must commend themselves by their inherent utility rather than by their prescriptive right. All that men have been accustomed to revere is disappearing, and they know not where to look for guidance. We can all of us understand now something of the meaning of those grand words of our Lord: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Oh! when shall the sequel of that prophecy be fulfilled; when shall the true guiding star shine forth, the "sign of the Son of Man in heaven"?

Englishmen have much cause to be thankful for their escape from the fury of that revolutionary storm which has thus burst upon the rest of Europe. But it was not possible that it should pass over the world without our feeling some of its effects, and though they were milder in their operation than elsewhere, they are not likely to be less permanent. We have had our own political revolution, and we are entering upon our ecclesiastical one. It is but as yesterday since politicians on both sides spoke of household suffrage in whispered words and with solemn faces, as if, whether for good or for evil, it was a question not to be lightly touched. We have now received a household franchise, received it, too, at the hands of a Conservative Government; and having just gone through a General Election under its operation, the most timid Conservative is now ready to admit that we are not much the worse for it. It is to be remembered, however, that the suffrage is as yet new and strange in the hands of the class to whom it has last been entrusted, and they have not yet

learned all the uses to which it may be put. But leaving this for the present, let us look at our English revolution in its ecclesiastical aspect. We do not simply refer to the project now on foot for the disestablishment and disendowment of the Irish Church. That is, no doubt, the question of the hour; and as such, it fills a large space in the eye of the community; but we cannot help regarding it, after all, as only the part of a larger whole, a step in that process of disintegration of all our ecclesiastical systems which has been quietly at work for the last ten years. The principle of a Church Establishment has had two enemies, the avowed Voluntaries and those members of its own body who, filled with a sense of sacerdotal power, chafe at and resent the yoke which an alliance with the State imposes on them. To them the Royal appointment of bishops, the powerlessness of Convocation, and all the thousand and one ways by which the lay members of the Church, acting through the Crown and the Parliament, assert their rights, is simply the bondage of Egypt. We confess, however, we have been rather scandalised by the inconsistency of this party in the matter of the Irish Church. We certainly expected that they would have been found among Mr. Gladstone's allies, or that they would have hailed the prospect of one free Church being set up in these realms as a model and encouragement for all the rest. Instead of this they are the foremost defenders of the Irish Establishment, the loudest in their outcries against spoliation. We shall not stop to comment on this, but simply to remark that, whether the principle of an Establishment be preserved or not, it is hardly possible that the Churches should escape some redistribution of their revenues. In other countries, we see that the laity have taken the Church endowments into their own hands, and in many cases have devoted them to the exigencies of the State. We happily got over that rough part of the work 300 years ago, and we may well feel thankful that it is not to be done again. But we may be assured of this, that no superstitious notion of sanctity will divert our new rulers from looking into the question and settling it, not as the clergy, but as the laity see right. Both parties in the State are pledged to more than this in the case of the Church of Ireland; less than this they will not be content with in the Church of England. But it would be a great mistake to suppose that these changes will affect only the Established Churches of this country. Many a Dissenter, who now little dreams of it, will find his pet theory of Church and State rudely shaken before many months are over. And assuredly the need of a wholesome shaking is not more in the one body than in the others. There are unendowed Churches that are as hide-bound in their formalities, as much fastened down to their old traditions, as fearful of the least breath of change, as if they were tied to them by the force of fifty Acts of Parliament. To all this the new era that is upon us will put an end, and will prove a day of searching into persons, institutions, states, and Churches. The Establishment may undergo a change, so will the Independents, so the Baptists, so the Wesleyan Methodists. The desirable thing would be—and it is not outside the limits of probability, nor past the power of prayer—that in the crisis all these names of sects, these badges of division, should disappear, and the Church should emerge from the storm free, united, and indivisible, having dropped all her bonds, broken down all her divisions, and recognising only her grand old primitive name of Christian.

ROMANISM ON BOTH SIDES OF THE ATLANTIC.*

WE of to-day are witnessing the anomaly of a system dying at its roots, and yet flourishing in its outermost branches. In almost every part of the Continent there are unmistakable indications that the power of the Papacy is broken. Begin with Rome itself; it is this very hour the most unquiet spot in Europe. The man whose heart is the fullest of dismay is the Infallible Pope of an Infallible Church, that boasts that even the gates of hell can never prevail against it. Things have changed in Rome since 1300, when Pope Boniface VIII. entered the city on horseback, with two kings holding his bridle. No monarchs are found now-a-days standing barefoot in the snow outside the Holy Father's doors. Matters are reversed, and the Pope has become the suppliant hungering for the crumbs that fall from the palace tables, pleading poverty, and begging his Peter's pence from all the world; purchasing the respect he cannot command, trading in ecclesiastical dignities, buying with a cardinal's hat the favour of an Emperor, who, he very well knows, would laugh at his threats. In spite of French lines guarding the port of Civita Vecchia, and Pontifical Zouaves, gathered from all nationalities, garrisoning the fortifications of Rome, there is no feeling of security. There is a spell in the name of Garibaldi that frightens sleep. The prowess of the mighty leader is nothing; the trouble is, he is head and representative of an idea. Let him ride up the Appian Way, and the prayers and wishes of the masses of Italy ride after him. That old red blouse and slouched hat are backed by a host such as no king can muster. "Were the question," says a late writer from Italy, "of the temporal power to be solved by a universal and untrammelled vote in Italy, there is not the least doubt but that twenty-three millions would cast their ballot against, and *perhaps* two millions for it. And twenty millions of Italians would to-morrow vote for the removal of Pope, cardinals, and all their crew, to Malta, or Jerusalem, or China! So much as to the sentiments of the vast majority of the Italian people." It is equally true of the King. Victor Emmanuel may be a son of the Church, but he most certainly is a prodigal son, and as certainly he will never complete the parable by coming home and saying, "Father, I have sinned against heaven and before thee; make me as one of thy hired servants."

The present position of France, as the bulwark of the Papacy, is easily understood. The Empress is an earnest believer, but Napoleon is not a Catholic devotee. When he seems to put forth his hand to support the tottering chair of St. Peter, he is really chiefly bent on strengthening himself. It is his policy to make Rome a part of the French Empire. For this, the Papal troops are to be commanded by French officers. For this, the new telegraphic line is to be laid between Toulon and Civita Vecchia. For this, there is so much rejoicing in the royal house of France, that Prince Lucien Bonaparte is made a cardinal. It is but a step more to the Papacy. If Pius IX. will but die soon enough, Napoleon may live to see himself in a position to dictate terms to Europe.

And yet, with all their love of glory, the French *people* do not take kindly to this policy. When the invasion of the Roman States was announced in Paris, it was received with the utmost disfavour. On the Bourse, in the streets, in the cafés, people throw up their hands, and, fearless of spies, loudly proclaimed that the Emperor was precipitating the ruin of France. The attempt to caricature Garibaldi in the Circus was met with a storm of hisses. Bismarck is the recognised rival of Napoleon, and the champion of Protestantism; and yet last summer I saw the French

* From an address delivered at the Anniversary of the American and Foreign Christian Union, Boston, U.S. By the Rev. E. S. Atwood, Salem, Mass.

Emperor ride through the streets of his own capital hardly honoured by a cheer, while close behind him, when his great rival came, the air was rent with shouts of "Vive Bismarck !" The silence and the tumult were alike significant. I do not say that France is ready for Protestantism ; it certainly is not enough in love with Romanism to be willing to subordinate every interest to its advancement.

The position of Austria is still more interesting and surprising. In 1842 there were in that empire 766 monasteries, with 10,354 monks ; and 157 nunneries, with 3,661 nuns. In September, 1855, the famous "Concordat" was concluded with the Holy See, by which the Roman Catholic Church in Austria became a power entirely independent of the temporal Government. By this treaty the "Placitum Regium" was abolished, thus rendering all decrees and ordinances of the Pope valid and binding upon Catholics without previous sanction of the Government. The bishops were empowered to prohibit all books which they deemed injurious to the interests of the Church. They were to have full control of the public schools. All matters of marriage and divorce were given over to the Church, without limitation or appeal. The bishops were authorised to inflict the penalties the Church might pronounce on all who should offend it. New convents and nunneries might be founded anywhere, and in any number, without the approval of the Emperor ; and the right of the Church to obtain and accumulate property was to be unlimited, and its estates inviolable for ever ; and upon the publication in all the Austrian States of this decree, surrendering at once the independence of the throne and the liberties of the people, the infatuated Emperor sent from his bankrupt treasury 250,000 francs as a thank-offering to the Pope, to be used in building a monument in honour of the immaculate conception of the Virgin !

Barely twelve years have passed, and mark the change. The thunder of the guns at Sadowa seemed to clear the air, and the defeat of Austria was better for her than any victory she ever won. The nation began at once a most vigorous reform. The Council of the Empire has, on the motion of the Government itself, emancipated the consciences of the people from the priesthood. The press is more free than it has been for many years. Public schools have just been established, under the control of the State, in which no form of religion shall be taught without the free consent of parents. A new ordinance has been enacted by which marriage is made a civil contract, and the parties are free to solemnize it under what religious forms they will ; and we learn that the Emperor of Austria has given his assent to the law passed by the Reichsrath establishing a legal equality of religious sects.

Such particulars might be multiplied indefinitely, but let these suffice, as proofs of the great awakening. The masses of the Continent are not deficient in intelligence, and God has given this generation a lesson which even the dullest can read. They have seen the Protestant nation of Prussia rising from a third or fourth-rate to a first-class power, and haughty Austria degraded from the first rank to somewhere near the foot of the class ; and they know that Protestantism has given sinew and strength to the one, and Catholicism has enervated and destroyed the other. They have seen Italy, under the liberal rule of Victor Emmanuel, which guaranteed religious liberty, rising with a rapidity almost unexampled in history. They have the standing argument of Great Britain, that, from the day she finally rejected and trampled upon the Papacy, in the overthrow of the great Armada, down to the present, has stood unawed and unsubdued, supported by the hearts and heads and hands of her Protestant population. In the face of facts like these, the old cry of "heresy" has lost its power, the threat of excommunication is shorn of its terrors, and the dogma of an infallible Church is useful chiefly to point a jest or give spice to a caricature.

But when we come to look at home we find a different and far less hopeful state of things. Here, in Protestant America, Catholicism is striding on with a conqueror's tread. The shrewdest minds in the Roman Church have given up the Old World. They see as well as we the handwriting on the wall, and all their energies are set upon building up the old empire in the New World. They have hitherto succeeded beyond their best expectations; how well, even facts and figures fail to adequately set forth. In 1800 there were in the United States: 1 bishop, 100 priests, and about 50,000 laymen; now the Romanist can point to 44 dioceses, 3 vicariates-apostolic, 45 bishops, 3,795 churches, 2,317 clergymen, 49 ecclesiastical institutions, 29 colleges, 134 schools for girls, 66 asylums, 26 hospitals, and a communion of 5,000,000. In the older States the Catholics are a confessed power of great magnitude. They secure the choicest sites for their buildings, they erect churches at a cost at which Protestants would shudder, they make themselves seen and felt as no other sect can or cares to do. But they do not stop here. The energy of American Romanism is boundless. It outruns the advancing tide of our civilisation, so that we learn by experience the truth of the European proverb, "Discover a desert island, and a priest is waiting for you on the shore." It is dotting the Western prairies with churches, and convents, and religious houses. An article in a recent magazine informs us that an American "saw two years ago, at Rome, a better map of the country west of the Mississippi than he ever saw at home, upon which the line of the Pacific Railroad was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance." The 4,000,000 of blacks in the South, just in the transition state from slavery to freedom, susceptible to any influence that comes clothed in the garb of kindness, offer an inviting field, and Romanism is not slow to recognise the fact and turn it to account. A teacher of the American Missionary Association in Texas says that the greatest evil he has to contend with is the Catholic influence at work among the people. A biography of Peter Clavers, a Jesuit missionary, has recently been published, detailing the wonderful sacrifices he made to preach the Gospel to the blacks as a proof that the Catholic Church was the earliest and is the truest friend of the negro.

Perhaps, on the basis of facts like these, the Romanist is not so far wrong in drawing the conclusion which an able writer in the *Catholic World* thus expresses:

To purchase that vote, unscrupulous politicians are willing to pay any price; and those who control it are by no means scant in their demands, always asking and receiving that which will tend to the advancement of Catholicism. In 1866 the legislature of New York voted for Romish institutions over 124,000 dollars, and to like institutions of Protestants and Jews combined 4,000. Between January and July of last year, New York City granted to Romish institutions 120,000 dollars. This very month an attempt was made to pass what was known as the Assembly Bill, No. 606, by which the State was to appropriate some 70,000 dollars for the churches of St. Bridget, St. Michael, and a long list of sanctified impostors. That bill failed, but the same day what was known as the "City Levy Tax Bill" passed by a large majority, giving them an even larger amount. They hold, by special grant, a lease of land on 5th Avenue, valued at nearly two millions of dollars, for 99 years, at a ground-rent of one dollar a-year. You say this is New York, but go as far west as Idaho and Colorado, and you find the legislatures of each appropriating 30,000 dollars for Catholic schools. The Catholics themselves are mostly of the poorer labouring classes, but they find themselves in a position to demand, and do demand and receive, from the Protestants of America vast sums to defray the enormous expenses of their growing establishment. They find money for foreign

needs, sending as they did last year to the Pope nearly 3,000,000 dollars. When legislatures fail them, they search out other ways of bleeding the community. They placard the streets with notices of proposed charities, and call upon all to aid them in building their hospitals, and asylums, and refuges—and failing in voluntary subscriptions, they bully men with threats of withdrawal of patronage if their demands are not met. And yet every sane man knows, or ought to know, that every dollar given to that cause goes as really to the upbuilding of Romanism as though he dropped it, with Peter's pence, into the Pope's strong box. But the Catholic wants money, and money he must have, and the money he gets, and in such profusion that the Church has always something laid by in store for anticipated wants, till "it has become a question of no small moment as affecting the public interests, to what use this vast property, growing so rapidly, is by-and-bye to be put." In a land where so many public men are vendible commodities, always up to the highest bidder, the gravest changes in the social order are by no means impossible.

The growing aggressiveness of Romanism has been perhaps most distinctly marked in its attempted interference with systems of public education. Commencing with the outbreak in the Boston schools in 1859, there has been ever since a constant clamour for sectarian schools, or at least a banishment of Bible-reading and prayer from the list of school exercises. The disgraceful measure of success which has attended this movement is too well known. No scholar now need commit the sin of reading from the Word of God, or joining in the recitation of the prayer which our Lord taught his disciples, if priest or Catholic parent forbid. The Protestant child may be compelled to this exercise; the Romanist is a privileged character, and may do as he pleases. The effort is to be continued till all recognition of God is banished from our schools; some of which, here in Massachusetts at least, were established for the very purpose of guarding against the wiles of the Papacy, a fact which those who are interested may find by referring to Paper 682 of the Colonial Record.*

Yet judging of the future from the past, Catholicism will probably carry its point, if not immediately, sooner or later, for they are full believers in the truth of the saying, "Patient waiters are no losers." All the signs of the times point to a day, and that not far distant, when the great bulwark of the Papacy will be free, Republican America. I am quite well aware that to some the statement will seem absurd. One who ventures to make it will hardly be credited with the gift of prophecy. But taking the facts as they already are, and the declared intent of Romanism, with things continuing as they are, what more will the supremacy of the Papacy be than the logical result of these acknowledged premises? It is not to be barred by calling it an impossibility, and styling those who fear it alarmists. Men ridiculed the idea of secession, and while they laughed disruption came. They scoffed at the idea of civil war, and even while they scoffed the signal-gun thundered, waking the echoes from Maine to California, till the land trembled as though shaken by the right arm of Omnipotence. They sneered at men who spoke of prolonged conflict, and yet battled four years, crimsoning the sod from Virginia to the Gulf with precious blood. We have already made some costly mistakes; we need to take care lest we make another costlier still.

* Extract from Colonial Records, Paper 682: "It being one chief object of yeould deluder, Satan, to keepe men from the knowledge of ye Scripture, as in former times by keeping ym in an unknowne tongue, so in these latter times by perswading from ye use of tongues, yt so at least ye true sence and meaning of ye original, might be clouded by false glosses of saint seeming deceivers" (a palpable allusion to the Douai version), "yt learning may not be buried in ye graves of ye fathrs in ye church and commonwealth, ye Lord assisting our endeavours. It is therefore ordered that every township, etc."

But, says the Protestant indifferently, and the Catholic sneeringly, "What are you going to do about it?" There is but one answer to be made to both: *Fight it* everywhere and always, in all lawful ways, with every legitimate weapon; *fight it*, till Antichrist loses heart and hope; fight it, till it is settled beyond the possibility of reversion that Protestantism is to rule America.

Borrow wisdom from the enemy, and meet Romanism on its own ground. The great secret of its success is its perfect organisation. Let the Church clothe *this* organisation with a hundred-fold power, and urge it to a hundred-fold efficiency. Romanism buys many triumphs with its ample wealth. Let the Church oppose dollar to dollar to the full extent of its resources. Romanism scatters broadcast its false dogmas—let the Church with an unsparing hand disseminate religious truth, with special reference to their overthrow. Mere human knowledge is not enough. The intelligence of the country will not save it. But with the enlightenment of the Gospel Romanism does not consist. Christ is mightier than Antichrist. Let his apostles be beforehand with his enemies. Fill the whole land with Gospel truth, and then, but not till then, the victory is sure. And there are other and far mightier pleadings than mine that call you to this work. From the multitude of the long-gone ages voice after voice rises, swelling up into one agonising cry. It comes from the dungeons of the Inquisition, from the Piedmont valleys, from the crushed and broken Waldenses, from the streets of Paris running red with Protestant blood, from Huguenôt hearthstones, all white with the ashes of despair—from every century and clime that has felt the blighting power of the Papacy—a voice that cries to this generation: "Quit ye like men; be strong."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, France, November, 1868.

DEFERENCE OF THE GOVERNMENT TO THE CLERICAL PARTY.

Napoleon III. and the French Government have been placed by recent events, and especially by the Spanish Revolution, in a very difficult position. Your readers know that Queen Isabella has taken refuge in France, because she could find no other asylum at once peaceable and safe. Napoleon III. permitted her to reside in the Chateau of Pau, which was inhabited in the sixteenth century by the pious Jeanne d'Albret, the mother of King Henry IV. But the ex-Queen Isabella has not remained long in this residence; first, because she was too near to Spain; next, because she met with no sympathy from the population. She has, therefore, gone to Paris, and her intention seems to be to establish herself in the vicinity of our capital. Most certainly the French Emperor would have preferred that this disreputable woman had chosen another place of refuge; but he dares not pronounce against Isabella a decree of expulsion. What, then, is it

which compels Napoleon III. to show so much deference towards a person whose presence is, to some extent, a disgrace to the Imperial Court and a scandal to the public conscience? The reply to this question will place us on religious ground. Of course the Pope and his followers abstain from too openly pleading the cause of this dethroned Queen. There are limits which the most vulgar sense of shame forbids us to pass; but it is indisputable, on the other hand, that the clerical and Jesuitical faction are greatly exasperated against the men who have deprived Isabella of her crown. The priests and monks consider this woman, notwithstanding the scandalous irregularities of her private life, as a sort of "martyr" or "victim," who has succumbed beneath the blows of the adversaries of the Pontifical See. Hence it is that Napoleon III. hesitates to adopt violent measures against Isabella, however discontented he may be with her presence in our country. This is not, on the part of the Emperor, an affair of sympathy, or even of pity; it is simply a necessity imposed on him by prudence; he fears

that by ordering Isabella to quit France he should exasperate the Popish clergy. But your readers will perhaps ask why Napoleon III. shows so much consideration for the bishops and the monks? Does he not possess the supreme authority, sustained by numerous battalions? True; nevertheless he avoids offending the clerical party, remembering that the Romish bishops and their countless disciples dispersed throughout the 40,000 cities, boroughs, and villages of France may exert a very great influence upon the political elections. This is the true explanation of our present position. We may note that the Legislative Chamber will shortly be dissolved, according to law, and re-elected by universal suffrage. If the bishops and the *cures* are well disposed towards the Imperial Government, and employ their influence to maintain the official candidates, the elections will probably be favourable to the desires of Napoleon III. If, on the contrary, the clerical party should be hostile, the elections might perhaps take a different turn. What complications! What a strange amalgamation of religious and political affairs! The confusion of the two domains, the spiritual and the temporal, has always been a source of embarrassment in our country.

PROGRESS OF INFIDELITY.

If we attentively examine the religious and moral condition of the French nation at the present time, it is impossible not to perceive that infidelity, under its various forms, is daily gaining a larger number of adherents. Several causes that I will very briefly mention have produced this deplorable result. First: The display of sacerdotal tyranny and of its intolerable pretensions at Rome, in Italy, in Spain, and elsewhere. Multitudes are persuaded that Popery is entirely incompatible with modern civilisation; and as they do not understand either the doctrines or the precepts of the true Gospel, they range themselves under the banner of the freethinkers, or philosophers, in order that they may escape the yoke of the clergy. Secondly: The instructions given by the professors of medical science, etc. Materialism is taught in several of our high schools with increasing hardihood, and young people easily adopt the ideas which open the way to the gratification of their passions. When these professors are accused of favouring materialistic tendencies in the rising generation, they protest against the reproaches of their adversaries; but the fact is not the less true, and cannot be seriously disputed. Thirdly: The periodical publica-

tions, which, since the press has obtained more liberty, have been greatly multiplied. The spirit which is dominant in the majority of the new journals is opposed to the most elementary principles of the Christian faith, and consequently the influence which they exert upon the multitude of their readers is fatal to the influence of piety. Fourthly: The divisions which prevail even in the Protestant Church tend to increase the number of the unbelievers. Perceiving that those who avow themselves disciples of Christ are consuming their time and their strength in continual disputes, the worldly find in this a pretext to abjure all Evangelical belief, and to profess scepticism.

FORMATION OF AN EVANGELICAL UNION AT PARIS.

This state of things, which so justly causes sadness to religious men, naturally leads me to inform your readers of the formation of an *Evangelical Union* at Paris. I have now before me the circular published on October the 19th, by the members of the committee which is appointed to direct this new institution, respecting its origin, its character, and its objects, of which it contains admirable explanations. Evidently the honourable founders of this society have perceived the greatness of the evil, and they are endeavouring to meet it with effectual remedies. This remarkable document says: "In the midst of the melancholy controversies and the painful contests which afflict the Reformed Churches of France, and more particularly the Church of Paris, the Evangelical Protestants know that it is permitted to them only to employ the weapons of the Spirit—the Word of God, faith, prayer, and charity. To the wave of infidelity, which seems to mount higher and higher, they ought to oppose, mildly, but firmly, the free profession of their faith, and the unwearied preaching of the Gospel. . . . To maintain and propagate amongst us faith in our Lord and Saviour Jesus Christ, who died for our offences, and was raised again for our justification; to evangelise our brethren by meetings, preachings, and Christian visits; to extend education by means of schools and popular libraries; to defend the self-government of the Church and its fundamental institutions—such is the object—such is the field of activity of the new society."

I rejoice to have the opportunity of commending the Evangelical Union to the attention and the sympathies of Christians in England.

THE FESTIVAL OF THE REFORMATION.

I observed in my preceding letter (*Evan. Chris.*, p. 409) that the Protestants of France had resolved to celebrate the "Festival of the Reformation" on the 1st of November. This instructive solemnity was most effectively observed in the majority of our churches. The commemoration almost everywhere attracted a considerable number of hearers. The members of our Reformed Communion were glad to turn their attention towards those venerable men, who, at the sacrifice of their own ease, and even of their life, rekindled amongst us the torch of the Gospel. Moreover, the occasion was favourable for recalling to the minds of the present generation the fundamental doctrines of the faith. Deeds of Christian charity, too, were associated with this solemn festival in the churches of Paris, and in some of those in the provinces. The consistories directed that collections should be made at the close of the services on behalf of those inhabitants of Switzerland who have been plunged into distress by the recent inundations. The resolution was a good one; for the Swiss, who accorded such generous hospitality to our ancestors at the period of the fatal revocation of the Edict of Nantes, are worthy, in every respect, to be regarded and assisted as brethren.

EMBARRASSMENT OF THE SCHOOL OF PROTESTANT NEGATIVE THEOLOGY.

I pass to another question which has greatly embarrassed the disciples of the negative or Rationalist school in the French Protestant community. You are aware that these neologians assail the reality of all the miracles, even of those which concern the person and the work of the Saviour. Not only do they refuse to believe in his divinity, but they also reject his miraculous conception and his resurrection. These disciples of Strauss and of Rénan reduce Jesus Christ to the level of a mere man, and ascribe to him nothing more than wisdom and virtues superior to those of ordinary men. Now a celebrated philosopher, M. Vacherot, has recently published, in the *Revue des Deux Mondes*, an article entitled "The Religious Crisis of the Nineteenth Century," in which he clearly shows that the denial of the miracles narrated in the Gospel ought to compel the Rationalist Protestants, by an inexorable logic, equally to reject the existence of a personal God, and to regard Jesus as a fictitious personage. This blow has been the more deeply felt by the Rationalist Protestants, inasmuch as M. Vacherot is regarded as a friend rather than an ad-

versary. They cannot in any way accuse this freethinker of being intolerant, or passionate, or exclusive. M. Vacherot is simply a skilful logician, who indicates the inevitable consequences of the opinions maintained by the negative school; and he clearly demonstrates that those who no longer admit any divine intervention in Scripture, or in the Christian religion, ought necessarily to abandon every positive doctrine, every serious affirmation respecting Jesus Christ, his person, his work, and his life; and fall into atheism! Evangelical men have more than once maintained the same position; but it is well to make known the fact that a philosopher who is not suspected of partiality has established conclusions entirely similar. Many intelligent men will be led to open their eyes to the fearful consequences of Protestant Rationalism.

INCREASING OPPOSITION TO THE PRETENSIONS OF THE POPE.

The (Ecumenical Council, to meet at Rome in December, 1869, continues to occupy public attention, alike in France and in all the countries of the West and the East. I have already mentioned the reply of a Protestant to the Pope's letter inviting all the Dissenting communions to return into the bosom of the Roman Church (*Evan. Chris.*, pp. 407, 408). Since then new facts have shown that Pius IX., whose intelligence is enfeebled by the weight of age, has been the sport of the strangest illusions. We may apply to this pontiff the reproach addressed by the first Napoleon to the ancient Bourbons and to their blind adherents, "He has forgotten nothing and learned nothing." How the man who presides at the Vatican can imagine, or even dream, in presence of the great decay which is affecting the nations attached to Romanism, that he will be able to reunite under one sceptre all the men who esteem it their honour to be disciples of Christ, their one Divine Master, is an error almost inconceivable! The attempt which Pius IX. has made in respect of the Patriarch of Constantinople, if my information is correct, has not succeeded in any degree, or any way whatever. The head of the Greek, or Eastern Church, invited by emissaries from the Roman Pontiff to range himself beneath the Papal banner, has answered by a categorical and even contemptuous refusal. The separation effected centuries ago, by the celebrated Patriarch Photius, is firmly maintained throughout all the communions of the East, and at St. Petersburg and Moscow the reply will be the same as at Constantinople.

The Pope will continue to be the head of the Roman Catholics, and nothing more.

DECEASE OF MADAME ADOLPHE MONOD, AND OF M. FRANCOIS DELESSERT.

I will conclude my letter by some biographical lines respecting the deaths of two pious and venerated persons, and which have excited deep and unanimous regret amongst French Protestants. The name of the celebrated preacher and pastor, Adolphe Monod, is well known to all your readers. That excellent preacher of the Gospel entered, several years since, into the rest of his Lord. His widow, who had been the intelligent companion and the firm support of Adolphe Monod, was called from this fleeting world in the month of last October. She evinced to her last hour a living faith, great patience, a

mild serenity, and a profound submission to the will of her Heavenly Father. She regretted leaving her children and the numerous friends who lamented her departure; but her confidence in the love of God in Christ crucified was unalterable, and her last hours were a practical illustration of the words of the Apostle, "O Death, where is thy sting? O Grave, where is thy victory?" (1 Cor. xv. 55.) I regret to have so little space for the venerable Francois Delessert, who died on the 18th October, in his eighty-ninth year. The long life of M. Delessert has been an admirable monument of piety, of liberality, and of devotion to the cause of the Gospel; and his domestic virtues, no less than his ecclesiastical zeal, have adorned the Reformed Church of France. X. X. X.

SPAIN.

EVANGELISTIC EFFORT.

A deeply interesting letter lies before us, dated Madrid, Nov. 12, in which we are informed of the movements of two brethren, who had entered the country a few days previously; one of them is a young man who has just finished his theological studies at Geneva, and who was condemned to banishment for being implicated in the Matamoras movement. Their progress from the frontier to the capital really reminds us of a chapter in the Acts of the Apostles. "We entered Spain *via* Bayonne on the 7th," says the writer, "and on passing our luggage at the frontier Spanish custom-house, I saw the first signs of the change that the late happy revolution had caused. I had a bag full of tracts and religious books in Spanish, and a parcel of catechisms in the same language. 'What have you there?' the searcher asked. 'Books,' I replied. He did not even ask me to open them. There were enough to have sent one out of Spain a dozen times over in days gone by." A number of most cheering incidents are then narrated, which we advisedly refrain from publishing, lest the good work should be injured. "There is no time to be lost," says the writer; "we must work while we can; the reaction is setting in here [Madrid] and efforts must be made to turn it back."

We give in our subsequent pages, in the Evangelical Alliance Intelligence, some particulars of the formation of the United General Committee for Promoting Christian Work in Spain. We may here mention that the modes of carrying on this work comprise the preaching of the Gospel, the employment of colporteurs and Scripture-readers, the institution of

Sunday and other schools, the training of schoolmasters and mistresses, the education of young Spaniards for the Christian ministry, the use of the press, and the temporary settlement of Christian artisans in different parts of Spain. With reference to this last point, it is suggested that, through the Young Men's Christian Associations in France, Switzerland, and Germany, considerable numbers of godly young men skilled in different arts, such as cabinetmakers, watchmakers, house-decorators, etc., etc., who as a rule spend some years in foreign countries to perfect themselves in their trades and obtain higher wages, could be found, who, under proper direction and encouragement, might be induced to take up their residence for a time in some of the larger towns and cities of Spain, as Barcelona, Saragossa, Malaga, Seville, Cadiz, Madrid, etc. "When thus settled they should be enabled to occupy portions of their time in quiet and unobtrusive evangelistic work among their fellow-workmen, and the general population as they might find opportunity. Their influence and Christian example would also, under the blessing of God, do much good. They should never, or only in exceptional cases, go singly, but always two or more together, for mutual counsel and support."

DECREE FOR THE BUILDING OF A PROTESTANT CHURCH.

We have already mentioned the application which had been made to the Provisional Government for permission to erect a Protestant church in Madrid for the use of the English residents. The application was made by Colonel Fitch, an English resident in Madrid of very many years' standing, and was granted in the course of last month. This importan-

concession is contained in the following decree, forwarded from Madrid on the 17th ult., by the gentleman by whose praiseworthy exertions it was obtained, and who signs "George Fitch, (late) Lieutenant-Colonel in the Seven Years' Civil Wars—Portugal and Spain." The Colonel gives a literal translation of the document:—

"Ministry of Grace and Justice.—No. 3.—The Minister of Grace and Justice having considered your application requesting permission to erect a Protestant church in this capital, has deemed it right to authorise you to proceed to its construction, on condition that it shall be built in conformity with the regulations prescribed by the Municipal Board of Works. By order of the Minister I communicate this to you, that you may act accordingly. God preserve you many years.

"The Under-Secretary,
"TRINIDAD SICILIA.

"Madrid, Nov. 9."

The following official notification accompanied this important document:—

"A copy of the above despatch has been sent to the Alcalde Mayor, or Mayor of Madrid."

The Madrid correspondent of a daily contemporary writes:—

"The Opposition prints are making political capital of this incident, the priests' journals smearing their pages with gall, and the Bourbon prints lamenting that Spain's glory and Catholic unity will be extinguished for ever. Formerly the English and American Protestants assembled for divine worship at the sumptuous abode of Colonel Stopford, a man of singular piety and religious zeal; but at his death religious service was organised at the Embassy, where people are huddled together in a meanly-furnished, fireless dining-room, in which everything requisite for the Church service is on the utmost paltry scale, unworthy of the great nation to which the Embassy belongs, and I have no doubt a source of mortification to the gifted officiator. Last Sunday some Spaniards of rank were admitted—a circumstance which before the revolution would have been little short of high treason—and they expressed no little astonishment at seeing a chapel so glaringly different to what they expected to find in the dwelling of a British plenipotentiary."

We are informed that at Malaga the Jews are erecting a synagogue.

CIRCULATION OF THE BIBLE.

The Earl of Shaftesbury, as President of the British and Foreign Bible Society, and

in the name of the Committee, writes as follows to the *Times*:—

"The late decree in Spain of religious liberty, which may be presumed to include permission for the free circulation of the Holy Scriptures, has been the source to many, both in this country and in that, of unmixed satisfaction and gratitude. But we are fully alive to the innumerable and various difficulties that will beset the new Administration in reducing to practice this valuable resolution. While, then, we have a perfect confidence in their good intentions, we acknowledge that the fulfilment of them must, in the present circumstances of the country, be gradual and circumspect. We propose, therefore, so to guard our action as not to embarrass the Government, and thereby imperil the ultimate attainment of the object we have in view. In this sense we shall await the assembling of the Cortes, who will give the national confirmation to the decree of the Provisional Government, and, at the same time, define, in clear and unmistakeable language, the rights and limits of 'religious liberty.'—I am, Sir, your obedient servant,
"SHAFTESBURY.

"Nov. 17."

We rejoice, however, to learn that there is a prospect of every considerable town in Spain having, at no distant date, a Bible dépôt.

TRACT CIRCULATION.

Dr. G. H. Davis writes on behalf of the Religious Tract Society:—

"The Committee are quite alive to the importance of taking immediate advantage of the present providential openings, and not only are large supplies being sent into Spain through various agencies, but arrangements are being made for printing several valuable publications in Spain itself. Great caution is, however, needed. Injudicious zeal will be sure to create a reaction, and the less that is published in the newspapers at the present upon the subject the better."

RELIGIOUS LIBERTY.

The question of liberty of worship, says the Madrid correspondent of the *Post*, is discussed among Spanish women with an animosity that may be compared with that of the Whig and Tory ladies of the time of Queen Anne: "If the Marchioness of Viluma, on presenting a petition signed by 1,000 fair Ultramontanes, boasts that Serrano has promised that 'the Catholic faith shall not incur any danger,' the beautiful and wealthy Juanna de Birrysta, who presented a petition signed by 600 women in favour of

the religious rights of Hebrews and Protestants—who are generally lumped together in eternal damnation by Spanish Catholics—can vaunt that Prim told her that ‘henceforth persecution for conscience sake in Spain is a thing of the past.’” Petitions for freedom of

worship—that is to say, the disendowment of the Catholic Church and the organisation of religious establishments on the same footing as in the United States—are now placed for signature in some of the principal thoroughfares.

ITALY.

[From our own Correspondent.]

Florence, Nov. 16, 1868.

THE POPE AND THE PATRIARCH OF CONSTANTINOPLE.

Your readers are already aware of the letter of invitation addressed by the Pope to the bishops of the Eastern Church to take part in the coming Œcumenical Council. Since that letter was issued, a deputation has been sent to renew this invitation. The deputation, which consisted of Don Testa and three *abates*, was lately admitted to an interview with the Patriarch of Constantinople. After the usual salutations had been gone through, Don Testa produced a richly-bound volume, which he entreated the Patriarch to receive, as it contained an invitation to take part in the Council which was to be held in Rome next year. The Patriarch, having requested the deputation to be seated, proceeded to deliver an address, in which he did not hold out the slightest prospect of union with the Church of Rome, and refused to accept the invitation to the Council. “Had the *Giornale di Roma*,” said he, “not published the letter in which his Holiness invites us to the Roman Council, which you call Œcumenical, and had we been ignorant of the scope and contents of this letter and the principles of his Holiness, we would have received with the greatest pleasure a letter from the Patriarch of ancient Rome, in the hope of finding there some new idea. But as we are already acquainted, by means of the letter of convocation, with the principles of his Holiness, principles diametrically opposed to those held by the Orthodox Eastern Church, it is with sincere regret that we find ourselves unable to accept either the invitation or the letter, which can only repeat principles that are contrary to the spirit of the Gospel and the doctrines of the Œcumenical councils and the holy fathers. In 1848 his Holiness drew from the Eastern Church an encyclical letter, in which the differences between the two Churches were clearly shown. This letter caused him much sorrow; but as he has not changed his views, so neither have we changed ours, and therefore we consider it best not to cause him fresh sorrow by opening old wounds. We do not even wish by

means of controversy to stir up bad feelings which are now at rest, for we have both need of the spirit of Gospel charity to fortify us against the enemies of every kind which now surround the Church of Christ. We consider that the best method of solving all difficulties is by an appeal to history. Thus we find that ten centuries ago there was but one Church which professed the same doctrines both in the East and in the West, in old and in new Rome. Let us go back to that period, and see who has added and who has taken away. Let us suppress all innovations, and then we shall reach that point of Catholic orthodoxy from which Rome has separated herself, and from which she is ever departing wider by new decrees which are contrary to sacred tradition.” On the chief of the deputation asking what diverging principles were here referred to, the Patriarch replied: “Without entering into details we cannot admit that there can exist in the Church of Christ any supreme head except our Lord, nor that there can be an infallible patriarch who is superior to Œcumenical councils. Nor can we admit that the Apostles were not equally gifted by the Holy Spirit, or that this or that bishop was superior to the others by divine right, as is maintained by you. If any of the bishops of the West have any doubts about their dogmas, and wish to meet together to examine them, let them do so, every day if they please. As for us, we have no doubts concerning the traditional dogmas of our faith. And as we are now treating of Œcumenical councils, you should remember that these are constituted in a very different manner from that in which this one has been proclaimed. His Holiness ought to have remembered that according to the Canon Law he is *first among equals*, and that in this capacity, instead of having had recourse to journals in order to proclaim that he considers himself supreme head of Christianity, he should have addressed a letter to each of the patriarchs and synods of the East, in which these brethren were consulted about the propriety of summoning a council, and the different subjects that ought to be discussed at that meeting. For the present we consider—

this invitation as sterile and this circular as useless." After some further conversation between the Patriarch and the deputation, the Patriarch's Vicar was instructed to return the volume which had been offered to him, and the meeting was brought to a conclusion.

PAPAL PREDICTIONS OF DIVINE JUDGMENTS.

The bishopric of Civita Vecchia, which has for some months been vacant by the death of Monsignor Bisleti, has now been filled by Monsignor Gandolfi, who, on Sunday, the 25th of last month, took possession of his diocese. Arriving outside the Roman Gate, he descended from his carriage and received from the clergy the usual tokens of obedience and submission. He then entered a sort of chapel, which had been erected for the occasion, and having put on the Bishop's robes and received the sacrament from the vicar, proceeded in the midst of a procession to the Cathedral, where he blessed the people. Having performed this ceremony he went to the Bishop's Palace, where he took formal possession of the property, and concluded the whole by giving a banquet to his friends, to which many nobles were invited. On the following day this city received a visit from the Pope. At the station he was received by several of the cardinals, General Dumont and the officers of his staff, and the civil and military authorities of the city and neighbourhood. After having visited the Cathedral, he walked on foot to his palace, where he pronounced from the balcony a blessing on the people, who were assembled below. In front of the palace were stationed a number of girls from the different convent schools, who sang a hymn that had been written for the occasion, and concluded with *Viva al Papa-é*. This, however, drew forth no echo from those who were standing round, but was listened to with unbroken silence. Such a reception from the people seemed to produce a sad impression on the Pontiff; for, although surrounded by those who were most friendly to his cause and seemed anxious to show him every attention and respect, yet he evidently saw that he had lost his popularity with the mass of the inhabitants, and refused to be present, except for a few minutes, at the regatta and other amusements which the Council had arranged to take place on the occasion of his visit, having evidently made up his mind to take his departure as soon as possible. Before leaving, however, he held a reception in the large hall connected with the palace. Here General Dumont presented to the Pope several of the officers of the army and navy, and expressed the sense of devotion and

reverence which animated them in leaving France and coming to defend the Papal throne. In answer to this address the Pope replied: "I thank you for the words which you have just spoken, because I know that they are the feelings of your heart. In defending the Holy See, France defends justice, honour, and truth, and in defending these she defends and honours herself. You know in what state the world now is, where on the one side there are men who do not care to labour with energy, and, on the other, there are those who wish to destroy everything. I pray God to give to the first light and strength, and to the second repentance, for if they change not they will assuredly be punished. The patience of God has limits, and if they will not be converted, and if he has decreed to punish them, I, as Pope, say let them be punished, for it is time that the world should enter the way of order and duty. As for you, my brave defenders, I bless you, and along with you your friends and relations, the army and the whole of France. I bless the royal family, the Emperor, the Empress, the Prince Imperial, and hope that this blessing may dissipate the clouds which now darken the political horizon." This discourse shows how impossible it is for real peace and prosperity to visit this nation as long as the Pope and his party are in the midst of it, for here Pius IX., as Pope, gives permission to God to punish those who wish for the overthrow of the temporal power. Those, therefore, who believe in him cannot be true subjects of a kingdom which has already stripped him of so many of his possessions. Notwithstanding his letter of invitation to the Protestants, and the fair words which he has employed, this speech shows the spirit of enmity which dwells in his heart against all those who are opposed to his authority, a spirit which has manifested itself throughout every age.

ADDRESS ON A PATRIOTIC ANNIVERSARY.

The 3rd of this month was the anniversary of the battle of Mentana, and strong fears were entertained by the Government that some demonstration might be made by the Garibaldian party. In Florence a number of the forces were called out and paraded the streets during the whole of the evening, but happily their services were not at all required; as the only demonstration that was made consisted of a company of some two or three hundred youths, who walked in procession through some of the principal streets, and then quietly separated. In Leghorn a number of persons walked in procession to the

cemetery, where three young men who fell in that battle are now buried. Signor Ribetti, the Waldensian pastor, was asked to form one of the company, and although the object was political, yet he did not see it his duty to refuse, as an opportunity might thus be afforded him of preaching the Gospel to hundreds who otherwise would never hear it. In this he was not disappointed, for on arriving at the cemetery he was asked to address the crowd. In the commencement of his discourse he reminded them of what had been brought about by means of the discourse which he delivered in that place about a year ago. In that discourse he had called the Pope the pretended Vicar of Christ, and exhorted the people not to go to mass. On account of this his discourse was twice sequestered, and the *procuratore regio* commenced a process against him for having spoken against the religion of the State. This process fell to the ground, and the Court of Appeal decided that a man may by every honest means combat the Roman Catholic religion. Thus all are now equal in point of law, whatever may be their profession of religion. He then exhorted his hearers, as on the former occasion, to cease attending mass and confession. As Christ had been offered up once for all, there was no need of a daily sacrifice; as he was now exalted at God's right hand, to grant repentance and the remission of sins, there was no need of confessing to a priest, who is a sinner like other men. In conclusion, he urged upon them the study of the Bible, as it

is only by believing and acting out its truths that men can be made truly happy, and a country free and prosperous.

PROTESTANT WORSHIP AT GUASTALLA.

Your readers have several times had some notices given them of the Protestant congregation at Guastalla. The bishop of that place is one of the most determined opponents of the Evangelical movement in Italy. In order to check this he has threatened, written circulars, challenged discussions, which, however, he has been careful always to find some excuse for prohibiting, and formed plots for attacking the Evangelicali with physical force. The small congregation which was formed some years ago has continued steadfast, notwithstanding these trials. Their place of meeting up to this time has been a hall which at one time was used as a dancing room. It is not easy to persuade a superstitious people to attend worship in a place which had once been employed for such a purpose. Steps were accordingly taken to procure another *locale* where the congregation might attend divine service, and at last a small chapel, which was once connected with the hospital, was secured and fitted up as a place of worship. The opening of this new church took place on the 8th of this month, and although it can easily hold 200 persons, yet many were unable to obtain admission. The congregation numbered, in addition to the usual members, many of the more influential persons of the town.

BOHEMIA.

NEW PREACHING STATIONS OPENED.

A letter from the Rev. Pastor Adrian Van Anel, of Prague, to Dr. Blackwood, gives some further intimations of the additional openings for Evangelical work, which are now being taken advantage of, in consequence of the supply of funds from Great Britain:—

“Prague, Nov. 21.

“I have received yours with remittance. . . . Our dear brother Janata is full of joy and courage. He proposes entering upon a missionary tour himself in the north-east of Bohemia. On the 8th December (D.V.) two new preaching-stations will be opened—viz., one in Sobotka (a town of about 4,000 in-

habitants, N.E. of Prague), by Janata; and another at Raudnitz, by Schubert and myself. I was there on Monday last to see the rooms which Schubert has taken for the purpose, and to consult with him about the necessary arrangements. It is a capital place, formerly a dancing-hall, beautifully situated. Schubert will conduct a Bohemian service in the forenoon, and I shall preach a German sermon in the afternoon. Raudnitz, as you know, is the railway-station to which Kratschitz is very near; so when you come to Bohemia next year you will see both places, I hope.”

GERMANY.

[From our own Correspondent.]

Berlin, November 17, 1868.

LUTHERANISM AND THE UNION.

The new paper, which owes its existence to the General Lutheran Conference held at Hanover in the beginning of July, appeared on the 1st of October. The first numbers of the *General Lutheran Church Gazette*, edited by Professor Luthardt, are now before me. The aim of this new publication is stated in the programme, at the head of the first number, and it is, in short, to be a medium of communication between the different Lutheran Churches in various countries, and to defend the pure Lutheran faith. At the commencement of each number we always find a long leading article, usually relating to some controversy between Lutheranism and the United Church. Then follows correspondence on the state of religion, chiefly in the Lutheran congregations, but also among other denominations; and we must acknowledge that the important questions of foreign and home missions find an equal place with controversies on the constitution of the Church. A most valuable feature in the new paper is the very extended notices in each number of all new publications. In this department there is more given than in any of the well-known Church gazettes which are published here. Let us hope that the new journal may not give us too many articles on the subject of Lutheranism in the Union. This subject has already been discussed too largely during the present summer, almost in all Christian conferences. Not only did the synods in the Rhine Province and in Westphalia pass resolutions in favour of the Union, but at Halle the meeting of the Union Association laid down the principle that the unity of the Church must be a visible one, and that we ought not to reject all efforts to propagate the unity of the Church of Christ by adopting the opinion that the invisible Church is one, and that that may suffice.

Let me mention here three gatherings which, owing to this controversy, have been of special interest this year. Dr. Hoffmann invited the former members of the "Dom-Candidatenstift"—an institution where a number of students for the ministry are admitted who seek further theological training, and are at the same time occupied with the parochial work connected with the Cathedral—to meet in a conference on the 15th of last month. "The Confession of Augsburg as the doctrinal basis of the United Church" was the

subject of discussion. It is one of Dr. Hoffmann's favourite notions, to which he has already given expression in his book, "Germany Past and Present." It certainly seems important that we should have articles of faith, especially as the Union is so often abused by unbelievers as a licence to believe nothing whatever. The meeting almost unanimously approved of Dr. Hoffmann's proposal, but it is clear that it is only the "Evangelical party" which gives this consent. The large number who are indifferent to all religion do not wish so much as the Augsburg Confession, while the rigid Lutherans desire much more. They wish all the other creeds of the Lutheran Church, especially the Book of Concord, to be adopted as well. The Book of Concord refers chiefly to those points on which the Lutheran and the Reformed doctrines disagree. The members of the French Reformed congregations here, who were present at the meeting in question, declared that they had no objection whatever to sign the Confession of Augsburg.

At Gnadau, in the province of Saxony, a conference of clergymen meets every six months. At the April meeting a resolution was adopted, stating that the ecclesiastical authorities did not treat the Lutheran clergy fairly, nor administer the Union in conformity with the intention, with which it was instituted, and that the Lutherans had a right to require the *à la parte*—that is, the separate voting of the members of each confession or denomination in the united consistories in all matters relating to the confession. In consequence of this, the Consistory of the Province of Saxony, addressed a circular to all the clergy under its control, censuring the resolutions passed at Gnadau, and requesting the conference not to choose subjects of so delicate a nature. However, this was towards the end of September; and the subject, "Union or Confederation," had been put on the programme for the October meeting six months before. The only result of the circular was that a greater number of clergy than ever met at Gnadau. The Consistory, however, sent representatives as well, and this gave opportunity for fraternal discussion on the points of disagreement. May it have contributed to increase the feeling of mutual recognition! The points on which there were differences of opinion certainly remain.

The resolutions passed at Gnadau found support in another similar conference of

clergyman of the decided Lutheran party at Cammin, in Pomerania. The position was rather more difficult here. Superintendent Meinhold, the president of the conference, had written to the King himself, complaining of the unjust accusations contained in the memorial of last year from the Supreme Consistory against the Lutheran clergy. The Consistory then requested Mr. Meinhold voluntarily to resign his office as superintendent, as otherwise he would be accused of having insulted his superiors. Mr. Meinhold, inasmuch as he did not wish to acknowledge that he had done wrong, refused to resign. The theses to which the conference assented certainly display a very narrow spirit, and the consistories can hardly approve the opinions of those who wish to exclude all believers who differ from them from the Lord's table. Still, in times like these, it is sad to see faithful clergymen censured, while, as yet, nothing is done to prevent unbelieving ministers from retaining their places.

THE SCHLEIERMACHER FESTIVAL.

The 21st of the present month is the hundredth anniversary of Schleiermacher's birth. We certainly do not in any way wish to refuse the honour due to a man who, at a time when infidelity was universally prevalent, made a great advance in the way of returning towards the faith. Schleiermacher's "Addresses on Religion, addressed to the Educated among its Contemners," have been blessed to not a few, and may even now raise many from the sleep of total indifference. But he retained many Rationalistic views. On account of these, unbelievers claim him as their own, and desire to use his anniversary for a demonstration against orthodoxy. The magistrates of Berlin intended to commemorate the day by a special service in the Nicolas Church. The object of the commemoration was quite clear. The fact that Mr. Thomas had been designated to preach on the occasion was sufficient to indicate it. Mr. Thomas only very recently officiated at the funeral of a man who never attended divine service, and he said publicly that he considered the moral development to be true religion, and he therefore doubted not that the deceased would be saved. The Consistory, therefore, refused to sanction the service; the High Consistory confirmed this decision, allowing, however, the use of the church for the purpose of the celebration by the delivery of an address not of the nature of divine service.

NEW SCHOOL LAWS.

Herr von Mühler has again brought before our Parliament four bills for the regulation

of the salaries of schoolmasters and some other educational questions. The Government has taken provisional measures to increase the wretched income, as it is in many cases, of the schoolmasters. In their interest we must hope that these bills may not meet the opposition which was displayed last year. The Liberal party is constantly demanding the enactment of a new law regulating the entire school system. This, however, will become more difficult now than ever, as the separation of the school from the Church is so violently demanded by some people, and to this the Government will never consent. The new bills propose a change on one point in an article of our Constitution. The Constitution says that the instruction is to be quite gratuitous, though, in fact, all parents are obliged to pay a certain amount. In this way about 3,000,000 thalers are obtained. It would be almost impossible to replace this sum from any other source, and so it is proposed to give a legal sanction to this actual state of things.

A CLERICAL PLAYWRITER.

A recent incident in the Grand Duchy of Hesse shows to what lengths the members of the Protestant Association (*Protestantenverein*) sometimes go. One of the clergy, Mr. Mitzenius, published a play intended for the theatre, which contained so many indecent passages that the manager of the theatre at Darmstadt refused to allow it to be acted. Mr. Mitzenius, too, published a book in which he not only advocated the most decided unbelief, but referred in the most frivolous way to the conception and birth of our Saviour. The Consistory in very mild terms requested Mr. Mitzenius to explain what he had done, when the members of the Protestant Association got up a memorial to the Grand Duke, requesting him to intercede on behalf of Mr. Mitzenius. The Grand Duke, however, refused to receive the deputation, and Mr. Mitzenius has been deprived of his position.

PROTESTANT PROGRESS.

Let us turn from these things to matters of a more satisfactory kind. A Church visitation in the diocese of Ratibor has shown many very satisfactory signs of religious life in the districts on the Austrian frontier, where the Protestant congregations are chiefly surrounded by Roman Catholics. The meeting of delegates of all the deaconesses' institutions at Kaiserswerth has elicited the following facts. In the course of the last three years twelve new deaconesses' institutions have been founded at Emden.

Posen, Frankenstein (in Silesia), Frankfort-on-the-Maine, Riga, Revel, Altona, Bremen, Schildesche, Christiania, and two additional ones here. The number of deaconesses three years ago was 1,619; it is now, 2,106.

SYNODICAL PROCEEDINGS.

The Synod of the Rhine Province met this autumn at Neuwied. The results were satisfactory and of a very practical character, one feature being a decided stand for the independence of the Church. In some parts of our Rhine Province the civil communities have to pay church-rates. Though in some places the Protestant Churches derive an advantage from this where the majority of the inhabitants are Roman Catholics, yet the Synod proposed their abolition. This is certainly a sign of religious life and inde-

pendence. Let me finally mention, by way of addition to my last letter, what I forgot to include in it with respect to the Westphalian Synod. Your readers are aware that our Church greatly suffers from mixed marriages. The Synod resolved to counterbalance the influence of the Romish priests by refusing the membership of the Protestant Church to any father who promises to bring up his children in the Roman Catholic religion. This certainly is necessary, if we consider that no priest consecrates a marriage unless the promise is given that all the children shall be Roman Catholics. In Austria the new laws now afford us some security. A number of marriages have already been concluded at the registrars' offices between Roman Catholics and Protestants.

AMERICA.

MEETING IN AID OF SPANISH EVANGELISATION.

A very large and interesting meeting was held at the Collegiate (Dutch) Reformed Church, New York, on Sunday evening, October 25, under the auspices of the American Bible and Tract Societies, and the American and Foreign Christian Union. Rev. Dr. De Witt presided and made a few remarks. After prayer by Bishop Janes, of the Methodist Church, Rev. S. Irenæus Prime, D.D., delivered an address, giving from his own observations in Spain a description of the country, and contrasting its physical features with the moral and religious degradation of the people. He concluded by offering a series of resolutions, the last of which was as follows: "Resolved, with a deep sense of the obligation resting upon us as American Protestant Christians, rich in all the heritages of the Gospel, that we will embrace this remarkable opening of a wide door of access to 15,000,000 of people, and will do with our might what we can to give the Bible and Evangelical literature and the preached Word to emancipated Spain." Bishop McIlvaine, of the Episcopal Church, delivered an eloquent and impressive address. He was followed by Dr. Budington (Congregational), Dr. De Witt (Reformed Church), and Dr. Prime (Presbyterian). It will be seen that a marked feature of the meeting was its catholic character.

EPISCOPAL GENERAL CONVENTION.

The Triennial Convention of the Protestant Episcopal Church assembled in New York on October 4, and sat eighteen days. The Convention was composed of the House of Bishops and a House of Clerical and Lay Deputies, who were appointed to represent

the several dioceses, four clergymen and four laymen from each diocese. The opening services were held in Trinity Church. The bishops, to the number of forty, were seated in the chancel. The opening sermon was preached by Bishop Lee, of Delaware, and was very decided in condemnation of many of the High Church principles and practices. His text was Rev. ii. 7.

In the discussions which followed, the most important subject which engaged attention was Ritualism. A committee had been appointed to examine the subject, and it presented two reports. The majority of nine reported in favour of adhering to usage, and of avoiding deviations either by excess or defect, while they recommended reference to the ordinary before making any changes. A minority of two, after having enumerated distinctly Ritualistic practices, decidedly and explicitly censured them. For two days the reports were vigorously debated by the clergy and laymen. On the second day a substitute resolution was offered, referring it to the bishops to prepare against the assembly of the next Convention, in 1871, such additional rubrics as they may judge necessary, and recommending that no changes should be made in the interim against the counsel and judgment of the bishop. The delegates voted by dioceses, the clerical and lay delegates being separated. Of the clergy, 35 dioceses voted—21 aye, 10 no; 4 divided. Of the laity, 30 dioceses voted—18 aye, 8 no; 4 divided. The substitute was thus adopted by a decisive majority; the resolutions, as amended, were adopted without a division; the House of Bishops concurred, and there the matter ended. The anti-

Ritualists all voted "No," and the affirmative was a combination of the Ritualists and neutral party. Thus the decision of the dispute has been avoided, and the result is a tacit permission for the Ritualists to go on for six or nine years longer, thus virtually triumphing.

Among the other matters which came before the Convention were propositions for amending and more or less relaxing the canon against a clergyman intruding into other parishes, with a view to meet such cases as that of the Rev. S. H. Tyng, jun., which caused so much excitement last spring; but a large majority decided in favour of indefinitely postponing the subject. In relation to the movement in favour of unity, the Convention passed a resolution for the appointment of a committee to act as an organ of communication with other branches of the Church, and with the different other Christian bodies who may desire information or conference upon the subject of Church unity. There was a discussion as to the omission of the word "Holy" before the words "Catholic Church" in the English version of the Nicene Creed. It was not considered expedient to make any change in the American Prayer-book at this time. A canon was passed prohibiting ministers from solemnising matrimony in any case where there is a divorced wife or husband of either party living, except in the case of the innocent party in a divorce for the cause of adultery, or that of parties once divorced seeking to be united again. The Convention sanctioned the erection of two new dioceses of Northern New York and of Long Island, and of a new diocese in Western New York and a new diocese in Maryland.

FIFTY-NINTH ANNUAL MEETING OF THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions held its fifty-ninth annual meeting at Norwich, Connecticut, during the second week in October, the proceedings commencing on the Tuesday and closing on the Friday. The President, the Rev. Mark Hopkins, of Williams' College, occupied the chair. After uniting in prayer, led by the Rev. Dr. Hickok, an abstract of the annual report was read, and heard with deep and gratifying interest. It stated that while eighteen missionaries had been withdrawn from the field by sickness and death, thirty new labourers had gone forth, so that there was a nett gain of teachers. New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan

and Persia; but the progress made has been more in the direction of internal than of external growth. The Churches already existing have been strengthened; 15 new Churches organised, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1,821 additions to the Churches are reported on profession of faith—an increase of more than 350 upon the additions of last year. The missions are advancing to independence. This is indicated by the larger contributions to various Christian objects, and the constantly-increasing number of native pastors of self-supporting Churches. The independent, self-sustaining Churches now number 52, and 101 native ministers are to be found in the pastoral office—an increase of 17 during the year.

The following is a summary of the present state of this work: Missions, 18; stations and out-stations, 519. Total 617. Whole number of labourers from the United States, 332; whole number of native pastors, preachers, and other helpers, 965. Total number of labourers, 1,297. Number of Churches, 220; members, 25,538; added last year, 1,821. Number of pupils in free, boarding, training, and theological schools, 13,952.

The Treasurer reported that the entire income of the year has been 535,838 dollars 95c., the largest sum ever reported to any annual meeting of the Board. There is a balance in the treasury of 520 dollars 96c. For ten successive years the Treasurer has received the sum of 10,000 dollars from the estate of Anson G. Phelps, this being the last instalment of this munificent legacy of 100,000 dollars.

In view of the financial history of the past year, Dr. Treat proposed a special service of praise and thanksgiving to God for his great goodness to the Board in giving success to their efforts and for deliverance from anticipated debt. To this the Board agreed, and a hymn was then sung, a touching address delivered by Dr. Treat, and a prayer of gratitude and thanks was offered by Rev. William Adams, D.D., of New York.

On Tuesday evening the annual sermon was delivered by the Rev. Dr. Nelson, of Cincinnati, from John xii. 32, "And I, if I be lifted up, will draw all men unto me." This discourse was scriptural, impressive, and edifying, well adapted to the cause and the occasion.

On Wednesday morning, after one hour spent in social worship, the Board re-assembled, when the senior Secretary, the Rev

Dr. Treat, presented from the Prudential Committee a very excellent paper, entitled, "A Plea for Enlarged Efforts in behalf of Success." The reading of this paper produced a deep impression on the assembled multitude. Messrs. W. E. Dodge and S. B. Chittenden, of New York, immediately urged its appeal. It was at once referred to a special committee, who reported the same evening, when it was made the subject of discussion. The plea was again eloquently urged by the Rev. Drs. Adams, of New York, Todd, of Pittsfield, Wolcott, of Cleveland, and Nelson, of Cincinnati. The Board then solemnly resolved on endeavouring to raise 600,000 dollars the present year.

On Thursday morning two large congregations assembled from half-past eight to half-past nine o'clock for prayer; after which the Board met, and the Rev. Dr. Condit, of Auburn, presented, at the request of the Prudential Committee, a valuable paper on the importance of sustaining vigorously the Monthly Missionary Concert. Various reports were presented from the committees to whom the several parts of the annual report were referred, and addresses of an encouraging character were made by returned missionaries.

On Thursday afternoon the ordinance of the Lord's Supper was administered in four large churches, all of which were filled by communicants. The services were important and elevating. In the evening several missionary meetings for business and addresses were held and were largely attended.

On Friday morning the closing session commenced at half-past eight o'clock, and was one of deep, thrilling, never-to-be-forgotten interest. "The spirit approached near to that of the better world," says one who was present. "I have no word to express the affection, sympathy, and holy desire which controlled the assembled throng. They sat in heavenly places in Christ Jesus." Brief remarks were made by several prominent members of the Board, after which farewell addresses were delivered by the President and others. The Rev. Dr. Vermilyea, of Hartford, offered the concluding prayer, and the congregation united in singing, "Blest be the tie that binds," and the Rev. Dr. Cleveland, of Boston, now in his ninety-seventh year, pronounced the benediction.

The hospitality of the people of Norwich was most marked and cordial. At the public table 1,200 were fed in one day, and 5,000 dollars has been expended by the committee to entertain the Board.

Besides the usual sessions of the Board there was a regular morning prayer-meeting, several evening meetings, meetings of students and of missionaries, and a mother's annual meeting, which was conducted entirely by women, no male spectators being present. The exercises of this assembly were deeply interesting and impressive. The meeting was one of prayer for the children of the country. Nearly seventy-five returned missionaries were in attendance upon the meeting of the Board. Few meetings of the American Board have been held under happier auspices, or in a more beautiful city. The attendance has been estimated at about four thousand.

DR. MC'COSE AT PRINCETON.

The American journals give copious accounts of the reception and inauguration of the Rev. Dr. McCosh. No sooner had he and his family arrived at New York than a delegation of gentlemen met them, and entertained them at Astor House. But it was at Princeton College, New Jersey, that the real ovation occurred. The opening of the College for the winter session is always invested with considerable interest; but it was doubly so on the 27th of October last, when the inauguration of Dr. McCosh as the new Principal took place. Special trains ran both from New York and Philadelphia; and the church in which the ceremonial was held was crowded by a most select audience. The new Principal selected as his theme "Academic Teaching in Europe," and in discoursing upon it riveted the attention of the large audience. "It challenged the admiration of all who heard it," says a letter from Princeton now before us. Its object was to show how to combine the existing scholastic scheme with the needs of the present and the immediate future, and to point out the place which religion should have in the universities of the land. On the latter subject he said: Let the State provide the secular instruction, and the Churches provide the religious training in the homes in which the students reside. In the evening, Dr. McCosh held a social reception at his house, to afford an opportunity of becoming acquainted with the graduates and friends of the College.

THE AMERICAN MISSIONARY ASSOCIATION.

This society has held its twenty-second annual meeting at Springfield, Mass. The number in attendance was larger than usual. The financial report showed a total income of 357,918 dollars 81c., and a deficiency of receipts of 51,815 dollars 45c. The Association has done much to relieve want among the freedmen, and the orphan asylums at Wil-

Washington and Atlanta had given food and shelter to many little sufferers, otherwise homeless. The number of its missionaries and teachers among the freedmen last year was 532. The schools have been efficiently maintained, and in some places laid the foundation for a common school system. Eleven high and normal schools are reported, and three chartered colleges. The churches among the freedmen under the care of the Association number thirteen, one of them recently organised at that scene of prison horrors, At-

lanta, Ga. The foreign missions of the Association are six, with thirty missionaries and assistants, about 700 Church members, sixty-one of whom were added during the year. The principal addresses were made by Gen. Howard, Col. C. G. Baylor, a thoroughly reconstructed ex-slaveholder from Athens, Ga., and Dr. Todd, of Pittsfield, whose sermon was criticised as underrating the capacity of the coloured race. It was evident at the meeting how strong a hold this society has on the hearts of its friends.

Home Intelligence.

THE NEW ARCHBISHOP OF CANTERBURY.

The archbishopric of Canterbury, vacant by the death of Dr. Longley, has been offered to the Bishop of London, and has been accepted. The Right Hon. and Right Rev. Archibald Campbell Tait, D.C.L., who has thus been raised to the highest position in the English Church, was born on the 22nd of December, 1811, and is the youngest son of the late Mr. Crawford Tait, writer to the signet, of Harvieston, Clackmannan. He was educated at the High School, and afterwards at the Academy of Edinburgh. In 1827 he went to the University of Glasgow. He was elected as an exhibitor on Snell's Foundation to Balliol College, Oxford, of which he became successively scholar, fellow, and tutor. He took his B.A. degree in 1830, when he was first class in classics. In 1842, on the death of Dr. Arnold, he was elected to the Head Mastership of Rugby School, and, in 1850, was nominated by Lord Russell, then Prime Minister, to the deanery of Carlisle. On the resignation of Dr. Blomfield in 1856, Dr. Tait was nominated Bishop of London, in which diocese he has laboured with unwearied assiduity up to the present time. This appointment to the Primacy has given great satisfaction to the moderate men of all parties, as is evident by the decided expressions of approval which it has called forth in the various organs of public opinion.

THE NEW BISHOPS OF LONDON AND LINCOLN.

It is announced that Dr. Jackson, the present Bishop of Lincoln, is to succeed Dr. Tait in the bishopric of London. The appointment is generally admitted to be perfectly unexceptionable. Dr. Jackson is a man of talent and of earnest religious feeling, and has always been reputed moderate and

trustworthy. He was appointed to the diocese of Lincoln by Lord Aberdeen, but he was known to be equally acceptable to Lord Derby. Both these peers were members of his congregation at St. James's, Piccadilly, where his preaching, without being brilliant, was singularly acceptable. In coming to London he will return, indeed, to the scene of his most successful labours. The *Freeman*, a journal the farthest removed of any of the religious organs of opinion from High Church views, while describing Dr. Jackson as belonging to that school, yet speaks of him as equally opposed to Rationalists and Ritualists, and says that his appointment is "good in the highest sense, since all we knew of him when he laboured in the metropolis showed him to be a faithful minister of the Gospel. We do not know that, taking the Church as it is, we could have pointed to a Churchman whom we should prefer as Bishop of London. He will return to the sphere of seven years' former labours, with the hope and prayers of good men that elevation to the bishopric of Lincoln, then to that of London, with 10,000*l.* a-year, will not lessen his former religious earnestness."

The vacancy thus created at Lincoln is to be filled by Dr. Wordsworth, Archdeacon and Canon of Westminster. He is a man who fully merits promotion by his learning and industry. After a career of remarkable distinction at Cambridge, he succeeded Dr. Longley as Head Master of Harrow, and thence he was nominated, in 1844, to a Canonry at Westminster. Since he has held that post his contributions to theological study have been numerous and valuable.

It is generally admitted that Mr. Disraeli has, by the three appointments, certainly strengthened the Protestant aspect of the Church in high places.

THE NEW BISHOP OF PETERBOROUGH.

Sunday, November 15, will henceforth be accounted a memorable day in the history of the Church of England; for the consecration of Dr. Magee to the see of Peterborough by the Archbishop of York and the Bishops of London, Oxford, Ripon, and Rochester, at the Chapel Royal, Whitehall, furnishes the first instance since the Reformation of an Irish clergyman receiving Episcopal consecration for an English see.

CAPITULAR APPOINTMENTS.

The deanery of Lichfield has been conferred upon the Rev. Canon Champneys, Vicar of St. Pancras; the canonry of St. Paul's, thus vacant, upon the Rev. George Prothero, Rector of Whippingham, the Queen's chaplain at Osborne; the canonry of Westminster, vacant through the death of the Rev. Ernest Hawkins, is given to the Rev. Dr. Leighton, Warlen of All Souls; and the Rev. William Bright has been appointed Regius Professor of Ecclesiastical History in the University of Oxford, and to the canonry of Christ Church annexed to that office, in succession to Dr. Mansel, now Dean of St. Paul's.

THE LATE ARCHBISHOP OF CANTERBURY.

We briefly announced in our last number the death of Archbishop Longley. The following additional particulars are from an authorised account in the *Guardian*: "We deeply regret to announce that the good old Archbishop of Canterbury died on Tuesday evening [October 27] at twenty-five minutes to twelve. His Grace was seized almost suddenly with bronchitis on September 13, while on his way back from the Tyrol. He reached Addington on the 16th, and was able, though with difficulty, to hold his ordination in the parish church on the following Sunday. Two or three times he rallied so much that hopes were entertained that his robust constitution would enable him to shake off the disease. On the evening of Thursday week the unfavourable symptoms increased, and from that time he was confined to his bed. His mental powers remained uninjured, and he was occupied unceasingly in reading devotional books, or in writing or giving instructions concerning his charge, which he had almost completed, though he had quite given up the idea of delivering it orally. He anticipated the end almost from the first, and in a paper written three or four days ago, when speaking was become difficult to him, he said, 'I commit my soul into the hands of my God and dear Saviour. I have had proofs enough of his

love in the past, and I am well assured that whatever sufferings or trials are permitted to befall me are visitations of love. "Though he slay me, yet will I trust in him." As to the faith in which I wish to die, I cannot better express it than in Richard Hooker's dying words, as indicated in the underlined passage I have written out. A poor and guilty sinner I know myself to be; but I believe that those who kneel at the foot of the cross with this sincere confession will never be cast out if they look to the cleansing blood of Christ for their sole ground of pardon and acceptance.' The following is the extract from Hooker: 'Though I have by his grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me, for I plead, not my righteousness, but the forgiveness of my own unrighteousness, for His merits who died to purchase pardon for penitent sinners. And since I owe thee a death, O Lord, let it not be terrible, and then take thine own time. Let not mine, O Lord, but thy will be done.' His last intelligible words were those of the 'Gloria in Excelsis.' But his looks and gestures proved how eagerly he joined in the prayers and ejaculations which were said with him during the day, and never was there seen a more beautiful peace than that of his last hour. About six he became unconscious. The members of his family, with his medical attendant, Dr. Carpenter, and Mr. Benham, the Vicar of Addington, were with him to the last; and he died, in the middle of the words of commendation, so quietly that the last moment was not perceptible. The deceased Archbishop, Charles Thomas Longley, was son of the late Mr. John Longley, Recorder of Rochester. He was born in 1794, and married in 1831 Caroline Sophia Parnell, daughter of the first Lord Congleton, who died in 1858, leaving issue, now living, three sons and three daughters. Dr. Longley was educated at Westminster School, from whence he proceeded as student to Christ Church, Oxford. There he obtained a first class in classics in 1815, and took his M.A. degree in 1817. He was ordained deacon in 1818, and priest in 1819, by the Bishop of Oxford. He was censor of his college, and one of the University Classical Examiners in 1825, and the same year became perpetual curate of Cowley, Oxon. He was appointed Rector of West Tytherley, Hants, 1827, Head Master of

Harrow 1829, when he took his degree of D.D.; was consecrated Bishop of Ripon 1836, translated to Durham 1856, to York 1860, to Canterbury 1862. On the Sunday after his death, the Dean of Canterbury preached a funeral sermon for the Archbishop in the Cathedral, from Job xiii. 15, 'Though he slay me yet will I trust in him.'

THE ST. ALBAN'S RITUAL CASE.

The Judicial Committee of the Privy Council were occupied nearly a week during last month in hearing the case of "Martin v. Mackonochie," on appeal from the judgment of the Arches Court. There were present, as judges, the Lord Chancellor, the Archbishop of York, Lord Chelmsford, Lord Westbury, Sir W. Erie, and Sir J. Colville. The counsel consisted of Mr. A. J. Stephens, Q.C., Mr. Coleridge, Q.C., Mr. Archibald, Mr. Traill, and Mr. Droop, who were for the appellant, Mr. John Martin; and Mr. W. M. James, Q.C., Dr. Deane, Q.C., Mr. Prideaux, Dr. Tristram, and Mr. Charles for the respondent, the Rev. A. H. Mackonochie. The judgment in the Arches Court was pronounced by Sir R. Phillimore on the 28th of March last on several charges, and the appeal was only on two of the charges—the kneeling or prostrating before the consecrated elements, and the use of lighted candles. In other respects the judgment was acquiesced in by both parties. With respect to the kneeling or prostrating, it appeared from the evidence that Mr. Mackonochie, when officiating in the order for the administration of the Holy Communion, twice knelt down or prostrated himself before the Communion-table while saying the prayer of consecration, once after the consecration of the bread, and again after the consecration of the cup, and another officiating minister did the same in his presence. The allegation as to the use of lighted candles during the celebration of the Holy Eucharist was admitted. The following reason was alleged for the appeal to their lordships: "Because every clerk in holy orders of the United Church of England and Ireland, in administering the sacraments and other rites and ceremonies of the Church, is bound to use the form and order prescribed for the same in the Book of Common Prayer, without any addition, alteration, or omission, whereas such kneeling or prostrating before the consecrated elements, and such use of lighted candles as are respectively proved or admitted in the said cause, are additions to or alterations of the form and order so prescribed as aforesaid." After hearing the arguments on both sides, the Lord Chancellor

said their lordships would consider the case. The judgment was accordingly reserved.

It has been justly remarked that the contrast between the procrastination of the episcopal and ecclesiastical courts and the promptness of the Queen's judges stands out in strong relief.

PROSECUTION OF MR. BENNETT.

On the 5th ult., Sir Travers Twiss, Archdeacon Hale, Archdeacon Sinclair, the Rev. J. E. Kempe, and the Rev. F. G. Blomfield, the Commissioners appointed by the Bishop of London to inquire into the published heresies of the Rev. J. Bennett, of Frome, assembled at the town residence of the Bishop of London, St. James's-square. The alleged heresy is the explanation of the doctrine respecting the Real Presence, in a pamphlet written by Mr. Bennett, Vicar of Frome Selwood, entitled, "Some Remark on the Tractarian Movement: a Plea for Toleration," and in a paper contributed by him to the "Church and the World," 1867. The prosecution is undertaken by the Church Association, and the English Church Union defends Mr. Bennett. Dr. Stephens and Mr. Archibald appeared for the promoters, and Dr. Swabey for the defendant, who was not present. Dr. Stephens stated the case against Mr. Bennett at some length. He accused him of holding not only Roman, but ultra-Roman doctrines on the Eucharist, for even Romanists did not contend for the "visible presence;" but Mr. Bennett's words were: "The real, actual, and visible presence of our Lord upon the altars of our churches. Without that doctrine, as containing and inferring the sacerdotal office of the priest and the sacrificial character of the altar, there would seem to me to be no Church at all." The publication of the work having been proved, Dr. Swabey did not attempt any defence. It was a matter, he said, which no bishops could settle. The Commissioners unanimously agreed that there was a case for further inquiry. The matter now goes before the Arches Court.

THE NEW CONVOCATION.

Writs have been issued in virtue of which the clergy of the various dioceses of England and Wales will be summoned in the course of a few days to elect proctors to represent them in the new House of Convocation. The manner of electing proctors is not uniform in the several dioceses. In some places there is one election for the whole diocese; in others, the several archdeacons elect the two proctors, and then the proctors of the archdeaconry meet and choose two of their body as proctors

to Convocation, or else out of the archdiaconal proctors the bishop selects the proctors for Convocation. The new Convocation will assemble at St. Paul's Cathedral on the day after the meeting of Parliament.

WOMAN'S WORK.

[We find the following letter, addressed to Mr. Lemuel Moss, by Miss Nightingale, in the *New York Observer*. For obvious reasons we should hesitate to quote this autobiographical communication, were it not already in print. As, however, it is certain to be reproduced on this side of the Atlantic, we are sure that our readers will thank us for affording them an opportunity of perusing it.]

London, Sept. 13, 1886.

My Dear Sir,—I could not do what you asked me to do in your kind letter of July 12—viz., give you information about my own life; though, if I could, it would be to show how a woman of very ordinary ability has been led to God, by strange and unaccustomed paths, to do in his service what he did in hers. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything; though, being naturally a very shy person, most of my life has been distasteful to me. I have no peculiar gifts, and I can honestly assure any young lady, if she will but try to walk, she will soon be able to run the "appointed course." But then she must first learn to walk, and so when she runs she must run with patience. (Most people don't even try to walk.)

1. But I would also say to all young ladies who are called to any peculiar vocation, qualify yourselves for it as a man does for his work. Don't think you can undertake it otherwise. No one should attempt to teach the Greek language until he is master of the language; and this he can become only by hard study. And,

2. If you are called to man's work, do not exact a woman's privileges—the privilege of inaccuracy, of weakness, ye muddle-heads. Submit yourselves to the rules of business, as men do, by which alone you can make God's business succeed; for he has never said that he will give his success and his blessing to inefficiency; to sketching and unfinished work.

3. It has happened to me more than once to be told by women (your countrywomen), "Yes, but you had personal freedom." Nothing can well be further from the truth. I question whether God has ever brought any one through more difficulties and contradictions than I have had. But I imagine these

exist less among you than among us, so I will say no more.

4. But to women I would say, look upon your work, whether it be an accustomed or an unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and from presumption, from idleness and from overtaxing yourself. Where God leads the way, he has bound himself to help you to go the way.

I have been nine years confined a prisoner to my room from illness, and overwhelmed with business. (Had I more faith—more of the faith which I profess—I should not say "overwhelmed," for it is a business sent me by God. And I am really thankful to him, though my sorrows have been deep and many, and he still makes me to do his business.) This must be my excuse for not having answered your questions before.

Nothing with the approval of my own judgment has been made public before, or I would send it. I have a strong objection to sending my own likeness for the same reason. Some of the most valuable works the world has ever seen, we know not who is the author of; we only know that God is the author of all. I do not urge this example upon others; but it is a deep-seated religious scruple in myself. I do not wish my name to remain, nor my likeness. That God alone should be remembered, I wish.

If I could really give the lessons of my life to my countrywomen and yours (indeed, I fair look upon us as all one nation)—the lessons of my mistakes as well as of the rest—I would; but for this there is no time. I would only say work—work in silence at first, in silence for years—it will not be time wasted. Perhaps in all your life it will be the time you will afterwards find to have been best spent; and it is very certain that without it you will be no worker. You will not produce one "perfect work," but only a botch in the service of God.

Pray believe me, my dear Sir, with great truth, ever your faithful servant,

FLORENCE NIGHTINGALE.

Have you read Baker's "Sources of the Nile," where he says he was more like a donkey than an explorer? That is much my case, and, I believe, is that of all who have to do any unusual work. And I would especially guard young ladies from fancying themselves like lady superiors, with an obsequious following of disciples, if they undertake any great work.

Monthly Survey of Missions.

TURKEY.

The Rev. Dr. Koelle, of the Constantinople Church mission, announces a somewhat more hopeful aspect of missionary work in Turkey, and adverts to the promising circumstances connected with a Mohammedan who desired to embrace Christianity. Dr. K. has obtained the sanction of the committee of the Church Missionary Society for the employment of a native agent, in the place of the agent of the society who had been appointed head of the Protestants in Turkey.

INDIA.

The names of twenty-one native candidates for holy orders were lately submitted to the committee of the Church Missionary Society, together with biographical narratives of their spiritual labours, testimonies from missionaries who had specially examined the candidates, recommendations of missionaries with whom the candidates had laboured, opinions of missionary conferences, and recommendation of the corresponding committee; from which it appeared that the twenty-one candidates, of whom fifteen belonged to Tinnevely, five to Travancore, and one to Ceylon, have been duly prepared for ordination. In sanctioning their presentation to the Bishop as candidates for holy orders, the committee felt constrained to record their devout thankfulness for this advance in their South India missions.

CHINA.

The Rev. E. Bryant, of the London Society, writes that during the previous half-year he baptized thirty-four persons, in connection with the Hankow mission. "The character of the members," we are told, "on the whole, has been very pleasing. Their liberality stands as prominent as any other virtue. A few Sundays ago we had occasion to bring before the Church the case of an old man—a Kii Jin (M.A.)—feeble by reason of age and sickness; he was very poor, and in great need of assistance. There were present between forty and fifty members. They immediately subscribed to the amount of 8,000 copper cash, which is equal to about £1. 14s: These members, with one exception, are not even what we may call a well-to-do people. Besides an extra collection of this kind when called for, they contribute every month to the extent of 4,500 copper cash towards maintaining a native preacher in the neighbouring city of Hanyang. You will see from the statement of the native church accounts that that station costs nothing to the society."

MADAGASCAR

In former years restrictions were laid on the missionaries in reference to journeys into the country far removed from the seat of Government. In Fianarantsoa, in the Betsileo country, to the south of Antananarivo, two Christian Churches have existed for some time in connection with the London Society, but until now the missionaries have not felt themselves at liberty to extend their visits to that place. Since the accession of the present Queen, the Prime Minister has given to the missionaries a letter of introduction to the Governor of the city, and two of their number are now on a visit to Fianarantsoa. There are many villages where there are no Christians, and the Gospel is almost unknown. In one of these, at the close of a service in which the Gospel was preached for the first time, Mr. Cousins told the people that the Christians, a number of whom accompanied him, wished to build a chapel there, and to send preachers to teach them. They asked for a fortnight to consider the matter. At the end of that time they not only agreed, but pointed out a site for the chapel, and also said that they would themselves help to build it, and that they wished it to be of a large size. A temporary rush building has been put up, and after the rainy season it was designed to erect a more substantial chapel.

BRITISH AMERICA.

The Rev. John Horden mentions, in a recent letter, the great contrast between the past and present life of an Indian: "I must mention my journey to Matawakumme. It was much blessed. My first Sunday was passed on the long portage, nearly five miles in length, with a Christian Indian family, in whom was exemplified in a remarkable degree the power of the Gospel. The first winter I was in the country Usenamekos and his wife had murdered their children, and one of them under circumstances of deep atrocity. I now found Moses one of the most gentle of men, kind, affectionate; and never have I met with anyone, either here or in England, more desirous of attending to the wants of his missionary

visitor. We passed the day as became those who are looking forward to a rest above. He was here the trusted agent of the Hudson's Bay Company, in charge of a store containing in abundance everything necessary for Indian trade, and he was faithful to his trust. At Matawakumme I was employed morning, noon, and night, the people showed so much anxiety to learn the truths of Christianity. I was privileged to baptize thirty-five persons, and for the first time the sacrament of the Lord's Supper was administered at the post."

SURINAM.

A renewed attempt has been made by the Moravian Brethren to take the Gospel to some bush-negro tribes on the Marawyne. In the year 1865, John King, a native convert had travelled up the river, and met with much encouragement. It was resolved that two missionary brethren should soon repeat the journey, accompanied by John King, as an experienced and able pioneer, but severe illness and the hand of death disabled and removed so many of the missionaries at Paramaribo, that the plan could not be carried out. Last year the Brethren Bramberg and Lehmann, with John King and several other native Christians, set out on the long-projected journey, but the result was very different from the one which the former visit had led the brethren to expect. The party was not allowed to proceed up the river beyond the first settlement of the Auka negroes, and had to return to Paramaribo after a few days' absence. This unexpected termination of the missionary expedition appears to have excited considerable attention in the colony on the part of many friends of the mission and some leading Government officers, and it was proposed to call the offending Granman to account, because he had ventured to arrest Europeans even before they had crossed the actual border of the colonial territory. The missionaries declined to come forward as accusers of these bush-negroes, and it was resolved that a new attempt be made early in the next dry season, the party being provided with a written and duly-sealed order from the proper Government officer, which, it is hoped, will open the way for them up the Cottica and Coermotiba and the Wanna creek, to the river Marawyne.

AUSTRALIA.

We have rarely met with a more vivid picture of the degradation of the poor Australian aborigines than is presented in the diary of Mr. Meissel, the Moravian missionary at Kilalpanina. He writes: "An aged native woman died in the night. She was buried early in the morning, and, horrible to relate, has since been partially devoured by her countrymen. A policeman, suspecting their intention, remained on the spot so long that he concluded they had given up the plan, but a native told him afterwards that they had disinterred the corpse as soon as he had turned his back on them, and had had their feast. The man said that if they did not eat the flesh of the dead they would soon forget their deceased friends. Of course witchcraft was considered to be the cause of this death, and efforts were at once made to find out who had been the sorcerer. The bearers of the corpse halted at the grave, which had been dug about 400 yards from the camp, and knelt down with their faces towards the south, the corpse still on their heads. A near female relative of the deceased was placed in the same attitude in front. Thereupon another relative for the space of about half-an-hour ejaculated questions with great energy: 'Who is the sorcerer? Who has done this? Where is he? To what tribe does he belong? When did he do it?' &c. The female mourner has to reply to these questions. One of the last was this query: 'By what means was the bewitchery accomplished?' Answer: 'By a bone!'—whereupon all present took up the answer in a loud and a dismal chorus. They fancy that a person's enemy manages to procure the bone of a man (or a kangaroo in the South), which he buries, and takes out again every night to burn away a piece, thinking all the time of the death of the individual he wishes to kill, until it is done. If the person does not become ill, it is attributed to counter-operations carried on by some one else. The individual indicated by the woman at the grave as the murderer of the deceased is pursued by the relatives and killed, as opportunity may offer, often without his knowing at all that he is suspected. As far as I can judge, there are among the natives at least twelve deaths for one birth, and I think this estimate is too low rather than the contrary."

Literature.

Memorials of the Life of Peter Böhler, Bishop of the Church of the United Brethren. By the Rev. J. P. Lockwood. London: Wesleyan Conference Office.

THE British public has probably, within the last five or six months, received more information, through the periodical press, respecting Wesleyan Methodism than in any previous period of its existence. The Conference and its proceedings, the ministers and the mode of their appointment, with much of the polity and discipline which they administer, have formed the subjects of reports and leading articles by the secular journalists in unprecedented abundance. After all, however, the great secret of the power of Methodism has been scarcely touched by these writers. They tell only of what meets the outward eye; and, as the ecclesiastical organisation of the Wesleyans is a great fact, it can be described and its doings discussed, like any other palpable reality. It is otherwise with those great truths which that organisation enshrines, and to which it owes its remarkable and widespread success. Like Luther, Wesley was the subject of an experience the more marked because of his natural character and endowments, his previous religious belief, the ungodliness of the age in which he lived, and its ignorance of divine truth. Besides the "common salvation" which, as in the case of all other great Evangelical teachers, was proclaimed by him with the utmost earnestness, he is regarded by some as having been entrusted with something like a special message, having relation to that portion of the truth which the Church, in all its sections, has either forgotten or undervalued. From a mere formalist, seeking to obtain the divine favour by his assiduity in ceremonial and other observances, he became one of the most efficient teachers the world has ever seen, not only of the great doctrine of justification by faith, but of the possibility and duty of every man seeking an immediate or "*present* justification," and of at once fully realising it. How was the change wrought? It was, indeed, a work of more than human agency; but, instrumentally, it was effected by a young German missionary, on his way to America, who, in passing through England, became acquainted with the Oxford clergyman, and taught him the truth which he was so successfully to teach to multitudes of others. That young man was Peter Böhler.

Of the relation of Böhler to Wesley in the great crisis of the spiritual life of the founder of Methodism and in that of his brother Charles, we have, in the little volume before us, two accounts, which, however, are identical in sub-

stance. The venerable and Rev. Thomas Jackson contributes an introduction on Wesley's early religious life, in which he narrates the facts of his conversion, as already known to all who were conversant with the religious history of the last century. Mr. Lockwood gives those facts as told by Böhler himself and as part of his biography, which is largely derived from original sources previously unexplored; among others, the official archives of the Church at Herrnhut and Bethlehem.

Peter Böhler was the son of a burgher of Frankfort-on-the-Main, and was born in that city in January, 1713. He early exhibited great aptitude in the acquisition of knowledge, and passed successively through the Gymnasium of his native place, and the Universities of Jena and Leipsic. His residence at Jena was memorable as the commencement of a new spiritual life, and of the formation of a close and enduring intimacy with Count Zinzendorf. Originally intended for the medical profession, he resolved to enter the ministry. He first officiated occasionally as a Lutheran clergyman, but afterwards entered the Moravian Church, and was ordained by Zinzendorf and Bishop Nitschman to the pastorate of the Brethren's newly-formed congregation at Savannah, and as missionary to the negro population of the district. His official instructions included directions to visit London and Oxford, on his way to America. In London Böhler and Wesley first met, an ardent attachment at once sprung up between them, and the English clergyman accompanied his Moravian friend to his own university, where the disposition of the more serious students to profit by the private counsels of the latter were so marked and encouraging, that his journal of the period breathes a spirit of gratitude and joy.

"Our mode of believing in the Saviour is so easy to Englishmen," writes Böhler to Zinzendorf, "that they cannot reconcile themselves to it; if it were a little more artful, they would sooner find their way into it." Thus he found it with Wesley. But, he afterwards says: "I took four of my English brethren to John Wesley . . . that they might relate their experience to him, how the Saviour so soon and so mightily has compassion, and accepts the sinner. They told, one after another, what had been wrought in them; Wolff, especially, in whom the change was quite recent, spoke very heartily, mightily, and in confidence of his faith. John Wesley and those that were with him were as if thunderstruck at these narrations. I asked John Wesley what he then believed. He said, four

examples were not enough to prove the thing. To satisfy his objections, I replied, I would bring eight more here in London. After a short time he stood up, and said, 'We will sing that hymn, *Hier legt mein Sinn sich vor dir nieder*' (C. F. Richter),

"My soul before Thee prostrate lies."

"During the singing of the Moravian version," Böhler continues, "he often wiped his eyes. Immediately after he took me alone into his own room, and declared, 'that he was now satisfied of what I said of faith, and he would not question any more about it; that he was clearly convinced of the want of it: but how could he help himself, and how could he obtain such faith?' Böhler advised him to pray and prayed with him. The same evening Wesley preached from 1 Cor. i. 23: "But we preach Christ crucified, unto the Jews a stumbling-block," etc. "He had above four thousand hearers, and spoke upon this subject until the congregation was astonished, because no one had ever heard such things from him. His first words were: 'I hold myself from my very heart unworthy to preach the crucified Jesus.' All poor sinners can describe it; yes, all who remain convinced of their wretchedness. There have been many awakened by it."

Böhler was not only a man of deep piety and a faithful minister of the Gospel, but an accomplished scholar and an able administrator. He became a bishop of the Church of the United Brethren, crossed the Atlantic eight times in the prosecution of his work, laboured with the zeal and endured the privations of an apostle, and died in London in 1776, in the sixty-third year of his age. His remains lie in the cemetery attached to Lindsey House, Chelsea. A likeness, from which there beams a heavenly smile, forms the frontispiece to these Memorials. Mr. Lockwood deserves the thanks of every reader of religious biography for his researches and their results as here presented to the public. We have noticed them somewhat at length as their publication appears to us exceedingly opportune. Ritualists, with that hardihood of assertion which characterises their school, have claimed Wesley as belonging to themselves. Let it never be forgotten, that none disavowed Wesley the mere formalist more than Wesley the great evangelist.

Alessandro Gavazzi: Records of Two Years' Christian Work in Italy. London: Nisbet and Co.

GAVAZZI, upon being requested to furnish, for publication in England, some account of his labours in Italy, expressed his repugnance to any such undertaking—a fact

which speaks, not a little for his genuine modesty. A friend in this country, therefore, with whom he has long been in correspondence, has brought together, within the compass of some fourscore pages, such notices of his work as an evangelist as are scattered over his private letters and the communications which have appeared in our own pages and elsewhere. We shall be glad if this brochure answers the end intended by its publication—that of awakening a warmer and more extended interest in the Christian warfare now being waged in Italy by the "most formidable living enemy," in that land, of the Jesuits and their entire system of ecclesiastical tyranny and superstition.

West African Countries and People, British and Native. By JAMES AFRICANUS B. HORTON, M.D. Edin., F.R.G.S., etc. London: W. J. Johnson.

THIS book possesses a double interest—that arising from the composition itself, and that which attaches to the fact that the author, an M.D., and filling the responsible position of Staff-Assistant-Surgeon of Her Majesty's Forces in West Africa, is also a native of Sierra Leone. In the first part he details the various phases of existence found among the uncivilized nations of Western Africa, and describes the various forms of government met with on that coast, especially that of the Liberian Republic. He also endeavours to disprove by facts (some of which have come under his own observation) the fallacious doctrines and statements of anthropologists, detrimental to the interests of the African race. In the second part of his work, Dr. Horton describes the condition of the West African countries with reference to self-government, indicates how far they are in a condition to assume the responsibilities of political self-control, and points out the benefits which they have already received from British rule. He thus passes in review the Gambia, Sierra Leone, the Gold Coast, Fantee, Accra, Lagos, Akus, and the empire of the Eboes. In the third part he discusses the same topic of self-government with reference to the requirements of the various colonies and settlements on the West Coast, and he concludes with some sound advice to the rising generation of his fellow-countrymen as to the best means of securing their political, social, and moral elevation.

We should be glad if the circulation of this book could be made co-extensive with the writings of Captain Burton and others, in disparagement of the African race. To the theories and assumptions of the anthropologists, we may confidently oppose the well-attested facts of Dr. Horton.

Monthly Retrospect.

FOREIGN.

WHILE we have been absorbed in our General Election, France has been excited, we might almost say convulsed, by an incident which to any but French eyes would appear very trivial. The Feast of All Souls is a day devoted, in France, to the visitation of the tombs of the dead, and, as might be expected, it has of late been turned by the opponents of the French Government to political purposes. On the last occasion the Republicans made a discovery. It appears that in 1852, at the *Coup d'Etat*, a member of the then existing Legislature, M. Baudin, was shot on the top of a barricade, which had been erected in the struggle against the assumption of supreme power by Louis Napoleon. The man was no otherwise remarkable than by his death, and from that day to this he had been utterly forgotten when the accidental discovery of his tomb determined the Opposition to use his memory as an attack on the Emperor. He had died in defence of what was then the lawful Government, and in opposition to a usurpation; it was therefore proposed to erect a monument to his memory. The proposal would probably have fallen through, but the Government took the alarm and forbade it, and thus converted an idle suggestion into a national movement, of which we have not yet seen the end. It is deeply to be deplored that these wild and aimless agitations are so easily got up in France, because, with the town population at least, the religious principle appears to be dying out. Several causes are assigned by our Correspondent for this melancholy fact, and among them not the least distressing, nor, we fear, the least true, is the wide diversity of opinion on vital questions entertained by French Protestants. The Church is thus paralysed and silenced just at the moment when her voice, speaking in decided tones, might be of the highest importance. We are glad, however, to observe that the friends of Evangelical truth have set themselves, as far as in their power, to repair this defect by the establishment of an Evangelical Union, to which we heartily wish every success.

The Pope persists in his design of calling an Oecumenical Council in Rome in the course of next year. As our readers know, he has availed himself of the opportunity for inviting both the heretical communities around him and the Greek Church to return to the fold of Peter. The answer which Protestants would make to this singular communication, if they took the trouble to reply to it at all, could not be doubtful. From the letter of our Italian Correspondent we learn in what way the Greek Patriarch of Constantinople received the invitation addressed to him. With a briskness amounting almost to discourtesy, he refused to read or even to open the missive, alleging that it had already been made known to all the world; and, in reply to the invitation for union, the Patriarch suggested that that was only to be secured by the Pope putting away all the innovations by which his Church had departed from the ancient orthodox faith. The Council will therefore consist of Roman Catholic bishops only, and their decrees, we may expect, will be all that is adverse to the spirit of the age. Fortunately for the peace of the world, there is no longer a secular power anywhere to be found that will lend its arm to enforce these spiritual anathemas. On his own ground the Pope has perhaps less influence than elsewhere, and the principles of the New Testament spread, though slowly.

The revolution is still in full force in Spain. The Provisional Government continues in possession of power; the National Cortes, so long talked of, have not yet assembled, nor has there been as yet any preparation for their election. The country is still undecided whether it is to be ruled as a monarchy or as a republic; and if the former, no one seems to know in what quarter to look for a king. Matters have continued in that state for more than a month. In almost every other country such a state of uncertainty would long ere this time have produced a counter-revolution, and even in Spain it must be full of danger; but hitherto the people have been as unmoved as if no revolution had happened, and order is scarcely ever disturbed. We are glad to say that the principle of religious liberty is still adhered to. On a former occasion we called attention to the fact that the request for a site for a Protestant Church in Madrid had been suspended; we have great pleasure in now stating that it has been complied with.

The Emperor of Austria is making his peace with his Hungarian subjects at the expense of the unity of the empire. Hungary now asserts her claim to a complete equality

with her German fellow-citizens, and it will require all the practised skill of her statesmen to make the double machine of government work in harmony. In Prussia the din of war has given way to religious dissensions, the Lutherans not being able to agree with the United Church.

HOME

The country has just passed through the excitement of a General Election. To the great question which was put to them, whether they would sanction Mr. Gladstone's policy for the disestablishment and disendowment of the Irish Church, the electors of the country have returned no ambiguous answer. As we write, the whole returns have not been received, but enough is known to show that a majority of more than a hundred will support his policy in the new Parliament. It deserves to be noted that a large portion, if not the whole of that majority, comes from those parts of the empire that are most Protestant—Scotland and Wales, and many towns in Ulster. The vote of England, taken by itself, is, upon the whole, adverse to Mr. Gladstone; but in Scotland, out of the sixty members there are not ten who are not in favour of disendowment; while in Wales the influence of the land-owners has failed to counteract the popular feeling that was evoked. A most remarkable feature in the elections is the strong Establishment feeling displayed throughout the county of Lancaster. Mr. Gladstone himself has been rejected for the South-western division, and the Marquis of Hartington, one of his most trusted lieutenants, for the Northern; while at Manchester a Conservative was returned at the head of the poll; and Liverpool, Salford, Preston, Ashton, and other important towns all cast their votes for the Conservative cause. The metropolitan district shows a curiously chequered scene. A Conservative secured a seat for the City through the operation of the minority clause; while Mr. Stuart Mill's outrage on the feelings of all good men, by his ostentatious patronage of an atheist candidate for Northampton, was properly punished by the loss of his own seat for Westminster, where a Conservative, for the first time for many years, headed the poll. In the other metropolitan boroughs the Liberals were everywhere successful; but in the adjoining counties, including Middlesex itself, every Conservative candidate that presented himself was elected. The conduct of the people during the excitement of the elections has been, on the whole, creditable to their moderation and intelligence. In Ireland, however, we regret to say, riots of a ferocious character occurred, and several lives were lost during election affrays.

Mr. Disraeli's Premiership is likely to be a short one, but it will have a marked influence on the character of the Church. We alluded last month, in terms of approbation, to his transfer of the Dean of Cork to the See of Peterborough. Since then a much more important piece of patronage fell to his appointment, in the vacancy of the Metropolitan See of Canterbury. It is understood that the Sovereign always takes a personal interest in the filling up of the Archiepiscopal See; but, of course, the ministerial responsibility is also called into exercise; and as the joint result of both, we believe that the appointment of the Bishop of London has given general satisfaction. If the new Archbishop has a fault, it is in the tolerance he has hitherto shown for the Ritualists in his diocese, earnest devotion to duty covering, in his eyes, a multitude of other sins; but his own personal convictions were never concealed; and we may hope that Ritualism has now arrived at a point when either it must be dealt with, or there will be a total abdication of all Church authority. Of the mild and amiable Christian character of the Bishop of Lincoln, who is to be the new Bishop of London, it is unnecessary here to speak.

The new Minister from the United States, Mr. Reverdy Johnson, has introduced a novel system into diplomacy. Not content with being accredited to our Court, he has taken the people into his confidence; and from time to time, at public meetings and otherwise, he has informed the whole world of the progress which the diplomatic negotiations were making. And this proceeding, unwonted as it is, has been highly successful—it proves, in fact, under the guise of garrulousness, a happy stroke of diplomatic art. By his revelations he has carried the people with him; and a thousand jealousies which might have sprung up, lest the honour of the country should be bartered away, has been soothed by the frank and open interchange of opinion. It ought not to be forgotten that in the establishment of the principle of referring disputes to the arbitration of a neutral power, we have a decided sign of the influence which Christianity is exercising upon the spirit of the age.

Evangelical Alliance.

TWENTY-SECOND ANNUAL CONFERENCE OF THE BRITISH ORGANISATION

Owing to the General Election and other causes it was found desirable to convene the Annual Conference (usually held in one of the provinces) this year in London. The meeting accordingly was held in Freemasons' hall, on Tuesday, November 10.

The morning meeting took place at eleven o'clock, James Spicer, Esq., in the chair. The proceedings opened with a hymn of praise, and the reading of Scripture by the Rev. Carr J. Glyn, M.A., Rector of Witchampton. Prayer was offered by the Rev. W. Pennefather, Vicar of St. Jude's, Mildmay-park.

A committee having been appointed to revise the list of Council for the ensuing year, and to report to this Conference, the Chairman then addressed the meeting, expressing the pleasure he felt at meeting them again as a united body assembled for the defence of the truth and for other high and holy purposes. It was a most important work to bring together Christians of different sections of the Church and of different countries to testify their obedience to His command who said, "By this shall all men know that ye are my disciples if ye have love to one another." Referring to the present crisis, alluded to in the circular convening the meeting, he said the Alliance was essentially non-political, and carefully avoided the introduction of subjects in which its members might differ in opinion, but they might properly lift up their united testimony against the errors to which they were, as Evangelical Christians, all opposed. This country had now reached a crisis in regard to the Church of Rome. It was a remarkable fact that whilst Roman Catholicism was fast losing ground in the countries essentially Roman Catholic, in Protestant England, in the Protestant Church of England, it was gaining its greatest triumphs. That was a circumstance to be deeply regretted. It was painful to witness how, by Ritualism on the one hand, and Rationalism on the other, we were departing from the simplicity of the Gospel. He (the Chairman) felt that on this great question the members of the Evangelical Alliance should bear a common testimony. He was glad, in watching the history of the Alliance, to see how practical and useful had been its operations both at home and abroad. At home it had united Christians in fraternal fellowship and fervent prayer, and thrown the oil of peace on the troubled waters of sec-

tarian strife; whilst abroad it was everywhere the defender of the faithful and the champion of religious liberty; but in all its transactions he trusted it would lead men to look at the one great object—the salvation of the soul.

The Rev. David King, LL.D., delivered the Annual Address, the subject of which was, "That the Evangelical Alliance, combining a large and increasing number of Christians of all Churches, should be an embodiment of the tendency and desire for union throughout the world, and a proper centre for united prayer, consultation, and action against the prevalent errors of the day." We regret that our limits do not permit us to give this able paper at length.

The Rev. James Davis, one of the Secretaries, gave an abstract of the Annual Report, which stated, notwithstanding the past year had been one of special agitation and controversy, that there had been a large increase of members both lay and clerical, and an increasing desire manifested to realise even more that unity which exists among all the true followers of our Lord Jesus Christ.

John Finch, Esq., Treasurer, presented the cash statement for the year ending 30th June last, from which it appears that the receipts had been 2,314*l.* 6*s.* 10*d.*, total payments 2,224*l.* 19*s.* 9*d.* Balance in favour of the Alliance after payment of outstanding liabilities, 35*l.* The Treasurer urged upon those members who had hitherto not contributed annually to do so henceforward, and thereby sustain this society in its efficiency.

General Alexander read the practical resolutions, according to the annual custom.

Dr. G. H. Davis read a paper on the following subject: "By what means the Evangelical Alliance, as representing Christian union, can best take action to oppose and counteract Rationalistic and Secularist opinions." After referring to the Rationalist as one whose ultimate authority in religion is the conclusion of his own reasoning, or, it may be, of his own feeling, he said Secularism is in many minds the natural development of Rationalism. The pure Secularist does not profess to have made up his mind as to whether there is an unseen world, a God, and a judgment to come; but he does believe in a present world, and to this he gives his whole attention. Infidels, on the contrary, affirm that there is no unseen world, no heaven, no hell, no

God, or, at least, no God who will hereafter punish. To establish their position it is necessary for them to prove that the Bible is not divine. They therefore set themselves with all diligence to destroy the faith of men in the Bible. They deny the historic truth of its narratives, they blaspheme the character of its God, they exaggerate the faults, and close their eyes to the graces of its heroes, and many of them make the words and works of our Lord himself the subject of their sneers and bitter scorn. In their arguments they are not without a show of science and learning. Geology and astronomy furnish many of their weapons. Dr. Davis, after referring to the fact that they are political, and their politics naturally incline to Socialism, gave a list of some of the Secularist societies of London. They meet on Sundays and week-days, in various halls and rooms, but they do not stop here. Wherever the open-air preachers of Christianity gather a crowd, there some of the Secularists will be found ready to interrupt with their objections and arguments. The question then arises, "How are they to be dealt with?" Are they to go unassailed, or are soldiers of the Cross to fight manfully against them? It is doubtful whether we should pursue them into their own halls, and reply to their lectures under great disadvantages; or secure a room in the immediate neighbourhood, and on our own ground reply to the Secularist lectures. But it is clear they must also be confronted in the open air. For this purpose it is evident that the open-air preachers should be trained to meet the various classes of antagonists. It is believed the ordinary preachers are, for the most part, not fitted to become disputants, and that they should confine themselves to preaching the simple Gospel. It will be necessary, therefore, to train some few men possessing natural qualifications for this special service. These agents, however few, will need instruction, involving the purchase of a good reference library; organisation for mutual support; *pecuniary supplies* for renting and fitting halls and other incidental expenses. This need not include tract printing, for there would be no difficulty in the Religious Tract Society undertaking the publication of appropriate tracts. The benefit likely to arise from *organisation* cannot be doubted, for it has been already tried. The labours especially of Mr. B. H. Cowper are beyond all praise. By conversation, sermons, tract distributing, etc., he has preserved many from being overcome by the sophistries of the enemies of truth. But this should not be

left to individuals; it is a work of deepest interest to the whole Church, and ample means ought to be provided for it. While it is a question whether a single one should be added to the societies' or committees already existing, it cannot be questioned that if the Alliance can be legitimately used as an anti-infidels organisation it would be well to do so. Secularists, being an organised body, afford a fair field for the Evangelical Alliance to enter upon an active struggle against these professed enemies of the Lord, and in this struggle the Alliance has this advantage, that it has no sectarian interest to promote, and it stands on high vantage-ground when arguing with those who reject Christianity because of the dissensions among professed Christians. If the present staff of the Alliance is sufficient to undertake the additional duties which would be imposed upon them, all the expenses of a separate organisation would be spared. But funds would still be required to meet the expenses indicated above. Dr. Davis closed by recommending that the Council be instructed to add to their other objects, the organisation of a trained band of opponents to the Secularists of London.

Mr. C. Douglas Fox earnestly urged the importance of united effort, and thought the Evangelical Alliance eminently adapted for the work.

Mr. B. H. Cowper gave interesting particulars of his mission work among infidels. He thought they were tabooed by Christian men; he desired to see the friends of Christ go among them in the spirit of the command, "Love your enemies." If they would do this, go in the strength of the Lord against these—he would not call them mighty, for they were not really mighty—they would be blessed abundantly. The labourers in the field felt they had been neglected, and it would be a great encouragement to them to know that Christian friends were praying for them, sympathising with them, and willing to help them in procuring rooms, and in other ways, for this good object.

The Rev. Dr. Steane read the names of the Vice-Presidents and Members of Council for the present year.

The Rev. A. F. Burcarlet, of Naples, closed the meeting with prayer.

Members of the Alliance and other friends of Christian union re-assembled at six o'clock, when tea and coffee were provided. At seven o'clock Lord Radstock took the chair, and gave out the hymn "Great the joy when Christians meet." His lordship said the special subject suggested for prayer that

evening was, "For the country and for electors, for divine guidance in the approaching elections of members of Parliament." He hoped also that the Church of Christ would be remembered, as in the morning. Having read passages from the 17th chapter of St. Luke's Gospel,

The Rev. C. Skrine offered prayer.

The Rev. Canon Auriol, M.A., Rector of St. Dunstan's-in-the-West, delivered an address "On the encouragement of social intercourse among Christians of different denominations."

The Rev. W. Ballantyne read an able paper on the subject of prevailing errors, having special reference to the spread of Ritualism; and the Rev. Dr. Fry addressed the meeting on the subject: "How Christian parents and teachers can best exercise their influence in impressing upon their children the knowledge and love of Christ, and preserve them from the prevailing errors of the present day."

Lord Radstock, in summing up the proceedings of the evening, said there could be no doubt that the state of things which was going on would bring about a condition of affairs which England represented 400 years ago, but they should remember the word of the Lord to Jehoshaphat, "The battle is not yours but the Lord's." God had not left them to be a spectacle of weakness, and if they fulfilled their duty they would be more than a match for error and false teaching.

The Doxology was sung, and the Conference of 1868 was brought to a close.

CHRISTIAN WORK IN SPAIN.

Since the liberation, by God's blessing on the efforts of this Alliance, of Julian Vargas from his imprisonment at Malaga, we have seen the cloud of superstition and oppression, which for ages hung over Spain, lifted by the strong will and effort of her people. A righteous revolution has been crowned with success and consummated by the manifesto of the new Government, declaring henceforth religious liberty throughout the land. In this declaration we may see at once the promise of a prosperous and progressive future for that country, and the duty of all Christians to unite in sending the Gospel of the grace of God, for which multitudes are waiting, and for which, in past and present times, her noblest sons have suffered.

Communications having since been received by the Council from various parts of the United Kingdom, calling their attention to

the recent changes in Spain, and especially to the proclamation of full religious liberty, by which opportunities are so providentially opened for Christian usefulness in that country; and urging them to consider the desirableness of adopting measures by which, what might otherwise prove to be scattered and desultory efforts may, under the influence of the Alliance, be combined into united and properly-directed attempts to spread the Gospel among the Spanish people.

A meeting of Council was held on Wednesday, October 28, when the subject received their earnest and careful attention, and the following resolution was adopted:—

"That acting under the conviction that the Evangelical Alliance, from its catholic constitution, its numerous branches both at home and abroad, and its successful efforts in Spain, under the Divine blessing, to obtain the liberation of imprisoned fellow-Christians, is eminently fitted to be helpful in promoting Christian work in that country, the Council hereby invites the co-operation of members of the Alliance, and of all other Evangelical Christians, to form a united committee, which may, in connection with the Alliance, lay the plans, engage the agencies, and receive the contributions necessary to carry it into full effect."

Pursuant to the above resolution a large meeting of noblemen and gentlemen was held at the Alliance-house on Friday, November 13, the Earl of Chichester in the chair, when the following resolution was passed:—

"That the noblemen and gentlemen now present, or so many of them as may be willing, resolve themselves into a committee, to be called 'The United General Committee for Promoting Christian Work in Spain,' with power to add to their number, and to include those persons who have already expressed their willingness to co-operate, but have been unable to attend this meeting."

DAY OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS.

The blessing of God so graciously vouchsafed in previous years to the united prayers of Christian parents for their children has suggested to the Council of the British Branch of the Alliance to renew their invitation for this purpose. Taking advantage of this circular, they cordially and affectionately invite Christians throughout the world to set apart Tuesday, June 1, 1889, for earnest and united prayer for the conversion, holiness, and usefulness of their children.

WEEK OF PRAYER THROUGHOUT THE WORLD.

JANUARY 3—10, 1869.

Beloved Brethren in Christ of every Land: In prospect of the coming new year, and mindful of the great blessings graciously vouchsafed by God in answer to the united supplications of his people, the Evangelical Alliance cordially renew their invitation to Christians throughout the world, to observe a Week of Prayer in January next.

Very gratifying reports have been received of the observance of this Annual Week of Prayer in different and distant countries; still, there is reason to know that in many towns and cities of our own and foreign lands, Christians have not in this way been brought into sympathy with the Universal Church of Christ. The Evangelical Alliance, therefore, desirous of manifesting the union of all true Christians, and of extending the benefits which in various ways have attended these annual assemblies for united prayer, affectionately call upon the children of God everywhere to take counsel and to make arrangements for observing it in their respective localities. The Alliance feel assured that thereby the hearts of Christians will be refreshed, and the hands of those brethren strengthened, who in other places at home and abroad, plead before God for the gifts of his grace and the outstretching of his arm to bless his Church, and convert a perishing world.

Fellow Christians! Let us with one accord, if spared to see the commencement of a new year, encircle the world with our faithful, fervent, and united prayer. Let us then gather around the throne of our Heavenly Father, forgetful of our differences of language, nation, and ecclesiastical system. Let us plead in the name of our One Lord, Redeemer, and Intercessor for blessings which the circumstances of our times show to be most needful, urgent, and important.

"If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

"O Thou that hearest prayer, unto thee shall all flesh come."

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 3.—Sermons. Subject: The intercession of the "High Priest over the House of God" the motive and model of united prayer. Heb. x. 19—22.

Monday, Jan. 4.—Confession of Sin, and Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families.

Tuesday, Jan. 5.—Nations: For their temporal and spiritual prosperity; edifying intercourse and the maintenance of Peace; for increased openings for the Gospel; for the removal of social evils; for the better observance of the Lord's-day; and for Kings and all in authority.

Wednesday, Jan. 6.—Families: For Children of Christian Parents; for a blessing on home influence; for all Seminaries of Christian learning; Universities, Colleges, and Schools; for Sunday-schools, and private instruction; for our Youth abroad; and for a blessing on Christian literature.

Thursday, Jan. 7.—The Church: For more knowledge of God's Word and increase of spiritual life; for sound and faithful preaching adapted to rich and poor; growing love to Christ; a more earnest love to Christians of varied name and of all nations; and for the sending forth of more Labourers into the Harvest.

Friday, Jan. 8.—Missions: For the Conversion of the Heathen and Mohammedans; for the growth of missionary zeal; for the removal of hindrances to preaching the Gospel among all Nations; for recent converts; and for all who are suffering persecution for the truth.

Saturday, Jan. 9.—General: For the conversion of Israel; for the circulation of the Holy Scriptures; for Christian and Philanthropic Societies; and for the outpouring of the Holy Spirit on Christians and Christian Churches throughout the World.

Sunday, Jan. 10.—Sermons. Subject: The duty of the Christian Church in relation to the Religious wants of the World.

A. G. BURROWS,
JAMES DAVIS,
HERMANN SCHMETTAU,
WILLIAM E. DODGE,
H. B. SMITH, D.D.,
GUILLAUME MONOD,
GEORGE FISCH, D.D.,
HERMANN MESSNER,
LEONARD ANET,
CLEMENT DE FAYE,
VAN WASSENSAER VAN CATWIJCK,
J. W. VAN LOON,
M. COHEN STUART,
A. CAPPADOSE, M.D.,
J. ADRIEN NAVILLE,
T. MEYLAN,
JOHANN C. BERGER,
FRELING MILLINGEN,
EDWIN E. BLISS,

} Secretaries of the British Branch of the Evangelical Alliance.
} President and Chairman of the Executive Committee of the American Branch.
} President and Secretary of the French Branch.
} Secretary of the German Branch.
} President and Secretary of the Brussels Committee.
} President, Vice-President, and Secretary of Dutch Conference Committee of the Evangelical Alliance.
} President of the Netherlands Protestant Society.
} President and Vice-President of the Geneva Committee.
} Secretary of the Swedish Branch.
} Chairman and Secretary of the Turkish Branch.

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